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THE SERAGLIO POINT.

THE

# BAPTIST MEMORIAL,

AND

# Monthly Record,

DEVOTED TO THE

HISTORY, BIOGRAPHY, LITERATURE, & STATISTICS

OF

THE DENOMINATION.

NEW SERIES.

REV. ENOCH HUTCHINSON, EDITOR.

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THE

# BAPTIST MEMORIAL

AND

# MONTHLY RECORD.

VOL. I. JANUARY, 1848. NO. I.

## INTRODUCTION.

It may be expected, that, at the commencement of another year, we should make some general remarks in reference to the manner in which the Memorial will be conducted.

Our object is a noble one, to join our efforts with the thousand active energies employed to renovate and save a ruined world—to accelerate the movement of that moral engine which is destined to extend its cheering influences to every land.

It is often by the feeblest instrumentalities that great events occur. It is the numerous little rills which form the rapid river, and, finally, the vast, expanded deep. It is the small, accumulated streams of sanctified benevolence, which cheer the Christian on his pilgrimage below, and swell, at last, that ocean of eternal bliss around the throne in heaven.

By the persevering efforts of a few disciples at Jerusalem, the new religion triumphed, passing over, irresistibly, the ancient world, and bearing rapidly away, idolatry and every opposition to its course. By the untiring zeal of one lascivious, and at first, obscure Arabian, the Mohammedan delusion swayed its sceptre over millions of the human race. By the feeble but unyielding energy of Luther, Calvin, and Melancthon, the clouds of moral darkness which had long enveloped piety and learning, disappeared, and on the loftiest towers of despotism waved the banners of the cross. The efforts of Voltaire, Rousseau, Corneille, and their associates, soon converted France to infidelity, and overwhelmed the land with all the multiplied calamities resulting from her bloody revolution.

The instrumentality employed by these unholy men, was the promulgation of their principles. They were determined that their

writings should be read. "I must be read," said Voltaire, "whether I am believed or not, I must be read."

So, instrumentally, the world must be converted, by extending far and wide the truths of our religion, till all the darkest corners of the earth shall be enlightened from on high. While the living preacher should not falter, the press must do its work. The Sacred Scriptures, tracts, and periodicals, must go upon the breeze to every clime and every dwelling of mankind.

To advance the cause of the Redeemer, and especially the prosperity of our own denomination, will be our object in conducting the Memorial.

The question has been asked, whether we shall admit articles on controversial subjects.

We reply that we shall enter this somewhat dangerous field with caution; still we shall be willing to incur some peril if we can discover occasionally a valuable gem of truth by the way.

The controversy in the first century in reference to the way of attaining justification and salvation, called forth the masterly writings of Paul upon that subject.

In the second century, the able defence of Christianity by Justin Martyr, Clement, and other Greek and Latin fathers, was called forth by the controversy in reference to paganism.

The Pelagian controversy, in the fifth century, threw an immense amount of light upon the question, whether man be totally depraved.

In the sixteenth century, the great controversy between Papists and Protestants, caused the strongest thrones of tyranny to tremble, and broke the spell which seemed to bind the world in superstition, under the lordly and unyielding oppression of the Romish hierarchy.

In all of these controversies, unholy feelings were often manifested; but still much good was accomplished. Much more good, however, would undoubtedly have been done, if all had exhibited towards each other the spirit of the Savior.

We do not intend to admit any angry debate into our columns, but shall be happy to discuss, in a Christian manner, subjects of general interest, which need elucidation, and especially those which relate to our own denomination.

It may be objected that we thus raise the ensign of party, and

that we are sectarian. We would remark, that we respect all denominations of real Christians, who advocate those doctrines which they conscientiously believe to be scriptural. Such is not sectarianism. He only is a sectarian, who values his party more than truth, and who endeavors to promote that party, though the cause of Christ may suffer, and prefers that good may not be done unless his friends can have the praise.

It is undoubtedly the duty of every Christian to unite with that denomination whose principles and forms correspond most nearly, in his estimation, with the teachings of the sacred volume. It is *then* his duty to labor for the advancement of that denomination. And this is identical with laboring for the advancement of the Redeemer's kingdom.

As Baptists, we believe that our tenets are more nearly in accordance with divine teaching than those of any other body of Christians, and we feel that we can best promote the cause of Christ by advocating those tenets. While we take such a course, far be it from us to suppose that we are not liable to imbibe erroneous views, in some respects. Probably, when Christians, from various denominations, shall have arrived in heaven, where all will be of one mind and heart, it will be found that all sects have held some erroneous tenets.

We love all Christians, and discover many precious truths in their creed. We should be glad if all could be united, but we do not expect to see such a result in this world.

The existence of different sects must, no doubt, be considered as an evil; but, like other evils, it is overruled for good. It may be a useful check to greater evils, which might result from a stagnant and corrupting mass. The reason that so much union exists among Christians is, that they hold so many truths in common. They would be, really, no more united, should they, with their present views, be constituted into one sect. They would probably be more repellant in proportion to their proximity. True and permanent union can only be promoted by union of sentiment. To sacrifice principle in order to unite with our brethren of other sects, would be in vain. No sacrifice to expediency, no half-way covenants, no compromise, will produce permanent union. Its basis must be truth alone.

Then we must, in the spirit of our Savior, advocate what we

conscientiously believe to be the truth, and continue to do so until it shall be universally embraced.

The fact that the Christian world is divided into only two classes, *Baptists* and *Pædobaptists*, places our own denomination in the attitude of being opposed to all others, and the combined resistance of those, who unite for no other purpose, falls upon us. Our voice alone is uttered against the perversion of a Christian ordinance, and is consequently very unpleasant, and frequently causes hard things to be said about us. Still we must speak out what we believe to be the truth of God's word. We are far behind other denominations in respect to systematic efforts to extend our principles. We shall hold ourselves in readiness to defend the doctrines of our creed against all mistake and misrepresentation, against wrong interpretation and false reasoning.

We regard the grand controversy as really settled. It is admitted by the ablest of our opponents, that there is no plain precept or example in the Bible which teaches infant baptism. No respectable scholar dares to deny that the leading and most obvious meaning of the words, denoting baptism, in the New Testament, is immersion, and that sprinkling and pouring were not practised until the third century. Pædobaptists reason from a mystical fitness of things, and lovely affections, that infants should be baptized—that the mode of the ordinance is a matter of indifference, if the spirit be observed. Thus it is virtually granted that the plain letter of the Scriptures does not directly sanction anything as baptism but immersion, nor represent any persons as fit subjects but believers. We appeal to the law and the testimony. The Bible settles the question as plainly as language can do it.

The Memorial is designed to exert an influence upon our denomination throughout the land.

As we number more than any other sect, we should present an example of union, piety, and intelligence, worthy of imitation. Our sentiments and practices ought to be the same at the North, South, East, and West.

It is scarcely to be expected, however, that all the members of a denomination, so widely separated from each other, should entirely coincide in all of their opinions and measures. It will be one part of our design to discuss any such points of difference, and

make the Memorial serve as a bond of union between brethren, as well as a repository of all which is dear to us as Baptists.

We have no expectation or wish to supersede other periodicals of our own denomination. All, with which we are acquainted, are exerting a good influence, and we bid them God speed. There is probably room for them all. We believe that greater and more successful efforts are made to extend truth than would be made if we had a less number of periodicals.

There is some difference of opinion among our brethren, in reference to the character which the Memorial should sustain. Shall it be, to some extent, a statistical magazine, containing, in addition to the usual variety of a family magazine, tables and various facts, which will be useful for future reference? Some call upon us to extend the department of Monthly Record, while others wish it to be entirely omitted. Should we reject this department, we are confident that we should not give satisfaction to our patrons generally, while some few would be better pleased. Should we extend it more than we have done, during a few months past, there would be but little room for variety in the other departments. If we try to make a general family magazine, and, at the same time, a statistical work, as we have endeavored to do, we can only partially succeed in either, for want of room, and our funds will not allow us to insert additional pages. Yet, on the whole, we think it best to go on essentially as heretofore, but endeavor to improve each department as much as possible. Some of our brethren will say, that it is too statistical and dry, while others will say, give us more statistics, for reference. But they must remember the difficulties under which we labor. We cannot suit all, and we must be allowed to use our own judgment, and pursue that course, which, on the whole, we think will accomplish most good.

## THE PAST.

We have now performed the duties of an editor a little more than one year, and feel by this short experience, that we are better prepared to give satisfaction to our readers, than when we first commenced our labors.

We have been encouraged in our efforts by the universally favorable voice of the press, and the numerous and highly com-

mendatory letters, which we have received from various parts of the country. But we have been most encouraged by the hundreds of new subscribers, whose names have come pouring in. Many, who had discontinued their subscription, have commenced taking the work again. We have endeavored to adhere to the plan, laid before our readers at the commencement of our labors, and to make as much variety as our circumscribed limits would allow.

We have fulfilled our promise to insert an engraving in each number; but we regret, that, for want of funds, we have been obliged to insert some which are inferior in quality and design. That in the October number is alone really worthy of the Magazine.

There have been some typographical errors, from the sickness or carelessness of printers; but we have now made such arrangements, as, we think, will secure us from such mistakes hereafter.

We have enlarged the pages, so that a considerable amount of additional matter has been furnished.

## THE FUTURE.

We intend to pursue the same general plan which we have during the past year; but improve each department, if possible. The series of articles on the persecutions of Baptists, by the urgent request of several of our patrons, will be continued. We have advanced to the close of the apostolic age, and shall now trace our way through the mists of superstition, prevalent in the second and subsequent centuries, and, amid the clouds of the dark ages, search for those stars that occasionally illumined the darkness of that long and dreary night. We shall spare no expense to provide ourselves with suitable helps, to make as thorough investigation as our time will allow.

The Historical and Biographical Sketches, the department of Essays, the Monthly Record, and Miscellany, will not be materially changed. In the department of Condensed Reviews, we shall endeavor, as we have done the past year, to present briefly, but comprehensively, the merits of each work reviewed. We hope to commend without flattery, and rebuke without fear.

We take this opportunity to return our sincere thanks to those of our contributors who have sent us valuable articles for the Memorial. It will be observed that we have the names of most of

the leading brethren of our denomination, who have pledged themselves to write for the Memorial. We hope that they will send on their contributions, as many have already done, without waiting to be individually addressed.

## NEW ARRANGEMENT.

We have delayed this number to announce to our readers the following important change. Having been desirous, for a long time, of being relieved from the perplexity of attending to the business of publishing the Memorial, we have made arrangements with Messrs. Martyn & Ely to publish the work. They are gentlemen and Christians, well known in this city, and highly respected, and we doubt not that their active labors in behalf of the Memorial, will greatly advance its prosperity.

We have concluded to insert a handsome steel engraving in each number during the year, and, if funds will allow, we shall soon commence a series of expensive *portraits* of the leading men in our denomination.

With this number we commence a new series, as some changes have been made in the work.

We have endeavored to improve the external appearance of the Memorial, by a new and expensive cover. For a more full explanation of our plan, see the prospectus.

We mean to persevere until we make this work just what is needed by our denomination.

We trust that our friends will come up cordially to our help. Will not clergymen act as agents? One hundred good agents are wanted immediately to canvass in *all* of our churches.

We cannot close these desultory remarks without calling upon our readers, with the writer, to review our lives during the year which is past. Have we been as faithful as we ought to have been in laboring for the salvation of souls? Before the year upon which we have entered shall have closed, we may have embarked upon the ocean of eternity! Let us be faithful until death, and we shall receive a crown of eternal life. Allow us, also, affectionately to entreat those of our readers, who are conscious that they are not prepared for the realities of another world, to delay no longer but give their hearts to the Savior. "Seek the Lord while he may be found, and call upon him while he is near."

## PERSECUTIONS OF BAPTISTS—AFTER THE APOSTOLIC AGE.—No. 1.

### GENERAL VIEW OF ECCLESIASTICAL AFFAIRS IN THE SECOND CENTURY.

We must now descend from that exalted eminence, on which apostles stood—that miniature of heaven, from which inspired precepts shed abroad their radiance. We must go down into the mists of uninspired history, and view the struggles of true piety, with sin, and every kind of persecution. Dark and dreary were the waters over which the Christian bark must sail; but onward moved the feeble vessel, safe, amid the dashing billows and the roaring tempest. Though almost overwhelmed, at times, among the quicksands, rocks, and whirlpools, that gospel ship passed on, until the long and almost starless night was spent—until the reformation's dawn appeared.

Luke and Paul and John had closed their earthly pilgrimage, when the second century commenced, and we must follow the testimony of those whose lips were not "touched with hallowed fire."

Eusebius, a writer of the fourth century, was the first uninspired ecclesiastical historian, and his testimony in reference to the state of the church, at this period, is of great importance.

Before proceeding to a consideration of the Apostolic Fathers, we must briefly present a general view of passing events in the political and religious world.

The Roman emperors of this period were Trajan, who reigned from A. D. 98–117; Adrian, who reigned from A. D. 117–138; the Antonines, (Pius, who reigned from A. D. 138–161; Marcus Aurelius, A. D. 161–180, with Verus, A. D. 161–169, and Commodus, A. D. 169–192); Severus, A. D. 193–211.

These emperors, on the whole, were a little more tolerant towards the Christians than their cruel predecessors, though they enacted laws sufficiently oppressive, while the priests and populace often roused the greatest indignation in the magistrates, so that they often violated their own tyrannical laws by their persecutions of the innocent.

The iron age had closed and the golden age commenced under Trajan and the Antonines.

The cruel Tiberius, the unrelenting Caligula, the puerile Claudius, the barbarous Nero, the disgusting Vitellius, the deceitful and loathsome Domitian, had all passed from the scenes of their awful wickedness on earth. During about eighty years, Rome had groaned under the severest tyranny, until she bled from every pore. All talent and virtue had been nearly crushed. Yet that proud city sat upon her seven hills as mistress of the world. Her magnificence continued still to increase. Every new emperor added to the splendor of her palaces. The four hundred and eighty idol temples, the eighteen thousand palaces of noblemen, the golden house of Nero, the Phyngite Hall of Domitian, the Capitol, and the Forum, with their gilded domes and glittering turrets, all contributed to perfect the grandeur of the place. But its glory was tarnished by the wretchedness of its million of inhabitants, who were entirely dependent upon imperial bounty.

During the second century, the Jews, under Trajan and afterwards under Adrian, raised an insurrection against the Romans, led on by Bar Chochebas, who pretended to be the Messiah; but they were not successful, and brought down upon themselves the greatest calamities. Multitudes of them were destroyed, and a new city erected on the site of Jerusalem, called Ælia Capitolina, through whose gates not a Jew was allowed to enter.

The Jews persecuted Christians because they would not join them against the Romans. After the former were subdued by the latter, the disciples of Christ were relieved, at least, from *some* of their persecutions.

*Learning* was not encouraged by the emperors of this period. Even Marcus Antoninus, the most intelligent of them, only favored philosophers, and especially the Stoics. Still there were some Greek and Roman scholars, such as Plutarch, Epictetus, Suetonius, Tacitus, Pliny, Celsus, and others.

There were various schools of philosophy.

The Rhetoricians, Sophists, and Grammarians, had schools in all of the principal towns of the empire. These schools, however, were superficial and not respected by the higher classes. At this time, the Stoics flourished, also the Platonists, who were more highly esteemed than the Stoics. The Epicureans, however, whose

precepts favored a dissolute life, were the most popular. Towards the close of the century a sect, differing not widely from the Platonists, arose in Egypt and gained an immense influence. They took the name of Platonics, and soon another party, called Eclectics was formed. Those, who wished to be considered as Christians and yet philosophers, joined this sect. Athenagoras, Pantænus, and Clemens Alexandrinus, it is said, approved of it. This was perhaps the first step towards the calamities which afterwards fell upon the church from the corruption of its precepts and departure from the simplicity of apostolic usage.

Ammonius Saccas opened a school at Alexandria, near the close of the century, and gave it the name of the "New Platonic." He endeavored to unite all systems of religion and philosophy together. It is surprising that Origen and some other good men were led away by this heresy. It was mischievous in its tendency, as the simple truths of revelation were obscured by metaphysical and often sophistical reasoning. From the influence of such a system there soon arose a gloomy sect, called *Mystics*. It favored also an indolent, contemplative mode of life and was adopted afterwards by various tribes of *Monks*. It prescribed many unmeaning, pompous rites in religious worship, which have been a curse to the church until the present day. Jesus taught that the souls of holy men were received into heaven after death, and that the souls of the wicked were sent to hell; but the Platonic theory maintained, that only the souls of heroes and distinguished men reached heaven, and that all others were sent to the infernal regions. After this, only martyrs were believed to be happy after death, and others were sent to a kind of *purgatory* to be purified of their sins. Here we perceive the germ of Popery, and all of its attendant heresies. Here was a general departure from the original principles of Christianity. This departure increased until the church had almost entirely left apostolic simplicity, and was engulfed in the vortex of Popery. There were some, however, who adhered to the simplicity of the gospel, and were the true church; while the great mass had separated themselves, and were no more worthy to be called the Christian church descended from the apostles, than open *infidels* who never pretended to be followers of the Savior.

What an assumption then is it, that the Roman Catholic church is a continuation of the apostolic church, formed at Jerusalem!

We can perceive nearly as much similarity between the sentiments and practices of infidels and apostolic Christians, as between the latter and Roman Catholics.

There soon arose another sect called *Ascetics*, who supposed that they could be more holy by abstaining from flesh, matrimony, and all worldly business. They were contemplative and endeavored to appear as different from others as possible in respect to their visage and dress.

This is another superstitious notion, retained by the Papists, which has done great and incalculable injury to the cause of true piety.

Under the reign of Adrian, there arose, in Palestine, a sect of Jewish Christians, who adhered strictly to the rites of the law of Moses. This sect was finally divided into *Nazareans*, who believed in the divinity of Christ, and did not discard the ceremonies of the Mosaic ritual, though they did not wish them to be obtruded upon the Gentiles; and the *Ebionites*, who believed Jesus Christ to be a mere man, and that an observance of the Mosaic ritual was essential to salvation. There were many sects of the *Gnostics*, and a great variety of other philosophical, Jewish, and Christian sects, whose votaries maintained, in many cases, principles entirely subversive of undefiled religion.

During the second century, history informs us, that Christianity rapidly extended its influence, and the Germans, Spaniards, Celts, Britons, and multitudes in other countries in Europe and Asia, became disciples of the despised Jesus.

Tertullian says, in his rhetorical manner: "In whom but the Christ now come, have all nations believed? For, in whom do all other nations (but yours the Jews) confide; Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Armenia, Phrygia, Cappadocia, and inhabitants of Pontus, and Asia, and Pamphylia; the dwellers in Egypt, and inhabitants of the region beyond Cyrene, Romans, and strangers; and in Jerusalem, both Jews and Proselytes; so that the various tribes of the Getuli, and the numerous hordes of the Mauri; all the Spanish clans, and the different nations of Gauls, and the regions of the Britons, inaccessible to the Romans, but subject to Christ, and of the Sarmatians and Dacians, and Germans, and Scythians, and many unexplored nations, and countries, and islands unknown to us, and which we cannot enu-

merate :—in all which places, the name of the Christ, who has already come, now reigns.*

At the commencement of the period of which we are speaking, Trajan sat upon the imperial throne, and was a little more favorable to the Christians than his predecessors. He would not allow them to be sought after, and directed that no complaints should be received against them, unless the names of the accusers were annexed.† But, according to a law of Trajan, perseverance in the Christian religion was a capital offence. It had become customary to persecute Christians, and put them to death as often as the pagan priests, or the populace by their instigation, demanded. Hence, tumults were often raised and proved fatal to many. These mobs, the emperor did not suppress.‡

About the year one hundred, severe persecutions commenced under Adrian, and multitudes became martyrs for Christ.

The *Younger Pliny*, Pro-prætor of Pontus and Bithynia, addressed the emperor, A.D. 107, thus: "Many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country."§ He also stated that they had done nothing wicked or contrary to the laws, exceptthat they rose with the morning sun, and sang a hymn to Christ as to a god. But that adultery, murder, and other criminal excesses were utterly abhorred by them. EDITOR.

## THE CHRISTIAN PILGRIM.

Pilgrim! is thy journey drear?
Are its lights extinct for ever;
Still suppress the rising fear,—
God forsakes the righteous never!

Storms may gather o'er thy path,
All the ties of life may sever;
Still amid the fear and death,
God forsakes the righteous never!

Pain may rack thy wasting frame,
Health desert thy couch for ever,
Faith still burns with deathless flame,
God forsakes the righteous never!

* Tertullian, adv. Judæos, cap. 7.
† See Pliny's Epist., Lib. x., ep. 98.
‡ Euseb., Hist. Eccles., lib. iii., cap. 32.
§ Pliny, Epist., lib. x., ep. 97.

# THOUGHTS FOR THE NEW YEAR,

BY MRS. S. T. MARTYN.

"It is required of a steward, that a man be found faithful."

"OCCUPY till I come," is the tenure by which every human being holds whatever of earthly possession is in his hands. The truth remains the same, however it may be overlooked or forgotten, that we are only God's stewards, and must account to him for every talent committed to our trust. Our Lord is now absent, and unbelief may whisper He will never return; but He is nevertheless keeping a strict account, and the day of reckoning, though long deferred, will inevitably come. The one, two, or five talents committed to us, are remembered by their Owner, and at his appearing, he will demand his own with usury. The steward may have destroyed the writings, and forgotten the tenure, on which he received the deposit from his Lord, but that will not alter the case; they will be reproduced hereafter, and judgment awarded according to the terms of the commission. And, let it be remembered, that we shall be held accountable, not only for squandering the talents committed to us, but for having neglected to improve them. It is active and profitable service, not simply the acknowledgment of ownership, that is required of us by our Lord. And in his estimation

"Our not doing is set down
Among our darkest deeds."

The unfaithful servant was punished not for having wasted his Lord's substance in riotous living, but for the indolence and neglect which failed to improve, or to invest it profitably, for his absent Master. The hour is rapidly approaching, when our Divine Lord will come, and say to each of us, "Give an account of thy stewardship." Have we so occupied our several positions —so improved the talents committed to us, that, at his coming, we shall meet his approval—"well done, good, and faithful servant." As God's stewards, occupying the richest portion of his heritage, and living in an age privileged above all others, much has been given, and much will be required of us.

At the commencement of a New Year, one of those landmarks, by which our brief span of life is divided into periods, it is proper

that we review our obligations to our Lord, and "take an account" of the talents which he has entrusted to our care.

*Time* is a talent, and so highly is it valued by the Divine giver, that he imparts it only in small portions, of which the present moment is all that we can call our own. The misimprovement of this talent often meets a terrible retribution this side the grave. The votaries of pleasure, who are squandering it in fashionable amusements and frivolous pursuits—the worshippers of Mammon, who would coin it into gold—the eager aspirants after fame and glory—little do these dreamers imagine how they will one day estimate what they are now so madly throwing away. Elizabeth, the renowned Queen of England, at the close of a long life, most of which had been spent amidst the splendors of a throne, exclaimed, upon her dying-bed, "millions of worlds for one more inch of time!" But not all her wealth or power, could avail to bring back one of those wasted moments, for which she was about to give account, or purchase a short reprieve from the dread sentence, "thou mayest be no longer steward!" Oh, with what a fearful interest does a coming eternity invest the days, weeks, months and years, which make up our little span of life! But let the record of each minute, as it is given in to be sealed up to the day of judgment, bear the report of a sincere endeavor to glorify God and benefit our fellow men, and we may give up our stewardship of time, with a calm reliance upon that mercy, which will accept the desire to do right, and pardon the human imperfection.

*Our physical powers* are talents, for the use of which we must give a strict account. God expects of us—and it is a reasonable expectation—that we should seek our happiness in conformity to his will, and in promoting his benevolent designs in the creation of our race. He has gifted us with a body, fearfully and wonderfully made, and lodged within this casket a jewel of inestimable price—a spark of his own Divinity. It is our duty to take proper care of this body, that it may be fitted to perform the behests of the soul, its heavenly inhabitant. If it is enervated by luxury, or clogged by disease, or pampered by indulgence in sloth and sensuality, it becomes unfit for its original purpose, and is a hindrance, rather than a help to the action of the immortal spirit. To neglect or trifle with our health is, therefore, to waste the talent entrusted to our care. But this

talent is not only wasted by neglect, but by perverted use. There are multitudes, who are not only careful of the body, but they lavish upon it all their attention,—not that it may be better fitted to perform its offices, but for the gratification of their pride and vanity. They have health, but they employ it only in the promotion of their own selfish interests—they have physical activity and vigor, but they are both laid on the altar of worldly pleasure or ambition. "To glorify God," either with their "bodies," *or* their "spirits," enters not at all into any of their plans of life. The day of reckoning is at hand, when the use of these talents will be called for, by the Great Proprietor, who has alienated no gift which he has bestowed upon us.

*Our intellectual faculties*—those stupendous powers, which link us to the Creator, and enable us to claim affinity with angels,—are talents, committed to us for the noblest purposes, and to be returned with usury. It is a melancholy reflection, to think of the amount of mind, utterly wasted by its unconscious possessors, who live and die like the brutes that perish, when, perhaps, if the superincumbent pressure which weighs down the intellect were removed, the genius of a Milton or a Newton might be found buried there. But it is still more melancholy, to see the splendid talents, and varied acquirements, possessed by others, perverted, abused, and misapplied, as they frequently are, in our fallen world! How few, comparatively, devote all their talents to Him who bought them with his blood! Sanctified intellect, employed in doing good—in urging on the chariot wheels of the Prince of Salvation, and diffusing blessings through society, is a sight so lovely, and yet so rare, that all involuntarily stop to admire it,—even the wicked bow before the majesty of Virtue.

But all cannot be great. True; but we do not read that the servant who had but one talent, was held guiltless, on that account for neglecting the use of what he had. He was condemned, as an unprofitable servant, for doing *nothing* with a small capital, which if it had been turned to the best possible account, might have given its owner a handsome dividend. We do not serve a hard Master. He requires much, only of those to whom much is given. If we have not the talents of others, we have not their responsibilities. But for what we do possess, we shall as certainly be held accountable, as though we possessed the talents of an angel.

*Influence* is also a talent, given us for the purpose of doing good,—for the use of which the Master will demand a strict account. And influence is often more important than money. In a world where selfishness is the great moving impulse, every benevolent enterprise is destined to encounter opposition. And obstacles are frequently met, which, until removed, render progress impossible. To remove these obstacles, ignorance is to be enlightened, prejudice to be overcome, and confidence inspired. Influence, properly exerted, will often effect what no amount of pecuniary aid could accomplish. Many seem to imagine that little or no good can be done, without a full purse in their hand. But a man, of active benevolence, with very limited means, may be even a more liberal benefactor to his race, a more efficient laborer in the vineyard of the Lord, than multitudes, who of their abundance contribute largely to our benevolent institutions. If they possess little physical or pecuniary ability, they may, by giving their hearts to the work—and by exerting a holy and well directed influence, bring strong and valiant men into the field, and cause the iron hand of avarice to relax its grasp upon its well filled coffers, and empty them into the treasury of the Lord. How deeply indebted is the benevolence of the age to the influence of good men, eternity alone can disclose. Influence, like the under current of the retiring waves of the sea, is often noiseless and unseen, but powerful, and resistless. The arm of Josephine was feeble, but, by her influence, she more effectually controlled the mind and destinies of Napoleon than all the Marshals and Councillors of his empire. Who can estimate the influence of a mother over her child? Long after she has gone to her eternal home, her influence over her son has proved stonger than even his passions. Though he had become hardened and reckless, the remembrance of her words has softened and reclaimed him. Who can measure the influence of a teacher over his pupils—or the pastor over the flock of his charge? Influence, like streams and rivers, is ever flowing; and like them, it makes for itself channels—often so deep, as to be ineffaceable in all after time—they will be seen in eternity. We all have influence, however obscure our station, or limited our attainments. This is the *one* talent given to every human being, and unlike most others, it cannot, if we will it, be wholly buried, in a napkin. It is being felt on some one, every day, and will be felt forever!

It is a solemn thing to live. Existence, as a rational being, involves solemn consequences, both as they affect ourselves, and the destinies of those around us. And the account we must give, at the last day, for the character and use of our influence will be a solemn account—and if found unfaithful, will draw upon us the doom of the "unprofitable servant!"

*Property* is a talent. However hardly earned or highly valued, every dollar we possess belongs to the Lord, who expects us to use it in his service—for the promotion of his glory, and the benefit of our fellow men. We are only God's stewards, entrusted with a portion of his goods, for a short season. We are liable, any day, to be turned out of possession, and to be called to give an account of our stewardship. Ought we not then, as we look around upon our farms, and examine our merchandize, and count up whatever constitutes our *property*, to reason thus? "My absent Lord has left me this in trust. It is surely not mine by chance, or of desert. Why is it intrusted to me? What disposition am I to make of it? He will be here soon, and I must render an account. How then shall I learn his will respecting it?" These questions would lead us to the examination of God's word, and then we should soon learn what use to make of our possessions. We should find such directions as these: "Visit the fatherless and widows in their afflictions,—bind up the broken hearted —feed the hungry—clothe the naked—comfort them who mourn—do good unto all men, as you have opportunity, especially to them who are of the household of faith." We shall find there also the example of our Lord himself, who, though rich, yet for our sake became poor, that we through his poverty, might be rich. We read that "Christ pleased not himself," that, as his disciples, "none of us, liveth unto himself." To do good, was the sum of his character, and if we would be recognised as his followers, it must be the sum of ours. And by his example we are taught, not only to feel for, and to relieve the physical necessities of men, but to provide also for their spiritual wants. The greatest enemy of man is not his poverty. All misery is the consequence of sin. The wide and desolate wastes of fallen humanity which lie around us,—the vice and wretchedness that meet us in so many appalling forms, may all be ascribed to one dreadful cause—*human depravity*. If, then, we would banish want and nakedness from our streets,—if we would bring joy and gladness

to the habitations of wo, we must dry up this great fountain of iniquity within the soul. We must seek to elevate the moral character of the suffering poor—we must give them religious instruction, and lead them to Him, whom to know is life and peace. The accomplishment of this object,—to give our fallen race the knowledge of the true God and Jesus Christ, whom he has sent, is the sublime enterprise in which the Christian Church has embarked, and to which she is called by the voice of her Divine Lord to consecrate all her resources. And so various are the plans which are now in operation, for the advancement of the Redeemer's kingdom, that no servant of Christ can prove himself a faithful steward of his Lord's goods, who attempts to satisfy his Master's claims, by an occasional contribution to his treasury. All are summoned to task themselves to the uttermost—to lay all their possessions on his altar. And wo be to our souls, if we keep back part of the price, professing to give ourselves, while we refuse to consecrate our *property* unto the Lord! Wo be to us, if we cling to the world, with all the tenacity of its avowed worshippers, while our faces are turned towards a heavenly inheritance, which we profess to believe far better! This shameful inconsistency, this foul blot on the Church, is the grief of her friends, and the scorn of her enemies; it is the watchword of the infidel, and furnishes him a standing argument against Christianity! What is that religion worth which has no influence over the *purse* of its possessor? Eternal things may be of importance in theory, but in practice they must always give way to the weightier matters of dollars and cents—of acquiring and laying up earthly treasures, which will perish in the using!

"The Churches," says Harris, "will never have an outpouring of the Spirit, until there be an outpouring of their own property into the treasury of the Lord."

"The time is at hand," and it will be a *searching* time! It will soon be impossible for a rich man to believe the gospel unless he be prepared to spread it. The kingdom of heaven is again making its strait gate "a needle's eye," through which the camels of providence cannot enter, without selling all they have more than they really need. I tremble to think how many, when this duty is enforced, will, like him on whom it was first enjoined, "go away sorrowful" from Christ, just because he wants their property as well as their faith.

# THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD.

Amongst the "daily rules" prescribed by Lavater for his own observance, we found the following:

"I will read every day a chapter in the Bible, and particularly in the Gospel, and select some sentiment or other from the chapters I read, and revolve it frequently in my mind."

In imitation of the example of Lavater, which, if generally followed, would lead to much spiritual improvement, having read the 13th chapter of the Apocalypse, we selected for the subject of our meditation the words, "The Lamb of God slain from the foundation of the world," and send for insertion, in your excellent publication, the reflections which occurred to us on that awful passage.

Whoever peruses the Holy Scriptures with that temper and attention, with which they ought always to be read, will remark innumerable expressions calculated to alarm his fears, excite his hopes, and kindle in his breast a fervid spirit of piety and devotion.

Of this description is the sublime passage in the Revelations, which we have selected for the subject of our meditations. It transports us to the beginning of time, and discloses the eternal counsels of divine wisdom, and the provisions of infinite benevolence, for restoring fallen, helpless man to the image of his Maker, and to the favor of an offended God. It disperses the dark cloud which sin had spread over the newly created world. It announces the opening of the gates of immortality, which had been closed against man in consequence of his disobedience and demerit. And it reveals to us the fountain in which alone the defilement of sin can be cleansed, that of the blood of "the Lamb slain from the foundation of the world."

To this object let us direct our devout contemplations; it is the rock of our faith, the source from which piety derives all its hope and confidence, a sure refuge against the calamities of this life, the promise of an eternity of bliss. "The Lamb of God slain from the foundation of the world," is no unmeaning metaphor; it is Jesus, "the Lamb of God which taketh away the sin of the world." This is the mystery which angels desired to look into, and which, in fulness of time was revealed for the consolation of a guilty, desponding, and perishing world.

This is he, who was obscurely announced to our first parents as the Redeemer of their fallen race. It is to him that the promise of the Almighty to Abraham refers, "In thy seed shall all the families of the earth be blessed." The circumstances of the sa-

crifice of Isaac afford a typical representation of the solemn and important sacrifice of the Son of God. The various expiations for sin, prescribed by the ceremonial law of the Jews, prefigure the oblation and atonement on the cross. This was the star that was to come out of Israel; and the sceptre, seen in prophetic vision by Balaam, which should rise out of Jacob. This is Jesus, whose coming and sufferings are so minutely foretold and pathetically described by Isaiah. This is the son of the virgin, predicted by the same prophet; and his triumphant exclamation, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," is verified in the person of Jesus, "the Lamb of God slain from the foundation of the world."

"What is man that thou art mindful of him, and the son of man that thou visitest him?" was the pious effusion of the royal psalmist on contemplating the wonders of the visible creation. How would his astonishment, his rapture, his devotion have been excited, if he had seen the incarnation and sufferings of the Son of God, for the redemption of mankind. The magnificence of the orb of day attracts the admiration of the world, and his effulgence dazzles the eyes of all beholders: brilliant as he is, he is but the creature of the Almighty, appointed by him to measure time, to diffuse warmth and light, to give vigor to life, and life to vegetation. But Jesus, the sun of righteousness, the true object of spiritual contemplation, was begotten of his Father, before all worlds, dwelling in his glory from all eternity. His beams are the rays of divine mercy and benevolence, dissipating the gloom of sin, cheering the sinner's heart, kindling the flames of devotion in the pious breast, and by their animating powers recalling the dead to life, and reproducing the divine image, obscured and defaced by the pollution of sin.

Is this the language of truth or of mystery? It is both; but God has spoken, and it is our duty to believe, to be grateful, and to adore. The world by wisdom knows not God, and we know no more of him than what he has thought proper to reveal of *himself*. All creation is a mystery; our birth, our life, our death, and the ways of providence, are not less mysterious to our finite understandings than our resurrection from the dead, and the redemption of mankind through the atoning blood of a crucified Savior.

Behold here the malignity of sin, which could require so great a sacrifice! Behold, the merciful love of God which could provide it! Whilst our souls dwell in the flesh, the foul nature of sin, in its full enormity, may not be conceivable by us. We feel ourselves affected and disordered by it; and the soul, gloomy and restless under its dominion, is incapable of perceiving the mercy

and benevolence of its Creator, and of that return of gratitude and affection, which his mercy and goodness every moment claim.

If such, then, be the character of sin, what shall we say to those who make a mock of it, who consider the grossest violations of the laws of God as venial trespasses, and indulge their sensual appetites without fear or restraint? Poor, deluded, infatuated mortals, whom the majesty of omnipotence awes not, who deride the terrors of his vengeance, who reject the gracious offers of his pardon and mercy, and, in the language of the New Testament, crucify Christ again. Yet think, ere the grave closes upon you, ere eternity opens to receive you, that hope then will be no more. You will then call upon the mountains and rocks—"Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." May the voice of one crying in the wilderness, ere yet it be too late, awaken your fears, and rouse you to repentance; and may the Holy Spirit imprint this awful truth upon your souls, and enable you, through faith in Christ, to live up to a sense of it: "Without holiness no man shall see the Lord."

Blessed, thrice blessed, are those whom the Holy Spirit enables to see in Jesus, as it were personified, the love of God reconciling man to himself; who rejoice in their salvation through Christ, like a bird escaped from the snares of the fowler, like a child finding refuge in its parents' arms from impending destruction, or like a banished criminal restored to his country, and the society of his friends. Such is the joy of a true believer in Jesus, when he compares the period of his estrangement from God, with the consolations of his regenerate state. With passions subdued, and affections spiritualized, inflamed with love for God and Christ, and filled with charity to man, he finds all joy and peace in believing; he feels himself liberated from the chains of sin and death, and sees the portals of heaven unbarred for his admission, by the power of Him who first rose from the dead, and brought life and immortality into the world. He rejoices in hope, but with humility, trusting solely in Christ, who, he knows, will not suffer one of those to be lost whom God hath given to him. In this confidence, with all patience and gratitude, he prepares to attend the bridal feast of the Lamb slain from the foundation of the world, and assumes his wedding garment "washed white" with his blood. Believing yet humble, animated but not presumptuous, hoping yet fearing, he lifts up his eyes and his hands to God and his Savior, and joining the chorus of the angelic host, exclaims with pious rapture, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." C. O.

# MISCELLANEOUS.

## SPIRITUAL JOY.

The plain truth is this, that what hinders our joy is allowed sin. The power of sin to do this is great. This little hand, said Whitefield, placing his hand near his eyes, as he was preaching in the field, while the glorious sun was flooding creation with his beams,—this little hand hides all the lustre of the sun from my eyes; and so a little sin may involve the soul in darkness, though the spiritual world be all bright as heaven itself. But should we therefore be content to live in darkness, or set ourselves with more resolution against all forms and degrees of sin? The latter is the course of duty, and is it not also the course of wisdom? Is it idle to ask the question, What manner of persons ought we to be, in all holy conversation and godliness? Why is it we do not understand that our only concern in this world is, to keep a guileless spirit, a conscience void of offence? Alas, that we should suffer such things as love of lucre, or of pre-eminence, or of sensual pleasure, or jealous, and envious, and irascible feelings, to rest in our bosoms, and stay there from day to day, and week to week, and month to month, in the place which should be ever sacred to the gracious affections; in the temple of the Holy Ghost! Alas, that we should be so infrequent, so cursory, so cold in prayer; so seldom in fastings, so formal and lifeless in the duties of the sanctuary: that we should be so uncircumspect in speech, so little intent on walking in the Spirit; in all the pursuits of life so regardless of the great principle of Christian morals, which demands that we do all things, even to eating and drinking, to the glory of God. Here is the secret of our want of religious joy, of our spiritual doubts and fears; and also of our readiness to justify them. S.

## PRAYER.

A word, at parting, to the saint,—the man of faith in Christ. Great, beloved brother, and manifold, are thy privileges; but what we now would humbly call upon thee to bear in constant remembrance, is, the power which thou, all impotent and helpless as thou art in thyself, canst exert through prayer. The feeblest of saints can chase a thousand—can put ten thousand to flight—can overcome the world—can elevate himself to higher honor than earth can give or appreciate. There is a kind of omnipotence in prayer; as having an influence on him who is Almighty. But why do we put thee in mind of this? Not because we would have thee inflate thyself with pride; but because we remember that the spirit of prayer is altogether benevolent. Its power is unto the destruction of nothing but sin and its fruits. Its power

nath the same scope and aim with that glorious Being on whom it depends. Pure prayer's first accents are, "Hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven." Faithful brother, man of prayer,—a man who hath power with God,—forget not, we beseech thee, what, by means of prayer, we are capable of accomplishing. The world's conversion hath not yet been achieved. Means, with that great end in purpose, have been long in operation, and have recently been much increased. What those means are, thou knowest; and their powerlessness, independently of God's blessing, thou knowest also. We remind thee again of thy privilege, as endued with the spirit of grace and supplication. For Zion's sake, then, hold not thy peace, for Jerusalem's sake rest not, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. E.

### A GOOD WIFE.

The Rev. William Jay, of Bath, (Eng.), on the fiftieth anniversary of his ordination, gave his wife the following noble compliment: being presented by the ladies of his congregation with a purse containing 650*l*., after a few remarks, he turned to Mrs. Jay, and said, "I take this purse, and present it to you, madam—to you, madam, who have always kept my purse, and therefore it is that it has been so well kept. Consider it entirely sacred—for your pleasure, your use, your service, your comfort. I feel this to be unexpected by you, but it is perfectly deserved. Mr. Chairman and Christian friends, I am sure there is not one here but would acquiesce in this, if he knew the value of this female, as a wife, for more than fifty years. I must mention the obligation the public are under to her (if I have been enabled to serve my generation), and how much she has raised her sex in my estimation; how much my church and congregation owe to her watchings over their pastor's health, whom she has cheered under all his trials, and reminded of his duties, while she animated him in their performance; how often she has wiped the evening dews from his forehead, and freed him from interruptions and embarrassments, that he might be free for his work. How much, also, do my family owe to her; and what reason have they to call her blessed! She is, too, the mother of another mother in America, who has reared thirteen children, all of whom are walking with her in the way everlasting."

### SUICIDE PREVENTED.

The Rev. Basil Wood once related in a sermon, that a person belonging to his congregation, who had for some time been confined by sickness, derived great benefit from reading a certain tract. While thus confined, he was visited by an acquaintance

who appeared to be laboring under great depression of spirits. His sick friend, observing his dejected frame of mind, pointed to the tract lying on the table, and requested him to sit down and read it to him. He assented, and had not proceeded far in his task before his whole attention became absorbed in the contents of the tract. As he read on, his heart became more and more affected, till at length, unable to control his feelings, he burst into tears, and pulling a weapon of destruction from his pocket, threw it upon the floor, exclaiming, "There, with that weapon I was just going to take away my own life, but thought I would first look in to see you once more before I committed the horrid deed. What I have now been reading has saved me."

### THE HOUR-GLASS AND TIME.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass; fear lest I had, made me grieve as if I had broken it; but, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour a pearl; that, but *like* to be broken—this, lost outright. A better hour-glass might be bought; our time, lost once, is lost ever! Thus we grieve more for toys than for treasures. Lord, give me an hour-glass, not to be *by* me, but to be *in* me. Teach me to number my days; an hour-glass to turn me that I may turn my heart to wisdom.

### THE VALUE OF THE SOUL.

What, if it be lawful to indulge in such a thought, would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be shed at such a spectacle? or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning and the heavens with sackcloth? or were the whole fabric of Nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?

### AFFECTIONATE MINISTERS.

Mr. Simeon has somewhere observed respecting pastors (and the remark is equally applicable to Sabbath school teachers), that, "of all men in the world, the Christian pastor should be a man of an affectionate heart. When he preaches, he should be the shepherd in search of the lost sheep, the bereaved parent in pursuit of the lost child; for as well might you have a marble statue to supply the place of a real father, as a marble-hearted preacher to supply the place of a real and affectionate pastor."

## CONSTANTINOPLE.

SEE ENGRAVING.

We have the pleasure of presenting to our readers in this initial number of our new Series, a beautiful engraving of a part of the "City of the Sultan," the magnificent and picturesque capital of Turkey. Independently of its historic associations, which render it an object of deep interest to the scholar and the Christian, Constantinople possesses peculiar and unrivalled natural advantages. Its position, at the junction of two seas; its lofty mountains, extended forests, and thickly peopled hills; its crowds of shipping, and groups of human beings varying in language, feature, and costume; its tall and graceful minarets pointing towards heaven, and the cloudless azure of its sky; these are some of the distinctive features which make the "City of the Faithful" a scene of enchantment to the traveller which can never be forgotten. Seraglio Point, constituting the obtuse angle of the triangle on which Constantinople is built, appears in the engraving with its long line of airy and elegant kiosques or pavilions, fronting the water; its clustering domes, and groves of cypresses and palm trees. The celebrated Mosque of St. Sophia towers above the surrounding minarets, while in the distance, Mount Olympus is seen white with eternal snows, "with one fantastic rock looming out of the blue waters beneath it, like a marine monster sleeping in the still sunshine." Stretching along the same line of coast, is a cluster of islets once known as the "Demon Islands," and said to have been haunted by a foul spirit; but which are now known by the pleasanter name of the "Princess Islands," a favorite place of resort for the Greeks during the summer months. Scutari, "the place of thousand tombs," with its splendid barracks and mosque, over which the Guz Couli, or "Maiden's Tower," seems to stand sentinel, lies on the extreme left; while the narrow point of land running out into the sea, is occupied by a miserable Greek village, built on the site of the ancient Chalcedon. The view of the harbor on the right, is partially obstructed by a portion of a quaintly fashioned house peculiar to that locality, occupying the fore ground of the engraving.

The Serai Bournou, or palace of the ancient Caliphs, gives its name to Seraglio Point, and constitutes one of the most interesting features of a city where all is mysterious, strange, and exciting. This palace with its extensive grounds, occupies the site of the ancient city of Byzantium, and is in all respects truly and wholly oriental. "European innovations have crept with spirit step" across the land of the Moslem, and fixed their abode in the imperial residence of the Sultan. "But in the hidden recesses of the palace of Amurath, all is unchanged, as though the genius of mutability had never waved his wand over the children of the Prophet."

Constantinople is interesting to many of our readers from the fact, that Constantine the Great, the first Christian emperor of Rome, took up his residence there. The city had been nearly destroyed by Severus, and in A.D. 329, Con-

stantine commenced rebuilding it. He greatly enlarged and adorned it with open squares, fountains, a circus, palaces, called it after his own name, and made it the capital of his empire, in opposition to Rome. From that time, Rome, that had been the mistress of the world, began to lose her power, and soon retired from the supremacy.

Several celebrated councils were held in Constantinople, including the *second*, *fifth*, *sixth*, the *Trullan*, and the *seventh*.

The *second* was convoked by Theodosius A. D. 381, to put down the enemies of the Nicene creed, and one hundred and fifty oriental bishops assembled and condemned the Arians, of all parties.

The *fifth* general council was called by Justinian in 533, it opposed Nestorianism and excluded several bishops from its communion.

The *sixth* was held, by order of Constantine, and pronounced the Monothelites, heretics. In 692 the emperor Justinian II., summoned the *Trullan* council, in which it was decreed that priests could marry. This was very offensive to the Latin church.

Finally, in 754, the *seventh* council was convened. It was composed of three hundred and thirty-eight bishops, who condemned the worshippers of images, in the severest manner, and put many of them to death.

Thus, scenes of the greatest interest to the ecclesiastical historian and the Christian—controversies which shook all Christendom and the world, have transpired in that oriental city. But, though it was once the great centre of Christendom, it is now the metropolis of a tyrannical government, and the grand centre of the Mohammedan religion. Mohammed's heaven was composed of sensual delight, and many of the precepts of the Koran appeal to the lowest propensities of human nature, thus fanning the vilest passions into a flame. Females are considered as slaves, subject entirely to the will of their lords. They are kept in ignorance, shut up in harems or the Sultan's seraglio, and pass lives of indolence, sin, and wretchedness.

Thick clouds of moral gloom rest upon that once comparatively holy city. Something has been done for its spiritual welfare by modern missions, still it is a city of infidels, and high-handed wickedness of every description reigns almost unimpeded. Christianity is despised and Christians are called *dogs*.

Permit us to call upon our readers of both sexes, and endeavor to enlist their sympathies in behalf of the degraded Turks, and especially those who inhabit Constantinople, whose situation, in the midst of the rarest beauties of nature, perhaps is not surpassed by that of any city upon the face of the earth. Let us send the gospel there, and labor, and pray, and give, until its *moral* shall surpass its natural loveliness.

# LITERARY NOTICES.

Daily Scripture Readings; or, Horæ Biblicæ Quotidianæ. Vol. I., forming the commencement of the posthumous works of Thomas Chalmers, D.D., LL.D. New York: Harper & Brothers. pp. 422, Royal 12mo. Price $1,00.

The announcement of these volumes will be very acceptable to Biblical scholars, and especially to pastors. The works of such a creative, sanctified, and princely mind as that of Chalmers, must be exceedingly valuable. They are full of rich, generous, elevated, and consoling thoughts. He penetrates deep into the mines of theology, and opens to our view the most precious gems of truth, in all their sparkling lustre. Chalmers was a great and good man, one of the lights of modern Europe, and all religious men should be acquainted with his writings.

The volume before us contains a kind of Commentary on the Pentateuch, not a learned one, but a practical and judicious one. It is just what every pastor needs. How valuable the views of such a man, upon difficult passages, stated briefly, and yet sufficiently erudite. These exercises are also highly devotional, especially the Sabbath exercises. The volume is printed in elegant style, and the binding superb. The Series will consist of nine volumes. The second work will be entitled "*Horæ Biblicæ Sabbaticæ*," or "Sabbath Meditations on the Scriptures;" the third, "Theological Institutes," or "Systematic Theology;" the fourth, "Lectures on Butler's Analogy;" the fifth, his "Discourses," hitherto unpublished. A life of Chalmers is to be published also. These works, we believe, will have a very extensive sale.

Thomson's Seasons. Illustrated with 77 elegant designs by the Etching Club, 8vo. Goldsmith's Poems, embellished by numerous engravings. Milton's Poetical Works, with 120 superb engravings. 2 vols. 8vo. Harper & Brothers.

These four volumes are got up in the most exquisite style. We hardly know how to describe them. In the first place they contain standard poems by the most distinguished writers. Thomson's poems are complete in every part, rich, pure in sentiment, and have a remarkable tendency to elevate the mind and heart. Goldsmith's thoughts are brilliant as diamonds, and enlighten and thrill the soul with delight. Milton is bold, lofty, and sublime. We read, and tremble, and weep. The most insignificant thought, by his vivid, powerful imagination, sparkles, burns, and attracts the reader, while he is charmed by its tender, heavenly influence. These are worth scores of annuals, which bloom but one year. They have bloomed for many years, and will continue to shed their fragrance for ages to come. So, if our friends wish for an annual, which is, at the same time, a standard work, let them buy one of these volumes. The paper, printing, gorgeous binding, and engravings, surpass any thing we have seen. Go and examine them at 82 Cliff st.

A Complete Concordance to the Holy Scriptures of the Old and New Testaments. By Alexander Cruden, M. A. From the tenth London edition. New York: M. W. Dodd, Brick Church Chapel, opposite City Hall.

We have already called the attention of our readers to this work, and are happy to do it again. Every Christian family and especially every pastor, needs a complete concordance. How many precious moments are lost in looking for passages of Scripture without suitable helps. Most concordances extant are not worthy of the name, and even Cruden's has been distorted by money-making publishers, so that one has to be on his guard, or he will not have the whole work, though he may think he has purchased it. This is the *only complete American edition*. Here is an immense number of references, filling 856 royal octavo pages, printed in fine type, with three columns on a page, and what think you is the price? Every one would say, we think, that $5,00 would be cheap. It can be had for $2,00. We fear that the publisher must lose money on it, but we think that the sale will be extensive, and thus compensate for the very small profit realized on each copy. At the commencement, is inserted the life of the author. Here is a full concordance of proper names by themselves, and of the Apocrypha. The paper and binding are substantial and sufficiently beautiful for a work intended to be *used*.

*Stanford & Swords' Publications.* Mercy for Babes, a plea for the Christian baptism of infants. By William Adams, S. T. P., Presbyter of the Protestant Episcopal Church in Wisconsin.

The publishers will pardon us for expressing our opinion that this work will do more injury than good. We are surprised that, in the midst of the blaze of light now shed *upon* the pages and *from* the pages of inspiration, any one should pretend to advocate infant baptism as a scriptural ordinance. If our Pædobaptist brethren would, like the Roman Catholics, say that it is a tradition of the church, and not pretend to take it from the Bible, they would be much more consistent. "It is not *forbidden* in the Scriptures," says the author, "I take my stand on this." We think it is rather a narrow place on which to stand. The baptism of *animals* and *bells* (which the Roman Catholics baptize) is not forbidden, and a thousand other ridiculous things are not *forbidden*, and therefore we must practise them. It is no wonder that the uncharitable author says, that Baptists, by not communing with Christians of other denominations, "virtually declare that there are no other Christians than themselves." If, because we will not commune with those whom we believe have never been baptized (a rule to which our author would be required to yield or be obliged to leave the Episcopal church), we declare that we alone are Christians, what do our Episcopal brethren declare, when they will not allow our holiest men to occupy their pulpits, or preach in their churches. We advise them to say but little about exclusiveness. Mr. Adams, like many of his predecessors, endeavors to show by various inferences that infant baptism is scriptural, but this will not answer. Give us Divine command or apostolic example for the rite, and we will practise it. All the scholars of any note of ancient or modern times, of every denomination, unite in declaring that none

but believers were baptized in apostolic times, and they were immersed. We should be glad to review the entire book and show up the miserable fallacies which the author uses; but we cannot spare any more room at this time.

We have received from the same publishers, "Happiness of the Blessed," "Confessions of a Convert to Romanism," and "Lady Mary;" valuable books, which we intend to notice hereafter. They can be had at 139 Broadway.

Power of Illustration, an element of success in preaching and teaching. By John Dowling, D. D. New York: L. Colby & Co.

This pretty little volume, is the substance of an address delivered by the author at the anniversary of the New Hampton Theological Institution, last summer. The theme announced in the title of the book is ably and quite fully considered. The work abounds in pleasing incidents and cogent arguments, expressed in the peculiarly attractive style of the author. We love to read his books. They keep us awake.

Virtue's Family Bible, Nos. 22 and 23. Here are exquisite engravings of Joshua commanding the sun to stand still, and Jacob's well, at Sychar. We understand that this work has a very wide circulation. We have often said that it is the most splendid affair of the kind, which has ever appeared in this country. 26 John st.

The Boys' Winter Book, by the Harpers, is one of the series of the Boys' Library. It is full of thrilling incidents of old Boreas, and has 36 illustrations, which show up the old man in fine style. It is splendidly got up.

Christian Review, published by Rev. Wm. Heath, Boston; Bennett, Backus & Hawley, Utica; Rev. S. F. Smith, editor. It is of great importance to sustain this work. Will not friends come forward and encourage the publisher by their efforts to extend its circulation?

The New York Pathfinder, a weekly paper, by Howe, Holbrook & Co., 205 Broadway, N. Y. Very useful to the traveller, giving all necessary information about railroads, &c., &c.

New York Organ, a weekly paper, advocating temperance, and all the good things—3 cts. a copy. Oliver & Brother, corner Nassau and Fulton sts. N. Y.

The Indian Advocate comes to us in a new dress, with better paper, and full of interesting reading.

Barnes' Notes on Isaiah, just received, too late to review this month. It is a valuable work in two 12mo. volumes of about five hundred pages each, handsomely bound. Leavitt, Trow & Co., 191 Broadway, N. Y.

Pictorial History of England, Nos. 34 and 35. The character of the work is fully kept up.

Ellen Herbert, one of the series of Harpers' Fire-side Library, gilt edge, and very beautiful and useful for children.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

Bro. Cephas Bennett, of Utica, recently received a letter from Bro. Wade, of Tavoy, stating that he had been obliged to abandon the Karen Dictionary, which he had about half completed. His vision has become impaired, and he is to return to this country. Truly that mission has been afflicted. Mrs. Mason has been taken away by death, and her husband disabled by excessive toil, and now Bro. Wade and wife must leave.

Revivals.—Hillsdale, N. Y., Nov. 20, 11 had been baptized—Belleville, Jefferson Co., N. Y., 45 recently added to the church—Hoosic Falls, N. Y., 18 baptized—Oswego, N. Y. 47 had been baptized Dec. 11—Sandy Cross, N. C., 117 baptized—Murfreesboro, N. C., 34 baptized.—The following also are reported from N. C. At Cole Raine about 35 have been added to the church—at Holly Grove 20 have professed—at Bethlehem, 20 have been baptized—at Ahoskie 52—at Ross' M. H. 55—at Capeheart's 35—at Cashie 55—more than 60 professed—at Republican 63—at Sandy Run some 30 or 35—Mt. Carmel (formerly Smith's church) about 20—Buckhorn 14—Pleasant Grove 25.

## ITEMS.

Italy.—The Pope continues to astonish the world by his demonstration in favor of free principles. He has removed severe restrictions from the press, and given the censorship to laymen. This has increased the public journals to 30. Railroads have been constructed, literary men encouraged, and it is hoped that the country will soon have a free constitution. A public meeting was held in this city, Nov. 29th, for the purpose of expressing our sympathy in behalf of Pope Pius IX., and an address voted to be sent to him.

Switzerland.—There is great excitement in that country in reference to expelling the Jesuits. There is so strong a party in favor of that dangerous sect, that the result has been open war. Seven Catholic cantons are arrayed against the Diet. France and Austria have encouraged the Jesuits, while England and Russia have favored the Diet. It is expected that there will be hard fighting on that only republic of the eastern world.

Ministerial Changes.—Rev. R. F. Ellis has become pastor of the Baptist church in Alton, Ill. Rev. J. C. Stockbridge of Waterville, Me., has become pastor of the Baptist church in Woburn, Mass. Rev. W. H. Husted has become pastor of the Baptist church at Prattsburgh, Steuben Co , N. Y.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Samuel Benjamin, West Burlington, Otsego Co., N. Y., July 2, aged 84.
H. Hudson, North Royalton, Cuya. Co., Ohio, Aug. 9, aged 60.
J. W. Williams, Green Plains, Mich., Aug. 13.
Henry D. Buttolph, Troy, Oakland Co., Mich., Sept. 24, aged 29.
George Robinson, Lancaster, Mass., Sept. 25, aged 92.
Mandeville Tuthill (licentiate), Prattsburgh, Steuben Co., N. Y., Oct. 16, aged 28.
Amos Kingsley, Lebanon, Madison Co., N. Y., Oct. 25, aged 80.
William Tryon, Houston, Texas, Nov. 16, (of yellow fever).

*Ordinations.*

Charles Carlton, Fredonia, N. Y., Aug. 18.
Wm. Branch, Williamsville, Erie Co., N. Y., Sept. 2.
Benj. Wharton, Antrim, Guernsey Co., Ohio, Aug.
Wm. Wilder, Baltimore, Md., Sept. 5.
Benj. F. Nealy, Attica, N. Y., Sept. 7.
B. Blackburn, Youngtown, Ohio, Oct. 6.
Thomas Shepherd, Tomaky, Coshocton Co., Ohio, Oct. 10.
Joseph R. Johnson, Henderson, Jefferson Co., N. Y., Oct. 19.
George W. Davis, Milford, Ct.
D. L. Clouse, White Eye's Plains, Cosh. Co., Ohio, Oct. 27.
H Garlick, Guilford, Chenango Co., N. Y. Oct.. 7.
J. B. Renfro, Benton Co., Ala., Oct.
W. J. Chapin, Sun Prairie, Wis., Nov. 3.
Samuel I. Atkins, Cumberland Co., Va., Nov. 5.
A. L. Hay, New Carlisle, Ohio, Nov. 13.
James Parker, Rowe, Mass., Nov. 18.
Eli C. Towne, Pleasant Grove, Washington Co., Pa. Nov. 23.
Charles L. Johns, Lebanon e, Tnn. Dec. 4.
Andrew Levering, Pottsville, Pa., Dec., (sermon, Rev. G. B. Ide.)
Luther D. Hill, Woonsocket, R. I., Dec. 9 (sermon, J. N. Granger).
D. H. Miller, Stonington, Ct., Dec. 15, (sermon, S. Remington).

*Constitution of Churches.*

East Cameron, Steuben Co., N. Y.
South West, Oswego, N. Y.
Pipe Creek, Lycoming Co., Pa., Aug. 11.
Steubenville, Jefferson Co., Ohio, Aug, 20.
Bird's Corner, Sun Prairie, Wis., Aug. 25.
Williamstown, Grant Co., Ky.
Baraboo, Wis.
Carroll Co., Mi., Sept. 12.
Barrington, Cook Co., Ill., Sept. 29.
Galveston, Texas.

*Dedications.*

Houston, Texas.
Cold Spring, Long Island, N. Y., Aug. 29.
Rossville, Staten Island, N. Y., Sept. 16.
Newport, R. I., Sept. 22
Galveston, Texas.
Mt. Calvary, Caroline Co., Va., Nov. 19.
Oxford, N. J., Nov. 17 (sermon, R. C. W. Mulford).
Bloomingdale, N. J., Nov. 17 (sermon, Rev. Z. Grenell).
Providence, R. I., Nov 29 (called South Baptist church. Sermon, Z. Bradford).
Tarrytown, N. Y., Dec. 1 (sermon, Rev. E. Tucker).

## THE DYING CHILD.

Do not longer here detain me,
Fondest mother drowned in woe;
Now thy kind caresses pain me,
Morn advances—let me go.

See yon orient streak appearing!
Harbinger of endless day;
Hark! a voice, the darkness cheering,
Calls my spirit far away.

Now my cries shall cease to grieve thee:
Now my trembling heart find rest;
Kinder arms than thine receive me,
Softer pillows than thy breast.

Weep not o'er these eyes that languish,
Upward turning toward their home:
Raptured they'll forget all anguish,
While they wait to see thee come.

There my mother, pleasures centre;
Weeping, parting, care, or woe,
Ne'er our Father's house shall enter:
Morn advances—let me go.

Through this tranquil holy dawning,
Silent glides my parting breath,
To an everlasting morning,
Gently close my eyes in death.

Mercy's endless, richest blessings,
Pour their streams upon thine heart,
(Though no language yet possessing,)
Breathes my spirit ere we part.

Yet to leave thee mourning pains me,
Though again His voice I hear;
Rise! may every grace attend thee:
Rise! and seek to meet me there.

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THE

# BAPTIST MEMORIAL

AND

# MONTHLY RECORD.

VOL. VII. FEBRUARY, 1848. NO. II.

## PROGRESS OF CIVIL AND RELIGIOUS FREEDOM.

THERE has, probably, never been a period, when free principles were more rapidly extending over the world, than at the present time. They are like leaven, secretly working in the masses of society, and, sometimes, like active fires confined in deep volcanoes, which suddenly burst forth and spread destruction and dismay around. The spirit of freedom is often checked by envious, trembling tyrants; but its march is irresistible, and every effort to impede its progress, eventually impels it onward with still greater power.

We turn our eyes to the eastern world, and they rest at once on *Italy*—on Rome, who sat for ages upon her seven hills, proud mistress of the world—that spiritual Babylon, who "made all nations drink of the wine of the wrath of her fornication"—that grand central point of spiritual tyranny, where the "Beast" has reigned triumphantly so long with his thousands of idolatrous worshippers.

It is surprising that we should look for freedom to the very focus of despotism. Yes, we turn first to Rome and Italy. Not because there is more *freedom* there than we find in many other European nations; but because we discover so *much*, where we expected none. A great change has taken place, since Pius IX. commenced his pontificate. But he perceived that a desire for religious liberty was so prevalent in Italy, and all over Europe, that it would be impossible to entirely suppress it. It was the part of wisdom in him to take a different course from that of his predecessors. He foresaw that there would be ebullitions of republican feeling, insurrections, and, finally, ruin to the state, and an end to his power, unless he should change his policy. By taking the course which he has,

he would enlist the sympathies of all free governments. Thus a love of glory, and a desire to secure his own permanent safety, may have prompted him to pursue the remarkable course which he has taken. It is probable that he is as much astonished as *we*, in view of the *alarming* progress of freedom in his dominions. He probably did not expect such results—did not expect to raise a feeling, which he could not control. This seems to be evident, from the fact that he is beginning to show some characteristics of the "*beast*." They have been exhibited in compulsory and tyrannical proceedings in reference to the Irish Colleges. Also, municipal institutions have been recently established in Rome, which do not favor liberty.

Still, we believe that the Pope is more liberal and enlightened than his predecessors, but we think that more praise has been bestowed upon him than he has deserved.

However this may be, we rejoice that he has opened the gates of the imperial city, and freedom has entered. We rejoice that he has aroused, throughout his dominions, a love of liberty, which neither himself, nor succeeding pontiffs, can crush or control. The seeds of freedom have been sown in the very seat of despotism, and they will germinate in spite of all the Romish hierarchies upon the footstool.

The same principles which are extending throughout the length and breadth of Italy, will be received in other Roman Catholic countries, and indeed throughout the continent. In Switzerland, much feeling exists upon the subject.

That free state will not allow the elements of spiritual tyranny to remain among her inhabitants. She is determined to root out every trace of Jesuitism from the land. It appears that the Jesuits have made an attempt to gain the supremacy; but the *people* will undoubtedly gain the ascendency, and enjoy still more freedom than hitherto. Late accounts inform us, that Austria, Prussia and France, are determined to interfere in favor of the Jesuits, and oppose the decrees of the Diet. If they do, other states will undoubtedly interfere in behalf of the Diet. We believe that liberty will be triumphant.

*Austria* has already threatened the invasion of the Roman States; but does not dare to commence a war, which would probably spread over the continent. She threatens Switzer-

land; but does not dare to march her armies into the country. She detests republicanism and liberty in every form; but the leaven is already working among her numerous population, and, before she is aware, a tremendous volcano may burst beneath her feet.

*France* has given sage advice to Pius IX., and endeavored to cool his ardor for freedom. She exerts her influence decidedly in favor of spiritual despotism. Shame on thee, civilized, enlightened, polished (christianized?) France! She has a kind of christianity—a form of godliness, without the power. We are sorry to say, that Louis Phillippe, in his old age, is becoming a despot. He endeavors to suppress public opinion, and establish his authority, by the force of arms. France is behind the age—she listens not to the voice of reform, and persecutes evangelical religion; but her infidel course must be short. Her teeming millions will soon demand more freedom, and she will be compelled to grant it, or her lofty throne will be levelled with the dust.

In Prussia, Austria, and the German States, there is an extensive spirit of inquiry among the learned as well as the illiterate. The world looks there for the profoundest scholars of the age. Many of their principles are dangerous; but, within a few years past, a change has occurred in favor of piety. Evangelical Divines, such as Tholuck, Neander, and Hengstenburg, have put forth a powerful influence in favor of a purer faith. This number is increasing, and we hope that the time is not far distant, when Germany shall not only be distinguished for *learning*, but *sanctified* learning. And, as true piety advances, oppression will cease.

Even in Russia, Turkey and Greece, there are occasional convulsions, which threaten ruin to the whole political fabric. It is difficult for the sovereigns of those countries to keep their vassals in subjection. Recent intelligence announced a formidable rebellion in Greece, and that the Governor was in the hands of the insurgents.

The legislature of Belgium has proclaimed in favor of liberal principles.

The Free Church of Scotland has been triumphant, thus far, in resisting state interference. There seems to be a general

movement throughout the continent, in favor of freedom. England advocates the cause, though she still submits to the oppresssive union of church and state.

Poor Ireland is lingering under the tyrannical power of her hierarchy. She is said to be oppressed by England; but the greatest curse which has ever fallen upon her, is popery. Millions of money have been expended upon her; but without avail. She sinks continually in crime, disease, and ruin. Soon, we fear, her national existence will cease, unless some efficient measures shall be adopted to prevent the catastrophe.

The Sovereign of the Universe seems to be scourging the world by war and the pestilence. Even our boasted land of freedom is found waging an aggressive war with a sister republic, without, as we think, sufficient cause. The *scourge of heaven* is gradually approaching our shores, and will soon, we fear, perform its work of death among us!

O, let us stop and think—let the nation pause—yea, let the civilized *world* reflect, reform, and avert the impending storm.

We long to see the time when spiritual oppression of every kind shall cease—when swords shall be beaten into plough-shares, and spears into pruning-hooks—when the waves of sorrow, wretchedness, and sin, which deluge the land, shall roll backward, and peace and righteousness and purity pervade the world—when the Romanist shall no longer trust in the Pope as the vicegerent of heaven—when

> "Peace o'er the earth her olive wand" shall "extend,"
> "And white-robed innocence from heaven descend."

EDITOR.

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That there is a God, I *know*, because I continually feel the effects of his wrath; O, who can stand before him, when he is angry? And that there is a *hell*, I am equally certain, having received an earnest of my inheritance there already in my breast. *My happiness is at an end!* Ah! the forlorn hopes of him that has no God to go to! Oh! the unsufferable pangs of hell and damnation!—*Newport's last words.*

## MODERN CHARACTERS.—No. I.

### MARY.

Mary is a young lady, who, without possessing any peculiar piety, has received some very pleasing dispositions from nature, and has also derived great advantages from education.

When a child, she was the delight of her friends and companions, the favorite of her brothers, and the source of much happiness to her parents. She was good-natured and obliging, submissive and obedient, and singularly tender and affectionate. She was taught to rise early, to be temperate in her diet, to observe the utmost propriety in her dress, to be punctual to her appointments, and almost invariably to devote certain hours of the day to their appropriate occupations. She thus became exercised in habits both of bodily and mental self-denial and diligence. Her temper, originally fine, was rendered still more excellent by the management of a most able, though not very religious governess. The eye of this lady was constantly upon her charge. Every attitude and gesture of the young pupil was observed, and her manners were formed according to the strictest rules of female decorum. The purity of her mind was, at the same time, consulted: for, the perusal of novels, with few exceptions, and likewise of some compositions of our lighter poets, was interdicted.

When Mary *came out* into the world, she was everywhere accompanied by her prudent and experienced mother; who assiduously instructed her in all those rules of worldly wisdom and precaution, by which the character of a young woman becomes established in fashionable society. She was enjoined to refrain from indulging herself in violent and hasty friendships; and at the same time to beware of raising up any enemies. Hence she was admonished to restrain the first impulse of her feelings, either of affection or dislike; to bestow her attentions both on the old and on the young; both on her acquaintance of a lower, and on those of a higher class; to

speak somewhat favorably of all; to bear patiently the tediousness and dulness of unattractive individuals; and when accosted by young men too freely and familiarly, to be proportionably guarded, and ceremoniously polite. Mary has been taught to mix some flattery with her civilities; she has, however, practised in the school of the world a certain kind of useful discipline and self-command. Her ideas have also been enlarged by opportunities of hearing the conversation of intelligent men, the extent of whose talents and information have moderated her opinion of herself; and her increasing acquaintance with persons of the highest rank, has continually added a fresh polish to her manners.

Mary joins to a sound understanding, a very kind and sympathising heart: while her benevolence, therefore, makes her wish to please, her good sense enables her, in almost all cases, to effect her purpose. She enters into every feeling of her company. She has now acquired, through long practice, an almost intuitive perception of what is deemed by the more refined part of society, to be proper to be said or done on every occasion. Among her superiors and equals, she is the accomplished woman; she is attentive, without oppressing them by her civilities. She furnishes her share of agreeable remark; yet never engrosses, and rarely leads the conversation. She indulges no egotisms; betrays no disgusting vanity; is hurried into no improprieties of temper; allows herself in no violent exaggerations; and avoids, especially when she is in mixed company, censorious observations on absent characters. If she utter a sarcasm, it is against herself; if she relate an interesting anecdote, it is to the advantage of some other person.

Mary likewise manifests great kindness when she finds herself in a circle of her inferiors. Many women of her rank in life take credit for general condescension, because they sometimes show a compassionate attention to the lowest of their fellow creatures. They are not aware that benevolence and humility are much more clearly evinced, by affability towards persons placed only at a small distance below them, persons with whom they are in some danger of being confounded. Mary has gained her popularity in the quarter of which I now

speak, by manners a little different from those which she adopts in the higher circles. Fearing to distress her more humble acquaintance by too stiff a silence, she often takes the lead among them, and communicates freely that superior knowledge which she possesses. Her conversation is restrained only when there is danger of too much encouraging the forward or the vain. No persons offend her taste more than those individuals of the middling class, who affect gentility, but are evidently underbred. Her benevolence, however, prevailing over her fastidiousness, she sympathises with these as with others.

But if I wished to exhibit Mary in the most favorable point of view in which she can be placed, I would draw her picture when she is visiting the poor who surround her father's splendid mansion in the country. She occasionally enters the humble abodes of the cottagers, inquires into the health of each member of the family, and examines into their means of comfortable subsistence. She imparts to the unlettered tribe the information with which she has, for their sake, enriched herself. She labors assiduously to remove their prejudices. She instructs them how to improve their chimneys, to economise their fuel, to render their food more cheap, wholesome, and nutritious—how to mitigate the diseases, and, perhaps, preserve the lives of their children. Is there a bickering among the females in the village? She enters, with calmness and precision, into the causes of the dissension; and allays the heat through the influence of her authority. By her known determination not to favor the unworthy, she promotes much honest industry; and she saves not a few in the extremity of their want; for she reports to her fond and admiring father the cases which she has seen, and extracts from his purse many a piece of silver or of gold, which, if Mary had not interposed, would have been applied to very different uses.

I have observed, that Mary, nevertheless, is not particularly distinguished for piety. I did not mean to affirm, that she had no religion. There is so natural an alliance between piety and benevolence, (the benevolence I mean which is active and self-denying) that where I see a pre-eminent degree of the one, I feel almost irresistibly impelled to assume the existence of some portion of the other. Mary is a professor of Christianity.

She occasionally receives the sacrament, and prepares herself for it with great solemnity. She behaves, I am sure, with great propriety when she is at church. She seems very devout during prayer, and evidently listens to the sermon. I take for granted, that she is accustomed to say her daily prayers; and I have heard, from good authority, that she reads her Bible. She dwells, indeed, on what she calls the plainer parts. She prefers the gospels to the epistles; the sermon on the mount to any other portion of the gospels; and the text, "Judge not, that ye be not judged," to every other passage of the sermon. She denies, however, no one doctrine of Christianity. She is neither skeptic, heretic, nor schismatic. She is as religious as any one needs to be in the opinion of the majority of her friends, as well as in that of more than half the world. She is rather too religious, according to the views of that part of her acquaintance, who are very giddy and somewhat profane. Still, however, according to my idea, religion is the very article in which Mary will be found to fail.

But how shall I prove my point? My first step shall be to subjoin some few additional observations respecting Mary; and I will afterwards endeavor to mark her deficiencies by the means of two other characters of my acquaintance. I begin with the defects of her faith.

(To be continued.)

And now God is in this room. I see him; and O how unspeakably lovely and glorious does he appear. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my soul. And I know, I *know!* that my happiness is but begun; I cannot doubt that it will last for ever!—*Payson's last words.*

# PERSECUTIONS.—No. II.

## APOSTOLIC FATHERS.

The Apostolic Fathers were cotemporaries of the apostles, and manifested much of their evangelical simplicity, as we learn from some fragments of their writings, which have reached our times. Though broken, they are rich, breathing a spirit of love, charity, brotherly kindness, and exhibit none of that proud display of learning, which appears in writers of succeeding centuries.

We have said,* that Eusebius was the first uninspired ecclesiastical historian. We would here remark, that several writers of distinction preceded him, among whom were the Apostolic Fathers. They were not ecclesiastical historians; but, in their writings, they often alluded to historical facts, and their testimony is of great value.

They were Christian writers, who were either the companions, disciples, acquaintances, or immediate successors of the apostles. They closed their earthly toils about the commencement or middle of the second century, though some of them flourished in the first. They are generally reckoned as five in number, viz: Clement of Rome, Barnabas, Hermas, Ignatius and Polycarp. Fragments of writings, ascribed to each, have come down to us; but a part of *them*, even, are believed to be spurious. The writings of Ignatius and Polycarp belong to the early part of the second century, and none of the writings of the others, which have reached us, excepting Clement's First Epistle to the Corinthians, are thought to be genuine. That was written in the first century, during the apostolic age. Clement is considered as the first of the Apostolic Fathers. He was born in the early part of the first century, and was conversant with the apostles.

This is, doubtless, the person mentioned by Paul as a fellow-laborer.† It is generally believed that he became bishop

* See Memorial, New Series, Vol. vii., p. 8. † Phil. 4: 3.

of Rome about A. D. 91. There is, however, much diversity of opinion upon this subject among the learned. He was merely *pastor* of the Baptist Church at Rome, and not a *bishop*, in the modern sense of the term. Next after the apostles, he became the most distinguished Christian writer. His First Epistle to the Corinthians is a remarkable production, giving valuable information in reference to apostolic Christianity. It is remarkable, also, from the fact, that it is the only uninspired Christian composition of the apostolic age, which is now extant. It was a letter from the Baptist church at Rome to the Baptist church at Corinth. It gives us a view of the internal affairs of those churches during thirty years after the death of Paul. In it, the author seems to write as a servant of the church, and not like a lord, as do the modern *pretended* successors to the chair of St. Peter. He was really the successor of Peter; but assumed no authority on account of it. He does not even write in his own name, but in that of the church. We have, in this epistle, evidence that, up to the time when it was written, the purity of the churches had been preserved, that they adhered to the *Bible* as the only rule of faith and practice, and that they still manifested apostolic piety.

Clement speaks, in two different places, of the duties of parents to their children, under such circumstances, that he must have referred to infant baptism, if it had existed; but no such allusion is found in this long epistle. We infer, then, with reason, that no such practice existed in the apostolic age, and that Clement, and all other Christians of that time, were Baptists. Not a respectable scholar of any denomination will dare to deny this fact, which is substantiated by the united testimony of ancient writers.

There are other works ascribed to Clement; but they have been proved to be spurious. There is a second epistle to the Corinthians, bearing his name, written in Greek.* The works,

* There are two epistles ascribed to Clement, written in Syriac, and entitled, "De Virginitate, Seu ad Virgines." They were procured by Sir James Porter, British ambassador at Constantinople, and published, by J. J. Wetstein, with a Latin translation. It is probable that they were composed at the close of the second, or in the third century, as no writer mentions them until near the end of the fourth century. [See A. Neander's Kirchengeschichte, Vol. I., pt. iii., p. 1103.]

also, entitled "*Apostolic Canons*," "*Apostolic Constitutions*," "*Recognitions of Clement*," and the "*Clementina*,"* were all ascribed to this great and good man, by some deceiver, to procure for them greater authority.

The accounts we have at this day, of the life and death of Clement, are extremely uncertain. According to the ancient writers, he was an evangelist until A. D. 66, and then became pastor of the church at Rome, and continued to perform the duties of that relation until his death, which occurred A. D. 100 or 101. According to this computation, he was a pastor thirty-four or thirty-five years. There is, however, so much conflicting testimony upon the subject, that it is impossible to decide the matter with certainty.

There is a tradition that he became a martyr under Trajan, and a work was written, called "The Martyrdom of Clement;" but this was a fabrication; and it is doubtful whether he died a violent death. He lived in a stormy period, and doubtless suffered much from persecution, if he did not thus lose his life.

Hermas was another apostolic father. He was a cotemporary of Paul, as he is mentioned by him in his epistle to the Romans.†

There is a work called the "Shepherd of Hermas," purporting to have been written by this father; but the learned have proved that it was written by another Hermas, brother of Pius, pastor of the church at Rome, in the second century.‡ We have no information in reference to the life and death of this father, upon which we can rely. Paul speaks of him affectionately, as one of the brethren. He was undoubtedly a good man, and a member of the Apostolic Baptist Church at Rome.

EDITOR.

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* The "*Apostolic Canons*" consist of eighty-five *ecclesiastical laws*, and are valuable documents in reference to the order and discipline of the churches, in the third century. The eight books of "*Apostolic Constitutions*" were doubtless composed by some austere person, who designed to reform the worship and discipline of the church. They seem to have been changed in the fourth century by Arians. They are of much importance, in determining various points of practice in the church, during the third, fourth and fifth centuries. We have already announced that Dr. Chase has prepared a translation of them, which has been published. The "*Recognitions*" and "*Clementina*" are ingenious fables.

† Romans, 16: 14.

‡ By later writers it has been doubted whether the true author of the "Shepherd of Hermas" is yet known. It is of some value, as it throws light upon the opinions of early christians. It has been translated from the Latin, by Archbishop Wake.

## NEW YORK BAY.

See Engraving.

We have the pleasure of presenting to our readers this month, a very beautiful view of the Bay and Harbor of New York, engraved by Osborne, one of our best and most promising artists. As a work of art, the picture is one of high excellence, and as a faithful representation of a prospect, rivalled in beauty only by the far-famed Bay of Naples, it is still more valuable. The following description of New York Bay, was sent by John de Verazzano, a Florentine, and the first visitor to its shores, in a letter to his royal master, Francis the First. "The mouth of the haven lieth open to the south, half a league broad; and being entered within it, between the east and the north, it stretcheth twelve leagues, where it waxeth broader and broader, and maketh a gulfe about twenty leagues in compass, wherein are five small islands, very fruitful and pleasant, full of hie and broad trees, among the which islands any great navie may ride safe without any feare of tempest or any other danger."

Since the adventurous Florentine penned this description, what a change has taken place in the scene on which he gazed! Where he found "thicke woods, so large that an armie might hide itself," a great city now stands, teeming with busy and active life; and where his "goode ship," the Dauphin, then lay, an object of wonder and amazement to the simple natives, a forest of shipping is now seen, comprising vessels from every quarter of the globe. The great features of nature remain the same—the spacious and commodious harbor, the lovely islands, now denuded of the "hie trees" so admired by Verazzano—and the green shores on which he wandered, almost believing himself in a land of enchantment. But the children of the forest, who "hid themselves in the grass for feare," at the coming of the strangers have vanished, and in their place, the active and scheming Anglo Saxon race now inhabit the hunting grounds of the red man, whose very memory has faded away from the haunts he loved so well.

## TRIBUTE TO THE MEMORY OF DEACON ENOCH FRENCH.

The subject of this notice was one of that class of christians so prominent in the history of the church with which they are connected, and so identified with its enlargement and prosperity, that some review of the way by which "the Lord led them about, and instructed" them, is demanded by the immediate christian community, and will furnish a profitable subject of reflection for all.

Deacon French was a native of Taunton, Mass., but in early youth he became a resident in Fall River, the scene of his usefulness. At the age of fourteen years, he experienced in his heart the renewing grace of God, and from that period his character gradually developed in beautiful proportions, the fruits of that grace,—love, joy, praise, long-suffering, gentleness, goodness, faith, meekness, temperance,—inwrought with natural powers of mind, strongly marked with firmness and strength. Being deprived in childhood of the care and guidance of a father, he was early trained to habits of self-reliance, and led to depend, as a means of worldly promotion, on the resources of his own energy and industry. These are circumstances which, though trying to the youthful heart, are often most favorable to that uniform expansion of the powers of mind and body, which at length presents a character remarkable at once for symmetry and strength.

Deacon French was one of the original citizens of the enterprising and now extensive village of Fall River; and, for many successive years, discharged most honorably the duties of several of its public offices. His temperament was remarkably cool; his judgment sound; and his decisions, though deliberate, almost infallibly correct. With these traits there mingled no moroseness of disposition, no austerity of manner, but a deportment so disinterestedly kind toward all with whom he associated, as to secure universal esteem, as well as respect. With so much tenderness was he regarded by some whose intercourse with him was mostly in a business capacity, that

when the intelligence of his sudden removal startled the ear, tears gushed unbidden from eyes unaccustomed to weeping.

But it is as a *Christian*, particularly, that we wish to present the example of our departed brother, that through him the grace of God may be magnified. We have said that the christian graces enumerated by the apostle were exhibited in his character. It is believed that no person of his acquaintance can fix his mind on any gem of the precious constellation, and say, he was deficient here; while, at the same time, it would be difficult to decide which one sparkled most brilliantly. The symmetrical developement of all these fruits of the Spirit, led to a degree of faithfulness in the service of God which is rarely equalled.

In early youth he became a member of the First Baptist Church in Fall River, which was then small and feeble; and from that time the enlargement and prosperity with which that church has been blessed, have been inseparably connected with the religious history of the subject of this notice. As may often be observed in the allotments of Providence, he seemed precisely adapted to the sphere which he occupied. The place was fitted to the man,—the man to the place. For more than forty years he served the church in the office of deacon; and in the discharge of its responsible duties he "purchased to himself a good degree, and great boldness in the faith." During the early part of this period, he was accustomed to assist in conducting the public services of the sanctuary, the pastor, the late Dr. J. Borden, being deprived of the blessing of sight.

At some seasons, when the church was depending on occasional supplies for the pulpit, he was called to discharge the duties belonging to the pastoral office. Many a sick and dying bed has been alleviated by his sympathies and prayers; and in several instances funeral services have been conducted by him, or in connexion with an associate deacon.

In the conference room he was peculiarly useful, uniformly at his post, prepared to be a listener or a speaker, as duty might require. Though not a fluent speaker, he was edifying and instructive, his exhortations and counsels being the evident

result of deep experience, and a careful examination of the word of God.

Every benevolent movement of the day found in him a warm, judicious advocate,—a uniform, liberal supporter. The Sabbath School cause, as connected with the church of which he was a member, is particularly indebted to his fostering care. This institution had taken deep hold of his affections; and whether acting in the capacity of superintendent or teacher; or sitting meekly, as he sometimes did, even after his brow was graced with the crown of honor, to receive instruction from others, in a little class, he was always studying its interests, and endeavoring to promote its advancement.

His care and faithfulness with regard to the financial concerns of the church and society, are especially worthy of notice. The judiciousness and patient endurance with which he for twenty years discharged the duties of the unthankful office of treasurer for both these associations; the tender solicitude with which he watched over and supplied the wants of destitute brethren and sisters; the liberality with which he supplied deficiencies in funds from his own resources, having a constant care that the Lord's house laid not waste whilst his own was builded;—have a lasting record in the grateful hearts of his bereaved christian friends, and cannot lose their reward. That with this care to distribute to the necessities of saints, he united in an eminent degree the kindred duty of hospitality, scarcely need be remarked—the extensive circle of his acquaintance, and especially the ministry of the denomination, will bear ample testimony.

During the last fifteen years, Deacon French has devoted more than half his time to the various interests of the cause of Christ, giving a kind and patient attention to every little, as well as large, concern of a church now filling a wide and important sphere of action; but, during the previous years—the meridian years of his life,—while engaged in labor, and deeply involved in business, and surrounded by a rising family, his children remember to have heard their mother say: "Your father has more anxiety respecting the concerns of the church, than those of his own family." This. doubtless, was true, but was his family, therefore, neglected? Have they suffered

from their father's devotion to the cause of God? The promise is, "Them that honor me, I will honor;" and so has it been, emphatically, in this case. To a good degree of what is termed worldly prosperity, have the far higher blessings of spiritual prosperity been added.

Of a family of six sons and one daughter, not one is left an alien and foreigner; but all have been led to consecrate their youth to the service of their father's God; and are all, with their companions in life, members of Baptist churches. With the exception of one son and his companion, all reside in their native village, and are connected with the same church of which their father has been so faithful a guardian. For years had this devout servant of God enjoyed the satisfaction of seeing all his children walking in the commandments and ordinances of the Lord, blameless; and many a precious family prayer-meeting have they enjoyed, which, doubtless, afforded him a prelibation of the rest on which he has now entered.

In closing this obituary, we cannot forbear to name distinctly one trait of christian character which our departed brother exhibited in an eminent degree,—a trait so rare, as to be worthy of such a notice. This was *faithfulness* in personal intercourse. With a kind, affectionate manner, he united a most fraternal spirit, and a firm, judicious faithfulness, which proved an excellent oil, breaking not the head, but softening the heart of those it sought to benefit. All who came within the sphere of his influence, felt that there was thrown around them a friendly guardianship; and many will have occasion for ever to bless the Providence which placed them within that circle.

The decease of Deacon French was very sudden and unexpected. He had no parting counsels to give—no dying testimony to bear. His life had been "an epistle, known and read of all men." He had been for more than fifty years a practical, *consistent* christian. His work was complete. "The gate of eternity suddenly opened, and with noiseless hinges, upon the sides of Christian's pathway. He stumbled, as it were, into his Father's waiting chariot; the everlasting arms enfolded him, and he was wafted away from the receding, lessening, vanished and forgotten earth, to his glorious home on high."

The death of Deacon French was caused by an affection of

the heart. He attended to his usual avocations on Saturday—was engaged in his store till a late hour in the evening—retired in apparent health; and before the Sabbath sun arose, May 16th, 1847, his rejoicing spirit, having inhabited this earthly tabernacle sixty-seven years, joined the assembly of the saints above. L. L. H.

## THE CHRISTIAN WARFARE.

Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the glens and mountains of Scotland. "Play a pibroch," said Napoleon; and the Highlander played it. "Play a march,"—it was done. "Play a retreat." "Na—na!" said the Highlander, "*I never learned to play a retreat!*" No RETREAT! should be the motto emblazoned on the standard of every christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities—against powers—against the rulers of the darkness of this world—against spiritual wickedness in high places."

In a dreadful encounter between the French and the Russians, in which more than fifty thousand perished, both parties claimed the victory. What, then, is the historian to do? He will doubtless inquire, *Who kept the field?* And as these were the French, and the Russians withdrew, the former will be declared the victors. So of the christian warrior: it is the keeping the field to the last, "resisting steadfast in the faith," till all the adversaries are withdrawn, that is to make him more than conqueror, through him that loved us.

## AN OUTLINE ARGUMENT AGAINST THE DEATH PENALTY.*

The plea for continuing in force the law of blood for blood seems to boast among its advocates (with but comparatively few exceptions), the clerical profession, with many more among the otherwise liberally minded and just thinkers of the age. We believe the New Testament, which on every other subject is deemed *law* to the christian dispensation, does not on this topic, afford the slightest instruction. But we would yet treat with deference opposing opinions, and it is our purpose simply to submit a few brief suggestions, and it is hoped, a few reasonable words to aid such as may be disposed to enter with candor upon the investigation of its claims, with a mind earnest in the pursuit of truth, and unbiassed by prejudice or preconceived opinions. First, let us premise that we would yield to none in a reverent regard for the sanctity and Divine authority of the sacred writings, we still venture to submit that this is wholly consistent with a rejection of a blind mental submission and superstitious reverence for all old established dogmas, reputed as tracing their origin to the Bible, but which in many instances fail to evince any affinity with their pretended source. The lofty teachings and axioms of Holy Writ, although transcending in many particulars the utmost range of human reason, are yet, as far as they can be ascertained, not inconsistent with its laws; it is safe, therefore, as well as perfectly legitimate, that we seek to elucidate its truths by collating with them the revelations of science and the deductions of sound logic. All this, we repeat, may be done without in the least degree derogating from its claims or impeaching its integrity. Why should the accumulated stores of human lore be rendered available to every other species of investigation, and yet be rejected here? Why seek to diffuse the light of human intelligence on every other source of inquiry, and yet forbid its beams to irradiate the SACRED page? Is it wise and intelligent to cherish with such excessive jealousy the exegesis of antiquity, at the expense of all modern science and research? The dark tyranny of the days of Galileo have scarcely yet disappeared; even in this boasted era of universal intelligence, how tenaciously we cling to our accustomed habits of thought and feeling, irrespective of causes or consequences. Every topic presented to our belief is worthy of, and demands our careful scrutiny, in order that we may distinguish truth from error. Blindly to adhere to sentiments, irrespective of evidence, simply because they have long been found to have obtained among mankind, is as unphilosophical as absurd As well may we refuse to admit the ever-increasing revelations of astronomy, because they address not our *unaided* vision, or resist the accelerative force of steam, because the mysterious processes of this mighty agent are equally impalpable to the sense. Although the world has

* We have promised our readers an argument against Capital Punishment. Some new and interesting facts are here presented. We shall not, however, hold ourselves responsible for any sentiments advanced in the article.—ED.

grown sere with age, mankind really yet seem just emerging from the infancy of knowledge, for men are but beginning to assert their prerogative to think and act from the impulses of reason within them. Within just restrictions this mighty power of human thought and inquiry is destined to revolutionize existing abuses and heresies which have, it is true, acquired strength from age, but which when brought to the test will be found to be without any other sanction. By slow degrees, thus errors become detected, and amended: each fresh revealed truth, as a new ray of light pierces the thick mists of prejudice and ignorance, startling us by its novelty and splendor, albeit too often offending our complacency and self-conceit. But it may be asked what relevancy these remarks have to the subject upon which we have proposed to treat; the sequel will shew.

The primal instance of capital crime, was that of the fratricide Cain; and appended to the record of the murder, we have the most explicit intimation of the Divine rule of visitation for the high offence. There is nothing vindictive or retaliative in the sentence. It is nevertheless a heavy doom, although, as far as it is to be ascertained, it referred solely to his earthly existence; which cannot be predicated usually of the sanguinary penalty with which in later times we are accustomed to visit the murderer. Let us ask in passing, can we go far wrong in following implicitly this original, emphatic, and Divine rule of judicial procedure! Life being the gift of God, it would seem to follow of necessity, apart from direct instruction on the subject, that it is an unjust assumption on the part of any human being to destroy it; and coupled with the distinct prohibition with regard to Cain, of any human authority in his visitation, this sentiment seems to acquire redoubled force. If the right to requite the act of the murderer, therefore, be not vested in any human being, by whom has the power been delegated? We are aware that great stress is laid upon the text in the 4th chapter of Genesis; but assuming that the rendering of the passage into our vernacular is unimpeachable, and that it has been fairly construed (which is not admitted), what evidence have we to prove that this latter is of superior authority to the foregoing rule with regard to Cain. Besides this, the passage, "whoso sheddeth man's blood, by man shall his blood be shed," it is contended, is simply a declaration of consequences, and confers no more right to kill the culprit, than to take the life of a virtuous man. It is parallel with the passage, "the bloody and deceitful man shall not live out half his days." Others, again, suppose it has reference to Cannibalism; that may be less tenable: yet may it possibly not be the primary object referred to, that of slaying for *food*, without any regard to human murder whatever? It has been thought by some scholars, that the text did not involve a command—was not imperative but rather interrogatory. When Cain killed his brother, as we have seen, he was not dealt with on the principle of "blood for blood:" and the instance of Lamech who "slew a young man to his hurt," corroborates the same fact in a still stronger degree. Seth or Enoch otherwise did not fulfil their duty in this matter. Among other linguists holding these views, we may mention the eminent name of Mr.

Powswanki, of Charleston, the Jewish reader, who views this text in this light. Secondly,—the authority for capital punishment cannot be deduced from the Jewish statute book—their code being mixed up with arbitrary and conventional law as well as moral. The Jew, for instance, was to have been stoned for gathering sticks on the Sabbath: yet the whole world beside were free to do so; this and many other items tend to prove that if one canon belonged exclusively to the Jew, *all* did. The non-observance of the Jewish Sabbath on the seventh day of the week is another evidence of this. The genius and spirit of the Christian dispensation, is that of mildness, clemency and mercy, and this, it is admitted, has superseded the old, and with it necessarily the sanguinary code of ancient Judaism, which for special times and special purposes took its rise. It is difficult, moreover, to separate between the local, typical, and national, and what might be deemed judicial enactments designed as permanent and essentially adapted to all times, because strictly moral.

Whatever construction, therefore, we attach to the passage—even for argument sake admitting its validity—upon which the advocates of the existing law so implicitly rely, as an unrepealed edict from Heaven—it must not be forgotten that it has had to abide the mutations of 3000 years; and that from this great lapse of time, the transfer of the language, and the probable changes in the prime sense of the original terms, the difficulties in arriving at any demonstrable and satisfactory conclusion, are greatly multiplied. This being the case, is it wise, as well as humane, to cling so pertinaciously to a single text, and that one so enigmatical and isolated? may we not say again, so much at variance with the whole scope and tenor of the Christian scheme and the teachings of its Divine Author? We could mention the names of some of high authority in the Schools, who denounce the exegetical argument from the Bible, as on these grounds altogether untenable; and who view the subject as a simple question of expediency. A morbid and false fear of all innovation may prove as mischievous as the enactments of jacobinism. Conservatism is good to a just extent, but when urged beyond such limits, is rife with accumulated evils—an evidence of the fact is palpably seen in the anomalous history of China. The present age has already given existence to judicial and civil enactments far in advance of those of antiquity. Since the days of Bacon, learning has done more than in all preceding time for mankind. We hail the glorious time when the mighty mass of mind, now busied in exploring the several departments of science, shall not only illume the whole world by the torch of learning, but also aid in the promotion of the moral recovery of erring man, by seeking to win him from the love of vice, to lofty deeds and noble aims.

There are germs of latent goodness in the bosoms of even the depraved, which it is the especial province of heaven-born charity, to seek to cherish and to evolve into active exercise. We may even take a lesson on this subject from the rude teachings of the unlettered and semi-civilized dwellers in the Polynesian isles; who, according to the accounts of recent missionaries, in a discussion held among the *converts*, as to the right of inflicting capital punishment, decided that it

would be *unchristian* and unlawful thus to reduplicate murder. And it is further related by Sir John Ross, that among the Esquimaux the crime of murder very rarely occurs; a fact which he ascribes to the mode of punishment among them, with which it is visited. This consists in the perpetual banishment and solitude of the culprit; who is shunned by every individual of his tribe, insomuch that even the sight of him is avoided by all who may inadvertently meet him. On being asked, says our author, why his life is not taken in return, it was replied, "that this would be to make themselves equally bad—that the loss of his life would not restore the other; and that he who would commit such an act would be equally guilty." The final cause of human punishment does not solely consist in the expiation of crime committed,—this is the high prerogative of the Divine Legislator,—but primarily as a precautionary warning against its recurrence. If, therefore, we cite a few historical facts illustrative of this point, we shall find the ratio of crime to have been in exact proportion to the gradual reduction of the severity of its punishment. During the reign of Henry VIII., the appalling number of seventy-two thousand sanguinary executions occurred; and, terrific as is the fact, it will, in some measure, be accounted for when it is known that death was then the penalty annexed to no less than six hundred crimes! What a horrifying picture does this present of the judicial wisdom and equity of our forefathers. In the days of Sir William Blackstone, the number was reduced to one hundred and sixty, on the statute-book; at the present time it has been happily lessened to thirteen, in Great Britain, and in the United States, to nine; a most convincing evidence that we are receding rapidly from the brutalizing influence and cruel barbarities of ancient feudalism. "To put a man to death," says Franklin, "for a crime which does not deserve death, is it not murder?" There is another consideration, which is, we fear, little thought of—we refer to the influence which this summary depriving of life may have on the final destiny of the individual in the future world—a thought that should make the most inflexible pause and tremble. By the ancient law of England, he that maimed any man was sentenced to forfeit the like part,—*membrum pro membro*,—which is still, we believe, to this day, the law in Sweden. This rule of retaliation was soon, however, superseded, as upon a repetition of the offence, the punishment could not be repeated. Death, moreover, is not always an equivalent for death, strictly speaking—the lives of men differ in moral and intellectual value, almost beyond computation; so that the boasted *lex talionis* cannot be equity, whatever else it may be.

The advance of civilization throughout the world has annihilated much of its ancient crudities, and is tending greatly to meliorate generally the condition of mankind—most of the monarchies of Europe having begun to adopt conciliatory, rather than austere measures for the reduction of crime. If we look even at arbitrary Russia, we shall find that since the age of the Empress Elizabeth, that anomalous nation has gradually improved in the social virtues. Do we ask the cause—it is stated on good authority, that during the reign of that illustrious princess, and that also of her successor, Catherine, no in-

stance is on record of the infliction of the penalty of death. Look we to Italy, the same truth is even more eminently conspicuous. The Grand Duke of Tuscany has just announced to the commission, which he nominated to draw up a new penal code, that his intention is to suppress entirely the penalty of death, and to substitute cellular imprisonment for hard labor at the hulks, and in houses of correction. Not to mention others, we notice that Belgium has abolished the pen alty since 1830, and with success. Mr. Ewart has also announced his intention of moving for the consideration of the total abolition of the death penalty at the ensuing session of Parliament—an omen full of promise.

By reference to the Report of the English Committee on this subject, we learn that during a given period there have been, since the suspension of capital punishment for the several crimes of horse-stealing, burglary, and house-breaking, a most remarkable diminution of offences: whereas for other crimes to which death is still affixed, their number has *increased.* If we require any additional confirmation of the fallaciousness of the old system, we need not look further than the city of Philadelphia, than which perhaps no community ostensibly exhibits the evidences of greater sobriety and virtue, yet we know of none more rife with crime and outrage. The reason is apparent: it is repugnant to the spirit and principles of the influential Society of Friends to sustain the severe penalty of the existing criminal code; they will not therefore prosecute or convict as jurymen, the culprit escapes, and the law thus becomes inoperative and is in fact a dead letter. At the present time there are over a dozen felons condemned to suffer death in Pennsylvania, whose sentence is, and most probably will continue to be, held in abeyance. Take another view of the baneful effects of the existing system. An aged and venerable member of the Society of Friends in England, who had been in the habit of paying religious visits to persons sentenced to death for the crime of murder, declares that he has found, upon inquiry, that 163 of the 180 criminals he had visited, had been present at public executions. So that seems to have been their school for crime.

We see, therefore, that where the penal code is too stringent, it essentially fails of its purpose; is it not then manifestly impolitic to continue to sustain a system of judicature so ill-adapted to accomplish its mission? There is one other point that claims a passing notice. We allude to the numerous instances of error of judgment in inflicting punishments upon the innocent. Said Lafayette, "I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me," and so say we, as must, we think, all well-wishers to humanity. In one year in France we are told that seven innocent victims were thus sacrificed, and at one assize in England a similar number, all of whom were afterwards proved to have been judicially murdered. How many more have swelled the ranks of martyrdom, whose sad record will never be known in this world, it is bootless to enquire: nor is there less reason to fear, could the fact be revealed, but that their numbers will be fearfully increased by like fatal error in the mistaking of crime for insanity—a diseased heart for a

diseased head. An instance of this, fresh in the recollection of all, occurred at the west, in Tennessee: a youth of only seventeen charged with matricide, but who it was alleged and proved had been constitutionally predisposed to insanity: yet, would it be believed, his life was mercilessly taken, and in the presence, horrible to relate, of some five thousand spectators, half of whom were females! Is there not motive then for the abrogation of a law so liable to abuse and so inimical to the better feelings of our nature, as well as practically abortive in its influence? The plea so often urged, however specious and plausible, is yet fallacious,—that the proposed reform would prove unsafe for the interests of society. The history of the classic republic of old sufficiently refutes the assertion. Perpetual confinement with the assignment of some useful labor, would prove burden and suffering enough for any fallen, hapless mortal, whatever his offence; yet, while it could not fail, from the certainty of its pursuing the culprit, of proving "a terror to the evil doer," it would at the same time allow an opportunity for his moral reform and recovery. It is a fact doubtless but little known, but it should be, for it is avouched for by Mr. Hallam in his "History of the Middle Ages,"—that the Waldenses, as a body, were opposed to the enforcement of the death penalty. What does this imply but a tacit reflection upon modern refinement, as to our progress in philanthropy and the "good will" of the gospel. Then might we without profanation adopt the words of the devout Psalmist, and cause our song "to be of mercy and of judgment." Lastly, to rebut the aspersion which has but too often assailed the advocates of this wise, necessary, and humane measure—that they include only a few nameless, reckless adventurers—and to prove its utter futility,—although it makes nothing for the argument—we would state that, among many other illustrious names enrolled as the espousers of the cause, may be named Sir Samuel Romilly, Sir James Mackintosh, and the Marquis of Beccaria; and in our own land Hon. John Quincy Adams, Chancellor M'Coun, W. C. Bryant, Vice-President Dallas, Hon. Robert Rantoul, Channing, and Hon. Wm. Bradford, the first Attorney-General of the United States under Washington. The intrinsic importance, however, of the subject itself, as a question of expediency and humanity, demands the audience of all sober, reflective minds, irrespective of factitious influence; and in commending its claims to the candor of all such, we rejoice to record the fact, that already the noble experiment has been tried and triumphantly proved by one of our younger States—we refer to Michigan. May the example be speedily and widely followed. SPERO.

## COMFORT TO THE SORROWING.

Afflictions are designed to prepare us for another and a better world. How overwhelming and glorious the contrast, to be translated from the stake or gibbet—from the severest tortures, to a participation of those joys, which eye hath not seen, which ear hath not heard, and heart hath not conceived!

# MISCELLANEOUS.

## ANECDOTES OF ROBERT HALL.

BY REV. DR. BELCHER.

The following facts, connected with Robert Hall, are not generally known; indeed, not more than one or two of them have yet been printed. Every thing relating to so distinguished a man, will, like the filings of gold, be laid up; not entirely as "hidden treasures," but to be sometimes brought out for admiration and use.

Mr. Hall was no very great friend to the reports generally presented on anniversary occasions of public societies, and "printed by order of the Society;" regarding them as often presenting highly colored statements, or as displaying the talents of the secretary, rather than a simple recital of facts.—His impression was, that on this account they were seldom read. To a friend who was speaking of the importance of a passing circumstance being made known, he remarked, "Sir, never put into a report what you wish known, but if you have any thing that for form's sake you must not tell, but really wish to conceal, put it in a report, and take my word for it, sir, that no one will ever know it."

Those who intimately knew Robert Hall, admired him more for his piety than even for his greatness. One illustration of the humble and lowly character of his religion, was shown in the fact that a few miles from Leicester lived a plain, poor, and to a very great extent, uneducated minister, who was very eminent for an amiable and holy spirit of religion. Nothing ever delighted the great man at Leicester more than to go once or twice a year to spend the night in the humble abode of this worthy brother, that they might occupy three or four hours together in prayer.

I was once present with him at a public dinner at Northampton, soon after he had published one of his controversial volumes. The subject was adverted to at the table, and a minister of another denomination, since deceased, addressing Mr. Hall, said, "I certainly think, sir, that the *letter* of scrip-

ture is against you, but assuredly its whole *spirit* is in your favor." "It is utterly impossible, sir," replied the great man, "that you can be right; for the letter of scripture can never contradict its spirit."

In the summer of 1818, a small new house for worship was dedicated in the village of Streatham, a few miles from which is Cambridge, where Mr. Hall was then on a visit. The good old pastor of the church, the Rev. Joseph Howlett, had formerly been a member of the Baptist Church in the town just named, when Mr. Hall was its pastor; and feelings of the best kind had ever been cherished between them. It was known that on the day appointed for the dedicatory services, Mr. Hall had been solicited to preach to a large and wealthy congregation, on a public occasion, and that his reply was, "I cannot give you an answer yet, sir; the chapel at Streatham is to be opened on that day, and I have some expectation that I may be asked to preach. If so, my respect for its excellent pastor, and my hope of getting the poor people a few pounds extra, will certainly take me there." He was solicited, promptly acceded to the request, and gave us a sermon, the sentiments and delivery of which, seem even at this distant period, to have been but just impressed on my memory.

The reader will kindly imagine a plain meeting-house, in a country village, capable of seating about three hundred persons, into which, however, not less than five hundred were crowded. It was a remarkable assemblage. Professors, Episcopal and dissenting clergymen, might almost be counted by scores; while wealthy merchants and respectable farmers mingled with laborers, in the frocks peculiar to the English peasantry, and old women in their red cloaks and heavy pattens, which would indeed have made an American lady smile. The introductory devotional exercises being concluded, Mr. Hall rose to announce his text: "Let us not sleep as do others; but let us watch and be sober;" 1 Thess. v. 6. His feebleness of voice, and hesitancy of delivery, so often spoken of as disappointing strangers in the commencement of his sermons, soon disappeared; and while the whole congregation were standing, the poor laborers, with their mouths wide open and tears streaming down their cheeks, the "eloquent orator" stood pouring

out the simplest and most fervent strains of holy persuasion to which I ever listened. With what clearness and force did he represent men as inactive to all that is good and useful, as dreaming of wisdom while they indulged the highest folly, and living and dying under the influence of mistakes; with what earnestness did he remind his hearers that they lived in the full day of evangelical light and privileges,—that in their happiness all the holy beings in the universe were interested,—and that for them to perish, would present a scene too awful even for angels to form an adequate idea of. An appeal to professing christian parents, as to their duty to their children, was so affecting that the house was literally "*Bochim*"—a place of weeping. The preacher himself was so moved as to be compelled to pause and spend a few moments in composing his agitated feelings. Having done this, he advanced in his own peculiar manner, to the front of the pulpit, and with a countenance, every feature of which spoke, he said, "My brethren, I make no apology for weeping; that creature must be more or less than a man who can speak or think of these things without emotions too strong for either words or tears to convey to others." It was a hallowed scene—a sublime spectacle.—The rich and the poor wept together, and the preacher seemed to be forgotten, as he forgot himself, in the magnitude of his subject. Never could we be more forcibly reminded of him who beheld the inhabitants of Jerusalem, and wept over them!

The venerable Dr. Philips, of South Africa, when once in company with Mr. Hall, asked him, "Sir, how is it. that we, on the other side of the earth, know greatly more of the intentions of the government than our friends at home, living but a few doors from Downing Street?" Hall replied, "the case is plain, sir,—the case is plain; the darkest part of the room is just under the candlestick."

The late John Foster, the Essayist, after having just read an account of some new sect, erroneous on the whole, but adopting immersion as the introduction to their fellowship, said to Mr. Hall, "it is exceedingly mortifying, sir, to see how almost every new class of heretics embrace our views of baptism; how do you account for it, sir?" "Oh, in the easiest way in the world, sir," replied Hall, "common sense is on our

side, and these persons pay us the highest compliment in the world. They see we are right, and know we have the finest pastures in the world, and they think they cannot do better than to turn their flocks into them."

The general character of Mr. Hall, was that of one of the humblest of men; but there were seasons when his natural vanity would show itself. On one occasion of this sort, he received a reproof which he never forgot, and which is known to have had great influence upon his conduct for many years before his death. The late Isaiah Birt, and he, were very intimate friends, and were once together at a public meeting in London, where a sermon was expected from some preacher, who disappointed them. The task, consequently, devolved on Mr. Hall, or Mr. Birt. Hall was asked to preach, but would give no answer to the request. The two friends walked together to the house of God, and the answer was not forthcoming even after the service had commenced. Birt saw the truth of the matter, and prepared himself for the event. At length, having looked at the congregation, and probably hesitating as to its high intellectual character, Mr. Hall turned to his friend, and said, "Well, Birt, I think I shall not preach." Birt tapped him on the shoulder, and replied, "No, brother Hall, you shall not; you are in a very improper state of mind to preach to poor sinners in the name of our Great Master," and immediately ascended the pulpit, and delivered one of his most pathetic and powerful sermons. "Why, sir," said Hall, when once telling the story, "my dear brother Birt inflicted a stroke, the salutary influence of which, I shall carry with me to the grave."

An anecdote has lately been told in some of our papers, relative to Mr. Hall sarcastically remarking of a popular preacher, that his preaching was perpetual motion without advance; corresponding with this, was a complaint he once uttered in the hearing of the writer, that a minister of his own neighborhood had been keeping his people for seven years in a thick fog, lest they should discover that he had made no progress in his studies.

## THE SERPENT AND CHILD.

A MOTHER'S eye its watches kept,
O'er where her infant lay and slept,
Upon a warm and fragrant bank,
Where wild-flowers mingled green and rank.

Disporting gay in summer's noon,
The honeysuckle's rich festoon
O'ercanopied the infant's bed,
And round it luscious perfumes shed.

The infant's calm cherubic face,
Of grief or pain bore not a trace;
Nor thoughts, save such as fancy deems
Haunt sinless minds, and angel dreams.

When, lo! her anxious eye beholds
A snake uncoil its glittering folds,
Forth from a boss of tangled roots,
Between her and the child it shoots.

Unheeding of a mother's fears,
Its crested neck the reptile rears;
Advances—and at each advance,
Darts round its fascinating glance.

But, vigorous with maternal strength,
She sprang upon its tortuous length;
Crush'd with her heel the hissing head,
And laid the writhing reptile dead.

"Thank heaven! thus safe, my dearest boy!
Thy father's hope, thy mother's joy;
Unbitten babe—uninjured charms!"
She cried—and clasped him in her arms.

Ah! mother, nay! though out of sight,
He has received a mortal bite;
A deadlier tooth hath pierced his *heart!*
The spirit's vulnerable part.

There, coil'd within its closest cell,
Gnaws the old viper-fiend of hell;
And all life's bitter pains and pangs,
Spring from the venom of his fangs.

No mother's heel can crush; no knife
Destroy—or cut his hold on life;
No drugs, no remedy can calm
Those rankling pains—but Gilead's balm.

The soul's immedicable wound
To heal—but one Physician's found;
JESUS alone must bruise, within,
That hydra-headed serpent—SIN.

J. H.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

### BURMAH.

Dr. Judson is not allowed to hold public meetings, and his house is closely watched by officers of government. Says Dr J.: "The Vice-Governor, who is, at present, the acting governor, is the most ferocious, blood-thirsty monster I have ever known in Burmah." He is determined to suppress the Christian religion.

Brother Stevens, of Maulmain, writes, August 8, that thirty-three Karens had just been baptized.

Brother Stilson, at the same place, has been attacked and wounded by robbers, in his own house.

### GERMANY.

Brother Oncken informs us, that, from January to August, 1847, forty-five were added to the church at Hamburg. The good work is going on throughout the missionary field of this Christian pioneer.

### FRANCE.

Brother Willard writes, that the cause of the Redeemer is advancing in that kingdom—that many souls are converted. May infidel France yet become a pious nation.

## ITEMS.

There have been some desperate battles in Switzerland, and the arms of the federal party have been almost everywhere triumphant. The consequence has been, that the Jesuits have been expelled from all places captured by the federalists.

We learn that Mrs. Catharine W. Webb, wife of Rev. Abner Webb, late missionary to Burmah, recently died at Watertown.

A Baptist minister has recently been imprisoned in (free?) England, because he did not pay *five pence* as a rate to support the established church. When will oppression, for acting in accordance with conscience, cease!

We acknowledge the receipt of the twenty-sixth annual report of the Baptist Convention of the State of New York. It is a valuable document, containing a full account of benevolent operations in the state, accompanied by important tables.

A new weekly paper has been commenced at London, Canada West, called "The Evangelical Pioneer," by brother Inglis. It makes a good appearance, and will be well conducted, if the first number is a fair specimen.

We acknowledge the receipt of a catalogue of the Literary Fraternity, a society in Waterville College, Me. We formerly had the honor of belonging to it. Initiated members, 351; honorary members, 61; Col. Society, 48. We wish the society abundant prosperity.

An appeal in behalf of the American and Foreign Bible Society has been received from W. H. Wyckoff, Esq., the Secretary. The Society is accomplishing an immense amount of good in this country and in foreign lands, and loudly calls, especially at the present time, for the sympathies and funds of the denomination.

Evangelical Preacher—edited and conducted by Rev. N. N. Wood, Zanesville, Ohio—24 pages, octavo, monthly. A good work.

We have received the fifth annual report of the American Indian Mission Association. A valuable document.

A Historical Discourse, preached by Rev. E. Andrews, at North Leverett, Mass., has been received. It contains much valuable information concerning early persecution in New England.

The Montreal Register and Zion's Advocate, valuable exchanges of the Memorial, have commenced new series. The sheets are larger, better paper, and full of excellent reading.

A Magazine, entitled "Christian Union and Religious Memorial," has been commenced, we understand, in this city, under the special direction of the Evangelical Alliance. We wish the originators much success.

### REVIVALS.

Flemington, N. J., to Jan. 1, 1848, 57 conversions. New Hope, Tenn., 119 united with the church. Fulton Co., Ill., 77 baptized. New Discovery, Ind., 20 received for baptism. Mushalaville, Miss., 85 baptized. Radnor, O., 19. Madison, Lake Co., 42. Pitt's Creek, Worcester Co., Md., 13. Sharon, Mercer Co., Pa., 45. Lowell, Mass., First Church, 29—Worthen-street Church, (Rev. L. Porter, pastor) 8. Cohansey, N. J., 13. Ithica, N. Y., 8. Owego, N. Y., 147 baptized since commencement of the revival. Danville, Ky., 25 added to the church. Cloverport, Ky., 50 conversions.

### MINISTERIAL CHANGES.

Rev. I. Bevan has become pastor of the Baptist church, Owego, Tioga Co. N. Y. Rev. A. Merriam has become pastor of the Baptist church, Bolton, Mass. Rev. G. A. Willard, of Cummington, Mass., has become pastor of the Bap. church in Warwick and Coventry, R I., (P. O., Centreville). Rev. W. H. Parmly, of Clinton, La., has become pastor of the Baptist church, Shelburn Falls. Mass. Rev. S Richards, of Edgartown, Mass., has become pastor of the eighth Baptist church in Providence, R. I. Rev. James N. Sykes, of Bristol, R. I., has become pastor of the Baptist church at Chelsea, Mass.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Rev. John C. Herndon, Lincoln Co., Mo., Dec. 6, aged 65.
Rev. Thomas Leaver, Concord, N. H., Dec. 23, aged 34.

*Ordinations.*

George C. Powell, Liberty, Chamber's Co., Ala., Nov. 18.
B. Alderman, Bethel, Duplin Co., N. C., fourth Sabbath in Nov.
Wm. C. Duncan, Editor South Western Bap. Chron., N. Orleans, La., Dec. 2.
Prof. Breidenthal, of Union University, Tenn., Dec 5, (ser., Rev. R. B. C. Howell, D. D.)
I. Lyon Benton, Ala, Dec 5.
J. H. Philips, Baltimore, Md., Dec. 6.
J. W. Burn, Cheraw, S. C., Dec. 19, (ser., Rev. J. O. B. Dargan.)
John M. Gregory, Hoosic Falls, N. Y., Dec. 22, (ser., Rev. J. H. Walton.)
L. Sherwin, Londonderry, Vt., Dec. 22, (ser., J. C. Foster.)
J. A. Tillinghast, North Kingston, R. I., Dec. 30.

*Churches Constituted.*

Batesville, Ar., Oct. 9.
Fulton Co, Ill., Dec.
De Kalb Co., Ind., Dec.

*Dedications.*

Wilmington, N. C, Dec. 12.
Parksville, Sullivan Co., N. Y, Dec. 23, (ser., Rev. J. Dowling, D. D.)
St. George, (Tennants' Harbor) Me., Dec 29.
West Waterville, Me., Jan. 5, (ser., Rev. N. Sheldon, D. D.)
Danbury, Ct, Jan. 6. (ser, Rev. J. Dowling, D. D.)
Philadelphia, Pa., (Broad-street church) Jan (ser., Rev. J. L. Burrows.)
Brooklyn, N Y., (colored church) Jan. 9.

# LITERARY NOTICES.

## GERMANY.

We have just received a valuable lot of books from several houses in Germany, expressly to be noticed in the Memorial. We regret that we have not room to give even the *titles* of all of them in this number. We are pleased to call the attention of our readers to German literature. Notwithstanding the prejudice of some American scholars against the study of it, on account of its neological influence, we are fully of the opinion, that our youth should become acquainted with it. Germany is far before any other nation, in every department of Oriental and Biblical learning. What Hebrew grammarians, in England or America, will compare with Gesenius and Ewald—or what Greek grammarians will compare with Winer, Matthiæ, Buttman, and Kühner? What Hebrew lexicographers will compare with Passow, Bretschneider, Wahl, and Gesenius? What ecclesiastical historians have we like Neander, Mosheim, and Schroeckh? What ecclesiastical antiquarians like Jahn, Muenscher, Augusti, and Stark? What commentators like the Rosenmuellers, Kuinöel, Tittman, Tholuck, and Hengstenberg? What systems of theology have we equal to those of Storr, Flatt, Wegscheider, Hahn, and Bretschneider?

We shall look in vain for such helps as these, in the English language, excepting in translations from the German. Every one, who would be a *critical* biblical scholar, *must be acquainted with German literature*, and if he find some dross among the gems of gold, let him not despise the latter on that account.

*Geschichte des Volkes Israel bis Christus, von Heinreich Ewald—in drei Bänden. Göttingen.* ["History of the People of Israel until Christ. By Henry Ewald. In three volumes, 8vo. Göttingen.] 1843, 1845, and 1847."

The author of this work is one of the distinguished scholars mentioned above. He is considered, by some, superior to Gesenius, as a Hebrew philologist. But we regret to say that he is a neologian, and his writings must be read with caution. Still, the works of one of the greatest scholars of the age must be valuable, if he *is* an infidel. Gibbon's Rome, and other works of infidel writers in England, are valued, not because the authors were *infideis*, but because they were *able writers*. So, if we are sufficiently on our guard, Ewald's works may be perused with great profit.

We have scarcely room to make a commencement in reviewing this work. We can only say that the author considers the *sources* of the ancient history of Israel—their *location* and connection with other nations—their *early history*, embracing different ages—their *wanderings*, to Egypt, under Moses and Joshua—the times between *Joshua* and the *kings*—government under *Saul*, *David*, and *Solomon*—the kingdom *divided*, (*Judah* and *Israel*) and its progress until the Savior appeared.

The work is written, (as far as we can judge, from the limited time which we have been able to spend in examining it,) with care. Much learning and critical research seems to have been bestowed upon it. In reference to some points of the history of that favored people of God, the author's opinion is of great value, and we shall consider the work as an important addition to our library. It can be ordered and furnished cheap by Wm. Radde, 322 Broadway. Others hereafter.

*Barnes' Notes on Isaiah*, in two volumes, 12mo. pp. 436 and 458. New York: Leavitt, Trow & Co. Second edition.

Mr. Barnes stands high as a practical commentator. He is not so erudite as some; but sufficiently so for all common purposes. This work is intended to be useful, not only to scholars, but Sabbath Schools and families. It is copious, and in some parts very critical. It is got up in a very neat manner.

*Coincidences of the Old and New Testaments.* By Rev. J. J. Blunt, D. D., Professor in Cambridge University, England. New York: Robert Carter. pp. 391, 8vo.

This work is the substance of a series of lectures delivered by the learned author in the University with which he is connected, and will be a valuable help to biblical scholars. He

has established, with much learning and cogency, the veracity of the Scriptures from internal coincidences. He commences with the Pentateuch, and the book may be considered as an extension of Paley's admirable "*Horæ Paulinæ*." It merits a high place among the helps to a critical study of the Sacred Volume. It is handsomely bound.

*Memoir of W. G. Crocker, Missionary to Africa.* By R. B. Medbery. Boston: Gould, Kendall & Lincoln. For sale by Colby & Co., 122 Nassau-street, N. Y.

Brother Crocker was a lovely man. He was deeply pious, and *devoted* to the work of endeavoring to save souls. He toiled in a sickly clime, and fell an early victim to his zeal. This beautiful volume contains many historical facts, in reference to Africa and her sable sons, of great value. Every friend of Missions, and especially every Baptist, should have it. It contains a fine portrait of Mr. Crocker, and is very handsomely bound.

*Heaven upon Earth.* By James Janeway. With a *History of the Janeway Family.* By Rev. F. A. Cox, D. D., L. L. D. New York: Robert Carter.

This is a work calculated to promote practical holiness. Jesus is held up as "the best friend of man"—as a being in every way worthy of imitation. Dr. Cox, who wrote the interesting introduction, is a distinguished Baptist of London.

*Circle of Human Life.* Translated from the German of Tholuck, by Rev. R. Menzies. *Daily Communion with God.* By Mathew Henry.

Here are two elegant little volumes of Carter's Cabinet Library. They might justly be called pocket companions, and would be very useful and instructive for Christians to read daily.

*Eminent Americans and Patriots of the Revolution.* New York: John S. Taylor.

This is handsomely got up, and presents brief sketches of the lives of those men, who suffered and bled to secure our liberty. It costs but a trifle. We advise our young readers, especially, to buy it.

*Recantation or Confession of a Convert to Romanism.* Edited by Rev. W. I. Kip, M. A. New York. Stanford & Swords, 139 Broadway

This book contains a kind of autobiography of a lady, who became a Roman Catholic; but finally recanted, and left that corrupt body. Her various struggles and sufferings are related in an attractive and exciting manner. The principal facts presented are well attested. We commend the work to our readers. It is beautifully bound, with a gilt back.

"*Lady Mary.*" By Rev. C. B. Taylor, M. A. "*Happiness of the Blessed.*" By R. Mant, D. D.

These are two handsome volumes, published by the same house as the last, and will be found to be very entertaining and useful books. The former illustrates various inconsistencies in the higher classes of society, especially among those who profess to be Christians, in an attractive style. In the latter, the condition, sources, and degrees of happiness of the blessed in heaven, are discussed in an interesting manner. The considerations presented are very consoling to the afflicted. The enterprising publishers do themselves much credit by the neatness and beauty exhibited in their books.

*Orlandino—A Story of Self-Denial.* By Maria Edgeworth. Boston: Gould. Kendall & Lincoln.

This is the first of a series of books, entitled, "Chambers' Library for Young People." Very entertaining, with engravings, and beautifully bound.

*The Columbian Magazine* has been purchased by John S. Taylor, and is, we perceive, much improved. It has been one of our first class monthly journals, and under its present enterprising publisher and able editors, we think it will be at the head of its class.

## SERIALS.

*Chambers' Miscellany*, by Gould, Kendall & Lincoln, of Boston, has now reached the tenth number. It presents a great and rich variety of reading.

*Virtues' Family Bible*, Nos. 24, 25, 26, and 27. Splendid as ever.

*Ewbank's Hydraulics*, Part III., by Greely & McElrath, N. Y. Exceedingly valuable.

*Harpers' Pictorial History of England*, Nos. 36, 37, and 38. This great work, which rapidly approaches completion, has deservedly a very wide circulation. Before the next No. of the Memorial shall be issued, it will have been completed.

PRESENTED
TO THE
UNIVERSITY OF ALBERTA



## PREJUDICES AGAINST RELIGION.

Irreligious people, as it appears to me, are apt to make a demand upon the religious, for certain agreeable qualities, which they have no right to expect. Religion, for example, will not communicate good taste to the vulgar, learning to the illiterate, or strong sense to men of a weak capacity; neither will it impart neatness to the sloven, nor give graceful manners to him who is naturally awkward in his gait. If, nevertheless, a pious man should happen to be particularly wanting in any of these qualities, it is well if his religion, because it fails to cure the evil, is not represented as being, in part at least, the very cause of it. "Well, I never can believe that religion consists in being so slovenly as Mr. ——," is a sarcasm which I once heard a lady utter against a very worthy man, whose coat, I must admit, was not at that time sufficiently brushed. In vain was it replied that it was the province of christianity, not so much to perfect the exterior of the man, though it might a little contribute to this object, as to purify the heart. The opinion of this lady seemed to be, that religion, if it did any thing, ought to do every thing, and especially that it ought not to leave unreformed so important an article as that of dress.

In further illustration of the general remark with which I set out, I beg to present you with the two following letters; the first is from a gay young man to a religious friend; the second is the answer to it.

*Dear Sir*,—I return you my best thanks for your obliging endeavors to do me good, but to tell you the truth, I have no

great wish to become one of your converts. As to your doctrines, I really do not well understand them, but as far as I do, they seem to me to be very uncomfortable. I love to look at the bright side of things, and detest, above all the sins in the world, the sin of being melancholy. "Let's be merry while we may," is the motto to my escutcheon. What I therefore most dislike in you religious people is, your terrible gravity and dulness. On yourself, indeed, my dear sir, I mean to make no reflection. I know you to be a man of sense, and, though you may have some particularities, I can pardon these for the sake of some fine natural qualities, which all your religion has not been able to drive away. You are frank and good humored, and though so wonderfully devout, you have also a vein of cheerfulness which is delightful to me. But do not try me too far by your religious correspondence. I have resolved to tell you plainly, that I am not altogether pleased with this part of your communications; and also that I most particularly dislike a number of those religious friends and associates of yours, to whom you have done me the honor to introduce me. They are so grave and formal, so dull and stupid, and so uncomfortably strict and severe; in short, so unlike the people with whom I am used to live, that you must not entertain the least hope of making me one of your party. They may be a good kind of people in their way, but their manners and mine are so extremely different, that we are very bad company for each other. Indeed, some of them appear almost as desirous to avoid me as I am to take my leave of them. In short, let me have as much of your society and as little of theirs as you please. You and I may also as well agree to be silent on one subject, and then we shall be the more merry and communicative on every other. Such, at least, is the intention of your very sincere friend, L.

*My Dear Friend*,—Do not be surprised when I say, that I cordially thank you for your letter. I love the frankness of it. You gay and giddy people are, for the most part, invincibly silent, when any thing of a religious kind is said to you; and this silence is ten times more ominous than even the fiercest contradiction. I am not at all disposed at this moment to urge

upon you "*my doctrines*," as you call them. I have wished, it is true, to recommend them by exhibiting to you the practice of those who entertain them. It seems, however, that you find my religious friends, to the brightness of whose virtues I was disposed to make my appeal, to be "grave and formal," to be "dull and stupid," and to be also uncomfortably strict and severe."

You will remember, however, that I never described these friends as men of wit; I only promised that you would find them to be good men, who would prove the excellency of their principles and the sincerity of their religious professions, by their practice; and who would have a claim to your respect and be fit objects of imitation. You say they are dull: I grant they may be a little less lively than a set of acquaintances who should be selected merely on the ground of liveliness. You love men of wit and merriment, no matter if a little immoral and profane—I, men of morality and religion. You choose your associates from among the one class—I, mine from the other; and then you complain that my pious friends are intolerable, because they are not exactly as merry as all the giddy men whom you have gathered together. My friends, however, know how to be cheerful as well as yours, though they may not consecrate as large a portion of their lives to laughter; and there are among them men of various and superior endowments. In truth, my dear sir, we are not sent into the world in order to be quite so merry as you seem to think we ought to be. There is a medium in this respect which religion teaches. A Christian belongs to the sect neither of the laughing nor of the weeping philosophers. He judges of the world as it is, as a mixed scene in which there is much to lament, much to rejoice in, and much to be thankful for. Let me remark to you, that true happiness arises rather from a calm contentedness of mind, than from incessant sallies of joy. Where there is too much laughter, there is apt to be some folly; folly is but another name for sin, and sin, as you know, in the end leads on to sorrow.

Think, therefore, a little seriously before you resolve to avoid all the acquaintances that I have introduced to you. Perhaps you have seen them to disadvantage. Possibly some of them

may have put on a more than usual gravity with a view of correcting your levity. Suspect the fault to be in yourself. Above all, let me beseech you not to execute the threat expressed in the last lines of your letter; I mean that of closing our communications on religious subjects. So long as you speak severely to me and my friends, I shall have some hope of you; but as soon as you turn silent, I shall be tempted to bid you farewell.

My dear Sir, truly yours,

## MOURN NOT.

Mourn not for the *Christian*, who's gone to those bowers
Which bloom with eternal—with undying flowers,
Who's gone to the mansions of rest in the sky,
To mingle with joys which ne'er wither nor die.

Mourn not for the *Righteous*, whose perils are o'er,
Who've gained a blissful—a heavenly shore—
Exchanged these houses of frailty and clay,
For dwellings substantial which never decay.

Mourn not for the *Stranger*, whose sojourn is o'er,
Who's reached the house of his FATHER, no more
To wander 'mid dangers and darkness and fear,
Where are rich provisions, enough, and to spare.

Mourn not for the *Pilgrim*, who's kept the good way.
Which endeth at last in a triumphant day,
Who has enter'd the gates to the city above,—
And mansions prepar'd by the Son of His love.

Mourn not for the *Traveller*, who's reach'd on high
Those springs of pure water, which never are dry,
Where no dreary deserts around him are spread,
Where no clouds of darkness hang over his head:

Mourn not for the *Conqueror*, whose victory 's won,
Whose battles are ended—whose conflicts are done,
Who has triumph'd thro' grace, and gained the prize,
A wreath of fair laurel which blooms in the skies.

Mourn not for the *Soldier*, who's fought the good fight,
Who has finish'd his course—now in realms of light
Is deck'd with a garland which ne'er shall decay,
And a crown which shall glisten in heavenly day.

But mourn for *thyself*, and repent and believe,
For thy darkness, and deep ingratitude grieve,
That thy heart may be tuned to joy and praise,
Where grief never enters, in angelic lays.

# ORIGIN OF OUR RACE.

TRANSLATED FROM THE GERMAN OF PÖLITZ, BY THE EDITOR.

THE history of the origin of our race is enveloped in almost impenetrable obscurity, and what transpired before man appeared upon the earth, no history can explain.

This world, which the high Paternal Hand has created for the residence of man, is only a point in the immeasurable universe of planets, suns, and galaxies. How insignificant, then, is man, who appears upon the stage of action, is continually changing his condition, and soon disappears with a fleeting existence, amidst all his plans, his partial cultivation of mind and restless toils, by the same unchangeable laws as those which regulate the heavenly bodies. By means of this earth we belong to the harmonious chorus of worlds in which our weak and finite understandings already perceive perfect order, union, and observance of nature's laws. This world is not dependent upon the universe, but upon a small part of the vast whole, yet it is endowed with great beauty and perfection, is well prepared for the developement of rational being, and is evidently designed for the first exercise of our faculties. This rich mother of all the living, before human society was nourished in her bosom, may have experienced many changes, either upon the whole, or in parts of her surface. In very early times, creatures different from the present inhabitants may have lived upon the earth. The field of conjecture in reference to its earliest formation and the changes of its surface, has not yet been properly exhausted in any history of the human race. The race to which we belong, first found the earth fruitful and blooming. A vast number of plants and majestic animals were scattered over its surface. Amidst this profusion of the gifts of Providence, man came forth from the hand of his Creator. What do we, who are but of yesterday, know farther of the creation, than that the Omnipotent Being who called into existence the milky way and the solar system, also introduced man into this empire, which is full of life; that he clothed our rational soul with an organic covering; imparted

talents capable of the highest developement, and, instead of instinct, which irrational animals possess, bestowed upon us reason and freedom, which are the reflected effulgence of the Divine Existence! How far extended are the limits of our reason and freedom, and in how many ways has the human race sought for the perfection of the same! How important is man in the visible world! He is the noblest son of Providence, who is indeed confined by the limits of nature around him, yet is endowed with an inherent spirit that does not belong to the earth, and is permitted to glance at the immeasurable universe!

Society, in its earliest state, is the beginning of history, and all agree that the human race first inhabited Asia, constituting a social community of the smallest possible number. Beasts of prey were then roaming through the forests of Europe—the mild dawn of the first social relation had not yet appeared in Greece and Italy—no permanent social confederation had been formed in all the regions of Africa, excepting alone in the valleys of the Nile—no royal descendant of the sun had held the sceptre in Peru, and erected those mysterious monuments of Mexico, when a few small states had been established in southern and middle Asia, and in their midst the first germ of the social constitution had arisen.

CONFIDENCE IN DEATH.—The venerable Matthew Wilks called upon the Rev. John Hyatt, his colleague in the ministry, who was at the point of death. "Well, brother Hyatt," said the good old man, "I have sometimes heard you say in the pulpit, that if you had a hundred souls, you could venture them *all* on Christ: can you say so *now*?" The dying saint, though worn nearly to a skeleton, and almost suffocated with phlegm, made an effort to speak, and with eyes almost flashing fire, he replied, "*A million!* A MILLION!!" and soon afterward expired.

## PREACHING AT PEOPLE.

*Mr. Editor*,—Allow me to ask you and your friends to express your sentiments decidedly against the scandalous practice of preaching *at* people. Do not imagine that I am the only person on whom our pastor has thus vented his malice. I protest that often, when he has been preaching, I have seen half the congregation hanging down their heads, and looking as if they thought what he was saying was an exact description of themselves; and I understand that many individuals have at different times said, that they were absolutely sure that he could not have described their case with such accuracy, if he had not purposely intended to do so: but they have added, with a degree of folly which is to me utterly unaccountable, that they were exceedingly indebted to him for what he had done; and some of these blockheads, I am told, have actually been mean-spirited enough to go and thank him for his pains. Sir, the good old doctor, whom I regret more and more every day, used to exclaim in the strongest language of abhorrence against preaching sermons which were aimed at any persons or sets of persons. He did not scruple to aver, that it was a species of blasphemy; and was accustomed to enlarge in private, with great satisfaction, on his conscientious and successful care to avoid so great a sin. He told my uncle and myself repeatedly, being naturally anxious for his character on a point of so much importance, that in speaking of sin he always made it a rule to use the most general expressions which he could find, in order that no person might think himself intended more than others, or fancy himself in any way worse than his neighbors; and for the same reason, he studiously shunned an abominable custom which prevailed, as I am informed, among our ignorant old divines, and is the delight of the present clergymen, that of tacking a tail to a sermon and calling it an *application*. I should be glad to see rules to this effect printed, and pasted up as a memento in every pulpit. Sir, a clergyman ought always to preach about man in the abstract. He would

then be almost in as little danger of the people taking his sermon to themselves, as he would be if he preached about elephants in the abstract. He should always preach in the third person; or if now and then he chances to meet with a particularly unmanageable sentence, he may speak in the first person, as thus:—"We all have our faults."—"We are not so good as we should be;"—or more commonly in the singular number, thus—"My brethren, I am a very great sinner!" This would show humility. To set himself up as an oracle, and say, "You must do this," and "you must do that," is insufferable. It makes people immediately fancy that he means them. And in these days, he should never seem to lower the rich, or impute faults to the higher classes. Let him teach the poor what benefits they derive from the rich living among them; assure them that the rich would never come near the country if it were not for diversions; and thunder against the wickedness of curtailing their amusements. If he must now and then touch on their foibles, lest he should be thought partial, let him do it very delicately, with due qualifications and apologies, and with an abundant mixture of hard words unintelligible to the common people, which will prevent mischief, and raise their opinion of his learning. I trust, Mr. Editor, that you will vigorously enforce these observations on all your readers; and that you will expose, with merited indignation and contempt, the pretences of those who vindicate preaching *at* people, by saying, that if the hearer puts the cap on his own head and finds it fit, that is not the fault of the pastor, who did not particularly intend it for him. Sir, the pastor did intend it for him; or if he did not it is the same thing. Sir, our pastor says, and in that I think he is right, that other people know us better than we know ourselves. Then if he draw my picture, and I see the likeness, other people will see it still stronger, and will be sure that he meant me. What is this but preaching *at* me?

Sir, your humble servant, S. T.

# PERSECUTIONS.—No. III.

## IGNATIUS—POLYCARP.

Ignatius is placed among the martyrs of the second century. He was born towards the early part of the first, and was a companion of the apostles. Some suppose that he was one of the little children whom our Savior took up in his arms and blessed; but this is a mere conjecture. It is certain that he familiarly conversed with the apostles, and was well acquainted with their doctrines. There is a tradition that he was a disciple of the apostle John; but this is entirely uncertain. He became pastor of the Baptist church at Antioch, about A. D. 67. Eusebius informs us that he was the second Bishop of Antioch after the apostle Peter.*

He was a faithful servant of the Lord, and fearlessly declared the whole counsel of God before principalities and powers, and checked sin wherever he found it. This brought down upon him a torrent of persecution, which finally terminated his earthly career in a most tragical manner. After presiding over the church about forty years, he is said to have been cast into prison, and to have endured extreme tortures, being not only scourged with plumbatæ, but compelled to hold fire in his hands, while his sides were burned with oily papers set on fire, and his flesh torn with hot pincers, and finally he was made to stand on hot coals.

When called before Trajan, who entered the city of Antioch, after his triumph over the Dacians, the good man advocated the Christian religion so boldly, that the emperor ordered him to be sent to Rome to be destroyed by wild beasts in the amphitheatre. It appears that a considerable time elapsed between his sentence and its execution. During this time, Ignatius exhorted the brethren on his way to Rome, and wrote several epistles to churches. In one, he thus describes his sufferings for the sake of his blessed Master.

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* Euseb. Hist. Eccl., Lib iii. c. xxxvi.

"From Syria to Rome, I am contending with wild beasts, by land and sea, by night and day, being tied to ten leopards, the number of the military band, who, even when treated with kindness, only behave with greater ferocity. But in the midst of these iniquities I am learning. Yet I am not justified on this account. Nothing, whether of things visible or invisible, excites my ambition, as long as I can gain Christ. Whether fire or the cross, the assault of wild beasts, the tearing asunder of my bones, the breaking of my limbs, the bruising of my whole body, let the tortures of the Devil all assail me, if I do but gain Christ Jesus."*

Alas! how few, at this day, would approach such an awful death with the composure and triumph which this holy man exhibited. He met his fate, in accordance with the sentence of Trajan, in the year 107 or 116, it is impossible to tell which.

This Father wrote epistles to the Baptist churches at Ephesus, Magnesia, Trallis, and Rome, while he was at Smyrna, on his way to Rome. From Troas, he addressed the churches at Smyrna and Philadelphia, and his friend, the devoted Polycarp.

These seven epistles are extant, and are generally considered as genuine. It is probable, however, that they have been interpolated, and altered to favor episcopacy. There are extant five other Greek epistles, and as many Latin, ascribed to this Father; but they are universally acknowledged to be spurious.

Barnabas, another apostolic Father, we have already considered.†

Polycarp, the last of these Fathers, was probably born towards the latter end of Nero's reign, and is supposed to have been a disciple of John the apostle. Irenæus, the disciple of Polycarp, remarks, that he enjoyed familiar intercourse with the apostles, and with many others, who had seen our Lord in the flesh.

He became pastor of the Baptist church at Smyrna after the death of Bucolus, his predecessor in that office. Eusebius says that he was appointed to that station "at the hands of the eye-witnesses and servants of the Lord."‡ He is believed to

* See Euseb. Hist. Eccl., Lib. iii. c. xxxvi. † See Bap. Memorial, vol. vi. p. 294.
‡ Euseb. Hist. Eccles., Lib. iii. c. xxxvi.

have entered upon the duties of his office nearly at the close of Domitian's reign, a little before the end of the first century. The learned Archbishop Usher thinks he has clearly proved, that Polycarp was the angel of the church of Smyrna, whom John addresses in the Apocalypse.

There are none of his writings now extant, excepting his epistle to the Philippians, which is generally believed to be genuine.

He was a zealous defender of the faith, and strenuously opposed the heresies which arose in that age, and which endangered the purity of the churches. In those times, individuals who were considered as heretics, were treated with great severity.

There was much controversy between Polycarp and Marcion, who denied Christ's real manhood. Irenæus relates, that Marcion, meeting Polycarp one day, and being desirous of conciliating his favor, exclaimed—"Polycarp, own us." "I do own thee," replied Polycarp, "as the first born of Satan."

This good man was persecuted for the sake of Jesus, and became a willing martyr to his zeal. A letter, written by the church at Smyrna to the church of Pontus, is extant,* which describes the martyrdom of its beloved pastor. We learn from that epistle, that, in the year 167, the persecution, which had commenced some years before, raged with great violence, and many at Smyrna fell victims to its fury, who, by their patience, magnanimity, and love of the Lord, excited general admiration: for though torn with whips till their bodies were laid open even to their veins and arteries; though tormented with fire, condemned to the wild beasts, and exposed to various other tortures; they endured these extremities of suffering with a meekness which astonished the beholders.

After many had sealed their confession of Christ with their blood, the multitude, with insatiable rage, began to call out for Polycarp, who, when he received the intelligence, was quite unmoved by it. Induced, however, by the entreaties of his people, he retired to a small distance from the city, and with a

* A great part of it had been preserved by Eusebius, and the whole has been recovered by Archbishop Usher. The learned generally consider it as genuine.

few friends spent day and night in praying for the peace of all the churches in the world. A dream which he had at this time, he told his friends, was a prophetic presage that he should be burnt alive for the cause of Christ.

The place of his retreat being discovered by means of a young man of his household, who was forced by stripes to a confession; his enemies went out at night with arms in their hands to seize him. They found him lying in an upper room, whence he might easily have made his escape: but he would not; saying, "The will of the Lord be done." He came down and entered into conversation with those who were present, all of whom greatly admired his age and his composure. Some said, "What needed all this stir to apprehend so old a man?" He immediately ordered some refreshment to be set before his pursuers, and requested that in the meanwhile they would allow him time for prayer; which being granted, he continued praying near two hours together, fervently recommending to God the cases of all his friends in every station of life, and the state of the church throughout the world, to the great astonishment of his hearers, who now began to repent of having any hand in apprehending such a holy man.

The proconsul urged him, "Swear, and I will release thee: reproach Christ." "Fourscore and six years," said Polycarp, "have I served him, and he hath never wronged me; how then shall I blaspheme my king and my Savior?" The other still urging him, Polycarp replied, "I am a christian." The proconsul finding it in vain to use persuasion, observed, "I have wild beasts to whom I will expose you, unless you recant." "Call them," answered Polycarp, "we are not to be changed from better to worse, for we hold it only good to turn from vice to virtue." "Since you make light of the wild beasts," says the proconsul, "I will tame you with fire, if you repent not." "You threaten me," replied the martyr, "with a fire which burns only for a moment, but art ignorant of the eternal fire reserved for the wicked. But why do you delay? Bring forth what you please." This and much more he spoke with a cheerful confidence, undaunted by menaces, while grace shone in his countenance; so that even the proconsul himself was astonished at it. The herald then proclaimed that Poly-

carp had professed himself a christian; on which the multitude, both of Jews and Gentiles, shouted out "This is the great doctor of Asia, and the father of the Christians. This is the destroyer of our gods, who teacheth men not to sacrifice or adore."

They then demanded that he should be burnt alive; which was done with all possible speed, many of the people, but especially the Jews, being active in procuring fuel. When the executioners, according to custom, were going to nail him to the stake, he begged to remain as he was, for he who gave him strength to endure the fire would enable him to remain unmoved in it: on which they only bound him. He, now standing as a sheep ready for the slaughter, and clasping his hands, which were bound behind him, poured out a prayer, in which he gave thanks to God, even the Father of our Lord Jesus Christ, for having counted him worthy to receive a portion with the holy martyrs who had gone before, and to drink of Christ's cup; praying also to be received as an acceptable sacrifice, prepared by God himself. When he had finished praying, the executioners lighted the fire, and he was no more. Thus died Polycarp, about the hundredth year of his age; eleven brethren from Philadelphia suffering with him.

"I cannot but observe," says the learned Dr. Cave, in his account of this eminent saint, "how heavy the divine displeasure, not long after Polycarp's death, fell, as upon other places, so more particularly upon this city, (Smyrna) by plague, fire, and earthquakes—by which means their city, before, one of the glories and ornaments of Asia, was turned into rubbish and dust, their stately houses overturned, their temples ruined; their traffic spoiled, their marts and ports laid waste, besides the great number of people that lost their lives."

The account of Polycarp cannot be better closed than by the words of Milner.* "A comparative view," says that pious and judicious writer, "of a christian suffering as we have seen Polycarp, with a Roman stoic, or untutored Indian undergoing afflictions, where we have an opportunity to survey all

* Milner's Hist. Ch., Cent. 2. Vol. i, p. 176. Boston. 1822.

the circumstances, might show, in a practical light, the peculiar genius and spirit of christianity, and its divine superiority. At the same time, those who now content themselves with a cold rationality in religion may ask themselves, how it would have fitted them to endure what Polycarp did, and whether something of what is falsely called enthusiasm, and which the foregoing account breathes so profusely, be not really and solidly divine." EDITOR.

## AN INFANT'S PRAYER ANSWERED.

A DRUNKARD who had run through his property, says Dr. Schnebly, returned one night to his unfurnished home. He entered its empty hall; anguish was knawing at his heart-strings, and language is inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetite, his lovely wife and darling child. Morose and sullen, he seated himself without a word; he could not speak, he could not look upon them. The mother said to the little angel by her side, "Come, my child, it is time to go to bed;" and that little babe, as was her wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent, like a piece of chiseled statuary, repeated her nightly orison; and when she had finished, the child (but four years of age) said to her mother, "Dear ma, may I not offer up one more prayer?" "Yes, yes, my sweet pet, pray;" and she lifted up her tiny hands, closed her eyes, and prayed, "O God! spare, oh, spare my dear papa!" That prayer was wafted with electric rapidity to the throne of God. It was heard on high—'twas heard on earth. The responsive "Amen" burst from that father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said, "*My child, you have saved your father from the grave of a drunkard. I'll sign the pledge!*"

## MODERN CHARACTERS—No. II.

### MARY.

(CONTINUED.)

It is true, that she denies not, as was before observed, any one doctrine of Christianity; but to none of them does she give sufficient prominence and weight. She submits to them with all due reverence, accounting it to be contumacy to question their truth. But she examines little into their practical consequences; she perceives them indistinctly, believes them faintly, and interprets them loosely. The truth is, that she has as yet made but small progress towards emerging out of that state of natural ignorance and error respecting these subjects, in which we all remain, until a discovery of the evil of sin, and a sense of our own exposure to the just condemnation of God, on account of our transgressions, make us fly for refuge to the grace of the Gospel.

Mary, I am confident, cannot but confess, that although she is warm in her natural feelings, she is, at present, very cold in her religion. Even before her most private friends, she says little on the subject. She has a maxim by which she justifies her silence. She holds it to be a degradation of Christianity to turn it into a topic of familiar discourse. Religion, she tells you, is a secret thing. By means of this sentiment she conceals from herself and others her want both of that sound religious knowledge which will stand discussion, and of a more operative and lively faith. She forgets that "out of the abundance of the heart the mouth" will not fail to "speak." In short, she rather excites in me the idea of "the languid professor of an hereditary faith," than of the partaker of the animated joys, the glorious hopes, and the blessed consolations of the Gospel.

But let us next consider more particularly her practice; for as yet we have viewed it chiefly on the favorable side. The great source of Mary's deficiency in this respect, is the same which has been already mentioned as the cause of the

errors in her faith; namely, *the want of a just sense of the true nature and evil of sin.* In estimating guilt, she considers not so much the transgression against God, as the offence against society, or the injury done to some individual. Observe her language: "virtuous and vicious, mischievous and beneficial, criminal and innocent, honorable and dishonorable, correct and incorrect, creditable and discreditable, proper and improper," are her terms. The word "sinful" is scarcely to be found in her vocabulary; nor are the terms, "godly," "sanctified," "holy," "children of God," "regenerate," to be discovered in her divinity. Her ethics are not sufficiently founded on religion. She draws her motives from earth rather than from heaven. She is too much used to consider human actions as bad in proportion either as they violate conscience, however unenlightened, or as they wound our natural and instinctive sensibility, or as they offend against man's short-sighted notions of expediency, or as they depart from certain trifling rules of propriety and decorum, or contradict the maxims of honor established by the world. They are far too little contemplated as violations of the revealed law of God, or as means of drawing down his indignation. It is on this account that I term her a moral rather than a religious character.

Her Sabbath is by no means very strictly kept; and even the more gross violations of it by others are not the objects of her very serious regret, much less of her censure. I may possibly be suspected of requiring her to observe the day in a more strict and pharisaical manner than the liberal spirit of Christianity demands. I reply, that her Sabbath, even with its few restrictions, is now a burden to her: and that this consequence results from her viewing Christianity too much in the light in which the Jews contemplated their religion—namely, as a law of works and ceremonial observances, and from her esteeming it too little as a dispensation of pardon to the guilty, and of mercy, consolation, hope, and joy. Her religion, having on this account never much interested her feelings, is not sufficiently the subject of her conversation, of her reading, and of her meditation. As soon as she shall begin to derive pleasure from the Gospel, she will naturally

incline to the more strict, or, as I would rather call it, the more religious observance of the Sabbath.

But, the great practical evil which results from her estimating right and wrong so much by the rules and maxims of men, and so little by the spiritual and perfect law of God, is this: she is tempted habitually to regard actions rather than motives; the propriety of the words which she utters, rather than the purity of the inward thought which dictated them; the outward manners more than the sanctification of the heart. "The law of the Lord is perfect, converting the soul;" but the law of man is imperfect, principally regarding the mere actions of life, and concerning itself with only a small portion even of these.

I must name another important evil which results from this system of Mary. I have often observed in her a disposition to value too highly in others, that kind of correctness in which she herself excels; and I suspect that, in spite of all her benevolence, she exercises too little charity towards those who may have heretofore grievously offended. Would you convince Mary that you are a good Christian? You must prove that you have been free from great sins even from your youth. In your professions of repentance she will have little faith. Habits, as she thinks, are invincible. Certain great crimes indicate a state that is incurable. When reputation is lost, she fears that all is lost.

To sum up the character of Mary. She affords an example of the highest excellency which is to be attained, when morality is substituted for religion—when the gifts of nature occupy the place of Christian graces—and when the discipline of the world is preferred to that of the school of Christ. She is, indeed, one of the very best of her own worldly circle; and she unquestionably does great honor to their cause. The votaries of fashion point to her, and say, "See how excellent a thing is our religion! a religion not disgraced by bigotry, not rendered extravagant by fanaticism, and in no respect pushed too far; a religion that is quiet and unobtrusive, cheerful and happy, candid and liberal; honoring God by a cheerful acceptance of his gifts; offending none by an implied censure

of their proceedings, but judging charitably of all; accommodating itself to the times in which we live, and allowing a full participation in all the common pursuits and pleasures of the world. Mary," they add, "does great good by her example. She goes every where, and all who see her are in love with virtue." The truth rather is, that she contributes to sanction a system which is far more defective even than her own, and that she is approved by many of her acquaintance, not merely nor chiefly for her virtues themselves, but rather on account of her lending the credit of those virtues to the support of the worldly cause. They love her most for that which is her great fault—namely, for never daring to rebuke or to withstand them; for living so much in their circle; for carrying the spirit of compliance so very far; in short, for hiding the little religion which she possesses—confining it to the hours of worship.

But, let not Mary conceive that I am advising her to become morose or dogmatical; to assume the office of censor of the age; to retire altogether out of society, or to live in it only for the purpose of opposing its customs, correcting its errors, and reproving its vices. I am inviting her not to lay aside any amiable qualities now possessed by her, but to add to these something superior to them all, and to establish them all on a solid basis. I am requiring her not to become ill-bred or fanatical, conceited or censorious; not to lay aside the charities of life; but to be that true Christian, of which she will behold the portrait in the New Testament, and may discover examples in the present world.

God has endowed her with some rare qualities of nature. His providence has, in certain respects, favored her in education, and his grace has preserved her from open and presumptuous sin. Let her then devote her ten talents heartily to his service. Let her yield herself up to that Gospel which she is so well calculated to adorn. The returning prodigal is in general far less able to render service to the Christian cause, than one who has ever possessed, like Mary, an unspotted character in the world. She, indeed, has to lay the foundation of her faith in a deep repentance, but her sins are those of the heart more than of the life, and those which most escape

the censure of mankind. Her Christian influence over others may on this account be the greater; her piety will be viewed with less suspicion than that of one who has a bad character to retrieve.

When the young man in the Gospel came to Christ, and said, "All the commandments have I kept from my youth; what lack I yet?" "Jesus, beholding him, *loved him*." He perhaps was, like Mary, exemplary in his own way, and much to be beloved, both for the natural amiableness of his disposition, and for his apparent desire of drawing near to Christ.

Mary, it is to be feared, is of the world—a follower of its customs, an encourager of its maxims, a votary of its enjoyments; her thoughts, as I suspect, dwell not on God and holiness, but secretly pursue, as their great object, imaginary scenes of worldly happiness; and there is reason to apprehend lest the time should come when, being less favored by outward circumstances, she may disappoint the expectations which by many persons are now formed respecting her, and when even her present religious strictnesses will much abate. She is, nevertheless, so amiable, that I could almost deem myself censorious in complaining of her; and so correct and exemplary, that it appears difficult to bring home to her conduct a manifest and specific fault. Her exterior, however, is her better part. Let her beware, lest by the very correctness of her external behavior, she should deceive herself as well as others. Let her remember, that while "man looketh on the outward appearance, the Lord trieth the heart."

(*The character of Caroline in our next.*)

PRACTICAL COUNSELS.—Live in the conscientious performance of every duty. Be punctual in the payment of all debts, and regular in the fulfilment of all engagements. The apostolic rule is to "owe no man any thing," and the golden rule of the blessed Savior is, "Whatsoever ye would that men should do to you, do ye even so to them."—*Cecil.*

## HISTORICAL CORRESPONDENCE.

It was a long, long time ago, that in Worcester Co., Mass., there lived an orphan girl, a sincere inquirer for *truth*. Not favored with evangelical preaching, she sought it prayerfully in her Bible. He, before whom "not a sparrow is forgotten," sent one of his ambassadors that way, who, like Philip, "preached the gospel of God unto them," who in the place were ready to hear. As "the Lord opened the heart of Lydia," so here, many were prepared to receive the gracious embassy. Like "the Bereans, they searched the scriptures daily, to see if these things were so." They had little private meetings for prayer and conference on the subject, which to them was of all-absorbing interest. At length, as "they that gladly received the word (of old) were baptized, both men and women," persuaded that the path of duty was plainly marked out in the gospel, so they desired and determined to "go forward" and follow Jesus Christ, as their Captain, though like soldiers, they might suffer the severest conflicts with a host of opposers. The nearest *Baptist minister* was eighteen miles distant. No church or brethren to consult, or to take them by the hand. What should they do? They were mostly poor and illiterate. This orphan girl opened her mind to her natural brother, and stated her views and purpose. He exclaimed, "My sister, will nothing do for you but to be dipped? Are you wiser than our *father* and *grandfather*, and the *ministers* that take sprinkling for baptism? Do wait a week." She said, "I consent, on condition that, if you can find a single passage of *scripture* to support *infant sprinkling*, to take up with what parents did for me, provided that if you cannot, you will aid me." "Agreed." Some three days after, he walked twelve miles to see a distinguished Pædobaptist minister, who, as he knocked, opened the door himself. Before entering, in his extreme anxiety, he said, "Sir, I have a lovely sister—she has been carried away by a Baptist preacher, and has made up her mind to be dipped. She has consented to wait a *week*, and if I can find one passage of scripture in proof of 'infant sprinkling,' to give it up. I have spent three days, and do not

find it. She is well read, and a girl of decision. I had rather *bury her* than have her follow those fanatics. I come, sir, for your help in the case." The parson calmly said, "If your sister is such a girl, you had better let her go. *There is no passage of direct scripture proof.*" "Pray, sir, then tell me why you practise it?" He said, "Come in, young man, and stop over night, and I will." He did so, and heard. On leaving, he said, "These will not satisfy my sister—I cannot meet her as I hoped."

This young man became a subject of divine grace soon after, and in a short time entered the field, in which he labored successfully, as a preacher, till nearly ninety years of age, in Dublin, N. H. It was the sweetness and firmness of a sister's countenance, when she was "buried in baptism," that subdued his opposition—her tenderness and prayers, that won his heart to love and obey divine influences and institutions. This sister, with nineteen others, were soon after led forward, "in answer of a good conscience," in baptism, by the distant minister before mentioned, and an extensive awakening and revival followed. As the fruits of which, the Baptist church in *Harvard*, (Mass.) was formed.

It is but just to add, that opposition commenced with the first visit to the *river*, where, some dozen rods below, "fellows of the baser sort," carried a dog into the stream, and immersed him as often as a candidate was immersed! But God overruled this heaven-daring mockery for the defeat and disgrace of their leader, Satan, and the furtherance of his work.

The *fixed principles* of this orphan girl were further developed, by her adherence to *the Bible*, in an affair of great importance, too frequently entered upon with entire disregard to the "Directory." A gentleman of twenty, with good parts, education and standing, solicited her company. To whom she said, "Can you think me capable of encouraging your visits for pastime, without evidence of any *serious* or *worthy* object?" He replied, "Do me the justice to take my word as 'evidence,' that, from my favorable position, I have for *a year* had my eye upon your person and unexceptionable demeanor, with increasing respect; and that it is my deliberate and 'serious object' to deserve and secure your affections." "For the pre-

sent," said she, "I can say but one thing, in answer to your most unexpected disclosure—it is, that I feel bound to be governed invariably, and ever, by the wise and reasonable limits prescribed in the gospel, 'Let them marry whom they will, *only in the Lord.*'" To meet so *just*, and yet so decided a barrier as her text imposed, was a tremendous shock. After struggling with the diffidence which her years increased, (she was then twenty-nine) he could only say, "Pray for me," as he retired with greater reverence for her piety and principles, so consistently *carried out*, and a sense of his own deficiency when "weighed in the balance." Suffice it to say, the course she took was blessed to him, and subsequently she had the joy of embracing him as a brother in Christ, prominent in the church, a *husband* worthy and loved to her latest hour. Blessing from heaven be upon the head of every young woman, who, like her, gives her heart to God, and with unwavering purpose, surrenders *all her interests* and life to the guidance of his word.

The orphan girl is a mother in Israel. Her house is resorted to for prayer, by those who mourn in Zion, and like that of "Obededom," is especially blessed of the Lord. Her *oldest* son avers, as a witness to her importunity, that, in her *daily* devotions with him for years, one petition always was, "O Lord, *begin a revival at this house.*" At and after the settlement of Elder Robinson, he came home from school, only on Saturdays. It was her first business to take his hand, (he was then sixteen) and kindly lead him to her closet-altar. Once he said, as *going reluctantly*, "Mother, I wish you would not trouble yourself so much—your prayers follow me every where—I shall never be anything but gloomy while you do so." She replied, "Don't call it trouble, my son; I shall go to my grave praying." "This," says he, "*broke my heart.*" Knowing her to be his kindest, best friend, he considered that to resist the last effort of maternal love, would be base ingratitude to her, and violence to the Spirit of God, now striving with him.

He and his brother, two years younger, had attended the same public school together, for a year. Both anticipated a college course. This was early in autumn, when they both

were in the same week permitted to cherish hope in Christ. The youngest *one* day first. This day seemed to the older, *an age of despair*. But God had mercy, heard prayer, and sent salvation. They rejoiced together, with joy unspeakable. Both on the following Lord's day were baptized by Elder Robinson, as the *first fruits* of the revival. For seventeen years the water had not been troubled here for baptism! This solemn transaction, following the public relation of experience, with entire calmness, by those so young, in presence of a vast concourse, pressing to hear and see what to very many was new, was made, not to a few, by the power of the Spirit, instrumental of genuine awakening. For, in three weeks from that day, thirty-five occupied the banks of the stream for the same purpose! Elder Robinson continued his labors with the church many years, by which their numbers, intelligence, and strength, were much increased. He was dismissed with the affection of his flock, and died at the advanced age of ninety-two, respected by all who knew him. Elder Abisha Samson was installed in his place. Of the two youths, the younger pursued his studies, and was graduated at Providence College. Warmly attached to his brethren and the cause of religion, he looked at the *ministry*—with diffidence and trembling—made up his mind that he was not called to preach, and turned to a preparation for, and was admitted as counsellor at law to the Worcester bar. He subsequently practised in Marblehead. There being no Baptist church there, he offered to be at half the expense of procuring and supporting a minister, from Providence, one year at least. This generous offer was seconded, and a subscription paper circulated, which met with favor, and brother Ferdinand Ellis was obtained, and preached there till a church was gathered and a permanent standard reared. By invitation of the Baptists in Boston, he removed and established himself; opening an office in Boston, and another in Charlestown, and continued his highly appreciated labors, till, by excessive pleading, he burst a blood-vessel, which occasioned his death at the age of thirty-four, after languishing and travelling west. His letters expressed a strong confidence and great joy in God, and a wish, too late, that he had given himself to the ministry, which

he had resolved to do, if, as he hoped, by a journey south, he might recover strength to do so.

We have seen the arrangements of Divine Providence, in bringing out the "lively stones" for "God's building," in Harvard and Marblehead, from which, as a "city set on a hill," the light has extensively radiated. It would be interesting to trace the path, marked by the same hand, for the orphan brother, before named; but we can now only say, that the dispensations were such as to prepare him for eminent spirituality and extensive blessings, and to give him everywhere, souls as his hire. In the place of his residence, and of his pastorate, a very large church of his own spiritual children arose, from *which* originated the whole of the Dublin Association. The secret of his success was, he asked the grace of *meekness* of Jesus Christ, of whom he learned it; and he asked *wisdom*, and he made him wise to win souls. This is grace for grace. Thrice blessed man, honoring and honored of God.

## OPINION OF THE BIBLE.

Sir William Jones' opinion of the bible was written on the last leaf of one belonging to him, in these strong words: "I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be found in all other books, in whatever age or language they may have been written."

Within this awful volume lies
The mystery of mysteries.
Oh! happiest they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born
Who read to doubt, or read to scorn —Byron.

## OUTLET OF LAKE MEMPHREMAGOG.

See Engraving.

This is a beautiful and romantic lake, situated in the northern part of Vermont and southern part of Canada. It is difficult to describe the charming scenery around this lovely sheet of water as it appears to the traveller. The artist, Mr. Osborne, in the view here presented, has succeeded remarkably, in placing the landscape, with its points of permanent interest, before the spectator. The beautiful expanse of water, the verdant islands, the hoary mountains in the distance, the blooming forests and luxuriant fields on the indented shores of the lake, the rustic bridge thrown across the outlet, and the neat hamlets, present an exceedingly attractive picture, which must deeply interest every lover of nature.

The lake is thirty-five miles long and three miles wide, communicating with the St. Lawrence by the river St. Francis, forming the outlet presented in the engraving.

A remarkable eruption of a small lake about fifteen miles from Memphremagog took place in 1810. Long Lake—a beautiful sheet of water, a mile and a half in length and three-fourths of a mile in width, in the north part of the State—was connected by a small stream with Lake Champlain. About 200 rods from Long Lake, was a smaller lake on a much lower level, the outlet of which was Barton River, flowing in an opposite direction into Lake Memphremagog. The land between the two small lakes and Memphremagog was a steep declivity.

The water being low on Barton River, and not sufficient to carry the mills, it was thought best to let out a portion of the waters of Long Lake into the smaller lake below, by means of a trench. On the 6th of June, many people assembled with their implements, and commenced making the excavation; and suddenly the whole mass of water in the lake seemed to give way, and a column three quarters of a mile wide and 80 feet deep, rushed with immense velocity down the steep descent, tearing up in its course, rocks, hills, and forests; sweeping away houses, mills, and cattle; roaring like thunder, and shaking the earth like a mighty earthquake. The inhabitants hearing the terrible sound, looked up towards the lake, and saw the torrent coming down upon them, bearing a whole forest on its bosom! The cattle, for many miles around, ran bellowing to their homes. The people were in the greatest consternation; and it was only by using their feet very nimbly, that many were not swept away in the tremendous current.

# MISCELLANEOUS.

## ASSURANCE.

I AM not unaware, that where this doctrine meets with its proper object, it affords a most blessed and consolatory satisfaction. But I am fearful that undue pretensions are not unfrequently made to it; and that souls, weak and timid, perhaps, but in which the fear of God unquestionably dwells, are sometimes in danger of being driven to despair; because they have not attained that degree of *assurance* which they have read of in others, and which has been held up by some as an almost exclusive evidence of a justified state. And will you, sir, suffer my apprehensions to offer a hint to those who insert accounts of the death-beds of their pious friends in your or any other miscellany, viz: that they will not over-color their descriptions, nor give an undue prominence to the brighter part of the subject; while the doubts, the fears, the alarms, the awful views of an impending eternity, and all the darker part is suppressed, and no just counterbalance preserved. I much fear that this is to exalt the dead at the expense of the living. To place this subject of assurance, therefore, in its proper point of view, and to elevate despair to hope, I recommend the following passage for your insertion; the venerable name of Ezekiel Hopkins will give it a respectable authority.

"Many formerly, and those of the highest remark and eminency, have placed true faith in no lower a degree than *assurance*, or the secure persuasion of the pardon of their sins, the acceptation of their persons, and their future salvation. But this, as it is very sad and uncomfortable for thousands of doubting and deserted souls, concluding all those to fall short of grace who fall short of *certainty;* so hath it given the Papists too great advantage to insult over the doctrine of our first reformers, as containing most absurd contradictions. Nor, indeed, can their argument be possibly avoided or answered; for if pardon and justification be obtained only by faith, and

this faith be only an assurance or persuasion that I am pardoned and justified; then it will necessarily follow, that I must believe I am pardoned and justified, that I may be pardoned and justified: that is, I must believe I am pardoned and justified before I either am or can be; which is to believe a lie. This will necessarily follow upon *limiting* faith to assurance. Faith, therefore, is not *assurance;* but this doth sometimes crown and reward a strong, vigorous, and heroic faith: the spirit of God breaking in upon the soul with an evidencing light, and scattering all that darkness, and those fears and doubts which before beclouded it.

"As for assurance," (he adds, in summing up the question,) "I look upon that, not as a distinct part of faith, but a high and exalted degree and measure of it; not vouchsafed to all, scarce to any at all times, but only to some few, through the special witness of the Holy Spirit with their spirits."—Boethos.

## THE THIEF OF TIME.

The late Edward Irving has observed, with his characteristic boldness, that "procrastination is the kidnapper of souls, and the recruiting officer of hell!" This is strong language, but is it not true? Look at the case of the unhappy E——. "Oh! I am dying, I am dying!" she exclaimed, as a friend entered her chamber. "And are you afraid to die?" inquired her friend, as she approached the bed and took the hand which rested on the pillow. "Afraid to die!" she feebly ejaculated, in an indignant tone; "why should I be afraid to die? Oh, you think I have been very wicked, I see you do; but you think wrong; I have never, to my knowledge, done any harm; no one can say any thing against my character." She was proceeding in this way, when delirium ensued. In this state she remained for several days, during which time her dissolution was hourly expected; but, to the inexpressible joy of friends, reason again resumed its seat. The opportunity was eagerly embraced to set before her the insufficiency of human merit, the absolute necessity of repentance, and the need of a Redeemer, but in vain; her heart was "hardened through the deceitfulness of sin." The affections that for near *eighty* years

had been set on earthly, were not to be raised to heavenly things. By replying, "I shall soon be better; cease to torment me; when I find there is no likelihood of my recovering, I will attend to you," she attempted to silence the admonitions of Christian solicitude. *When I find that there is no likelihood of my recovering, I will attend to you!* Fatal infatuation! it was then too late; with screams of agony, and expressions too horrible to be repeated, she *wretchedly* expired!

### THE LOVE OF GOD.

A VERY holy man once said, "Were the highest heavens my pulpit, and all the hosts of the redeemed, together with Adam's family, my audience, and eternity my day, redeeming love should be my text and sermon." "Love never faileth."

### LOSS AND GAIN.

I REMEMBER, says the Rev. George Burder, reading of a woman whose house was on fire. She was very active in removing her goods, but forgot her child, who was sleeping in the cradle. At length she remembered the babe, and ran with earnest desire to save it. But it was now too late! The flames forbade her entrance. Judge of her agony of mind, when she exclaimed, "Oh, my child, my child. I have saved my goods, but lost my child!" Just so it will be with many a poor sinner, who was, all his life "careful and troubled about many things," while the "one thing needful" was forgotten. What will it then avail for a man to say, "I got a good place, or a good trade, but lost my soul! I got a large fortune, but lost my soul! I got many friends, but God is my enemy! I lived in pleasure, but now pain is my everlasting portion! I clothed my body gayly, but my soul is naked before God!"

Make it a point of conscience, to do something regularly and systematically for the establishment and extension of the gospel both at home and abroad. "*Every one as God hath prospered him.*" See the 9th ch. of 1st and 2d Epis. Corin.

## TO THE FIRST SPRING BIRD.

Blue Bird! on yon leafless tree,
Dost thou carol thus to me—
"Spring is coming!—Spring is here!"
Say'st thou so, my birdie dear?
What is that, in misty shroud,
Stealing from the darken'd cloud?
Snow, my friend!—it gathers round,
Deeply o'er the whiten'd ground:
Still thou singest, blithe and clear,
"Spring is coming!—Spring is here!"

Strik'st thou not too bold a strain?
Winds are piping o'er the plain;
Clouds are sweeping o'er the sky,
With a black and threat'ning eye;
Urchins by the frozen rill,
Wrap their mantles closer still,
Yon poor man, with doublet old,
Doth he shiver at the cold?
Hath he not a nose of blue?
Tell me, birdling—tell me true?

Spring's a maid of mirth and glee,
Rosy wreaths, and revelry:
Hast thou woo'd some winged love
To a nest in verdant grove?
Sung to her of greenwood power?
Sunny skies that never lower?
Lur'd her with thy promise fair,
Of a lot that knows no care?
Prythee, bird, in coat of blue,
Though a lover—tell me true.

Ask her if, when storms are long,
She can sing a cheerful song;
When the rude winds rock the tree,
If she'll closer cling to thee:
Then the blasts that sweep the sky,
Unappall'd shall pass thee by.
Though thy c rtain'd chamber show
Siftings of u timely snow,
Warm and g ad thy heart shall be—
Love shall m ake it Spring for thee.

L. H. S.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

### MISSIONARY UNION.

The financial year of the American Baptist Missionary Union will close March 31. Twenty-four thousand dollars must be raised during the months of February and March, or the Society will not be able to meet its liabilities. In January, only $5506 80 were received. Great exertions should be made by every friend of missions, that the requisite amount may be received.

### GREECE.

Rev. Mr. Buel, a missionary, has been tried at Athens, for violating the laws, by giving religious instruction to children without permission, and acquitted, though there was abundant evidence that he had instructed children and adults. This is an encouraging circumstance.

## ITEMS.

### ITALY.

Laymen have been entirely excluded from the Cabinet at Rome, and a vigorous censorship of the press established. the bishops reserving to themselves alone the right of exercising that censorship on moral and religious works. The "beast" is beginning to show himself.

Austria has 70,000 troops in Italy at the present time.

### POLAND.

There are in Prussian Poland fifteen congregations who have renounced the Roman Catholic faith, and joined the party of Czerski.

### PRUSSIA.

Rationalism is exerting a most alarming influence throughout Prussia, so that but very few evangelical clergymen can be found.

### TURKEY.

The Sultan has granted full and perfect toleration to Protestant Christians of all denominations. By a royal decree, published at Constantinople, they are to have all the privileges enjoyed by Roman Catholics, Greeks, and Armenians.

### REVIVALS.

In West Philadelphia a revival is in progress. There are frequent baptisms.—Camden. N. J., 30 hopeful conversions recently. Owego, N. Y., 180 baptized since the commencement of the revival. In several Baptist churches of this city revivals are going on Considerable additions, by baptism, have been made to the Stanton-street church, Norfolk-street, Cannon-street, Sixth-street, and Shiloh. There is also an interesting state of religious feeling at Hoboken.—First Baptist church, in Troy, N. Y., more than 50 have obtained hopes. Rutledge, Tenn., 100 hopeful conversions in the town and vicinity. Revivals are reported in several of the Baptist churches of Philadelphia, Boston, Baltimore, Albany, Buffalo, and Hartford, as well as New-York South Ten-Mile, Pa., 18 recently baptized. Farmington, Me., 20 hopefully converted Mt. Salem, Lincoln Co. Ky., 25 baptized. There are revivals in Wethersfield, Rocky Hill, Berlin, Meriden, Bristol, and New Britain, Ct. In the latter place 30 have been hopefully converted. Groton, Ct, 11 baptized.

MINISTERIAL CHANGES.

Rev. J. M. Chick, of Bennington, N. H., has become pastor of the Bap. church in Peterboro', N. H.

Rev. Mr. Jacobs has become pastor of the Bap. church, in North Yarmouth, Me.

Rev. C. W. Redding, of North Yarmouth, Me., has become pastor of the Baptist church at Beverly Farms, Mass.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

David Cobb, Chatham, Mass., Feb 12, aged 30.
George Evans, Manchester, N. H., aged 63.

*Ordinations.*

M. C. Curry, Big Creek, Ala., Jan. 9.
I. Longanacre, Arbor, Halifax Co. Va., Jan. 11.
B. Manly, Jr., Tuscaloosa, Ala., Jan. 30.
E. Cady, Savoy, Mass., Feb. 2.
Wm. H. Robertson, Hebron, Ala.

*Churches Constituted.*

Madison, Wis., Dec. 23.
Springport, Mich., Jan.
Troy, O. (26 mem.)

*Dedications.*

Newburyport, Mass., Feb. 9.
Danbury, Ct.

# LITERARY NOTICES.

*Baptisms of the New Testament.* By Joseph Belcher, D. D. Philadelphia: American Baptist Publication Society.

This is a valuable work, by an able writer. It is eminently scriptural, and consequently of the right kind to suit Baptists. The plain, unvarnished declarations of the Bible are enough to establish our views in reference to baptism. This is a book on baptism without a word of controversy. The comments and deductions of the author are judicious, practical, and evangelical. We commend it to the attention of Sabbath Schools, families, and all of those who love the Bible and its doctrines. It is beautifully bound, with a gilt back.

The second edition of the "Baptist Almanac," "Catechisms for Children," "Family Worship," by Rev. A. D. Gillette, "Judson's Letter on Costly Attire," "Terms of Communion," by Dr. Cone, new edition, "Close Communion," "Pengilly," and other tracts, have been received from the same Society. All valuable. The Society is doing an immense amount of good by their tracts, books, and colporteurs. Rev. T. S. Malcom, is the corresponding secretary.

*Personal Recollections of Charlotte Elizabeth, accompanied by a Memoir.* By L. H. J. Tonna. New York: M. W. Dodd, pp. 359, 18mo.

We have before referred to a smaller work, entitled "Life of Charlotte Elizabeth."—This contains the substance of that, and a large amount of reading in addition, on a great variety of interesting topics, in a series of letters. This distinguished writer describes *real, and not imaginary events.* It has become alarmingly customary for some of our best writers to spread before their readers, fictitious and love stories. Even religious persons will do it, or, at least, write religious novels, which, we feel compelled to say, are ruinous in their tendency on the young. The reading of religious tales almost always leads to the perusal of novels of a more doubtful character. It is high time for the religious press to come out against such things. We shall refer to this matter again. The work before us is worthy of the perusal of every one.

*Prescott's Conquest of Mexico.* 3 vols., octavo. *Texian Expedition against Mier.* By Gen. F. J. Green, pp. 487, 8vo.

Here are four valuable books, published by the Harpers, (82 Cliff-street, N. Y.) Prescott's work presents a copious and remarkably interesting history of Mexico, and the other

is very useful as a book of reference at the present time. They are not new books; but great numbers of them have been sold during the war with Mexico. If our readers wish for elaborate treatises on Mexico, they had better secure these works.

## GERMANY.

*Gespräche über die vornehmsten Glaubens fragen der Zeit, zunächst für nachdenkende Laien, welche Verständigung suchen.* Von Dr. A. Tholuck. Erstes Heft.—Halle: Richard Mühlmann, 1846. (Conversations upon the leading doctrinal questions of the day, particularly for thinking laymen who seek knowledge. By Dr. A. Tholuck. First part. Halle: Richard Mühlmann, 1846,) pp. 219, octavo.

Many of our readers are already acquainted with the writings of Dr. Tholuck. He is a distinguished scholar, and one of the leading writers of the evangelical party in Germany. He has taken a very active part against rationalism, and in the work before us, this dangerous heresy is admirably exposed. The author writes in the dialogue form, and ably considers "reason and rationalism," "reason and belief," "belief and the scriptures," and other important subjects. His grand object seems to be to attack rationalism. We shall look with interest for Part second.

*Rede, Dr. August Neander's gehalten bei der akademischen Feier des 300 jährigen Todestages Luther's.* Berlin: J. A. Wohlgemuth. (Discourse of Dr. A. Neander, delivered on the three hundredth academical anniversary of the death of Luther. Berlin: J. A. Wohlgemuth.)

This is a brief, but very valuable discourse, by the most distinguished ecclesiastical historian now living, upon the character of the great reformer. Many considerations are presented, of absorbing and tender interest, in reference to the progress of the reformation, and the many obstacles surmounted by Luther.

## SERIALS.

*The Columbian Magazine* for March has appeared in most exquisite attire. Each successive number seems to be superior to the last. Its engravings are in the very highest style of the art—its editors, and regular contributors, are of the first celebrity, and its new publisher manifests rare perseverance, energy, and a noble liberality, sparing no labor or expense to make the work the first of its class. It is in our estimation superior to any of our three dollar magazines. We are pleased with the moral and religious tendency of the articles. We are sorry to notice that many leading magazines are filled with silly, and often immoral tales, thus fanning the flame which leads to dissipation and ruin.

The publisher of the Columbian offers to every yearly subscriber, a large and splendid full length portrait of Washington, free of postage. $4 00 paid in advance, will entitle one to a copy of the work, and an elegant picture of the Declaration of Independence, 21 by 31 inches. For $5 00 a copy of the work, and the two above mentioned engravings will be received. The engravings are superb, on steel. In the March No. we notice a scorching, but just and able critique on the book entitled "Napoleon and his Marshalls," not sparing the author, Mr. Headley.

*Virtue's Bible*, Nos. 28, 29, 30, and 31. "Madonna and child" is a superb engraving.—Very expressive.

*Cyclopædia of Moral and Religious Anecdotes*, by Rev. K. Arvine, A. M., with an introduction by Rev. George B. Cheever, D. D. New York: Leavitt, Trow & Co.

This will be an entertaining and valuable work, if we judge from the first number. It is to be completed in 8 Nos. at 25 cents each. The author is pastor of the Providence Baptist Church in this city. We advise our readers to purchase it.

*Ewbank's Hydraulics and Mechanics*, Part IV., Greely & McElrath, Tribune Buildings, N. Y. This will make, when completed, a large, very cheap, and valuable work.

*Scriptural view of the Wine Question*, in a letter to Rev. Dr. Nott. By M. Stuart.—New York Leavitt, Trow & Co. This is a critical and conclusive defence of the opinion that the Scriptures do not favor the use of fermented wine, even at the Lord's Supper. It is very easy to obtain unfermented wine, and we should be glad to see all of our churches use it, as some already do.

*The Colonial Protestant.* Edited by Rev. J. M. Cramp, and Rev. F. Bosworth. Montreal, Canada: R. Campbell, publisher. We welcome this monthly among our exchanges. It defends the great principles of Protestantism without sectarianism. The editors give evidence in this No. of their ability to conduct such a journal.



## MACHINE FOR REASONING BY.

I HAVE observed, that in the Old World, a new machine has been invented, which is called "*A Machine for Reasoning by.*" This machine, if I understand its nature right, must surely prove of signal use both in extending general science, and in advancing our religion and morals; and it therefore becomes a subject worthy of the notice of the *Baptist Memorial.*

We live, Mr. Editor, in an age of astonishing improvements; and I should not wonder, if, by establishing, in the first place, those doctrines of materialism which prove the soul to have all the properties of body, and then, by giving to the material soul the proper impetus through the means of mechanical instruments, we should learn to dispense with the services of the clergy, and to spare the necessity of all moral exertion. Nor should I be much surprised if we were at length to arrive at the happy point of being able, through the largeness of that stock of "machines for reasoning by," which our extraordinary wit and diligence will have provided, to exempt our posterity from the burden of thinking upon every topic.

Allow me to mention a few of the uses to which I should be glad to turn it, supposing its credit to be established, and the inventor, after having obtained the patent for which I presume that he will apply, to sell his article in sufficient quantities and at a reasonable rate.

I have several friends in my eye, to each of whom I am determined, in that case, to make a present of "a machine for reasoning by." For example: I know a lady in gay life, who supposes herself to possess more than ordinary benevolence, and yet makes *a point of conscience*, as she calls it, of giving nothing to the poor. We had, the other day, a long argument about a case of charity which I recommended to her. The lady observed, that the true mode of assisting the lower classes was to furnish them with employment; and she insisted, that by a purchase which she had just made of some beautiful muslin, some delightful lace, and some superb china, for which she had paid what she termed a most prodigious price, the

poor were much more effectually served than if half her fortune were bestowed upon them. I fairly admitted that all that alms-giving which promotes idleness, is the reverse of true charity; but I proved most distinctly, as I thought, that by the exercise of bounty in the case in question, indolence would be prevented and not encouraged, since the poor creature for whom I pleaded was in want of a little stock of materials on which to exert his industry; and I added, that the purchase of this stock of materials would encourage industry in the fabricators of those materials, as effectually as the purchase of muslin, lace, or china, would encourage industry in the fabricators of those articles. The lady remained quite unconvinced. She returned to her first observation just as if no answer had been given to it, and then flew to three or four other arguments against giving money to the poor, which were equally inapplicable. This lady is deemed a woman of sense, and yet she argued, I assure you, in a manner surprisingly inconclusive. She is therefore one of the persons to whom I am inclined to send "a machine for reasoning by."

I shall also transmit one to another acquaintance of mine, who is a merchant. He lately lost a large sum through the villany of a man who had the appearance of being particularly pious; and he has ever since been of the opinion, that all persons who pay much attention to religion, have some knavish end in view. I have repeatedly reasoned this point with him. I have demonstrated to him how illogical it is to deduce so general an inference from one particular case. But my friend is immoveable. He has no patience when he talks on this subject; and when his temper fails, he possesses no more power of arguing than an idiot. He clearly, therefore, stands much in need of "a machine for reasoning by."

I have a third friend, who fell lately as he was riding, and broke his collar-bone; and he has in consequence been confined nearly three months to his chamber. I thought it an act of kindness to visit him in his bed-room, and I there heard him consume a full hour in relating the immense pains he had taken to provide himself with a horse which should carry him with perfect safety. "But I now find," added he, with some peevishness, "that the more care one takes, the less luck

attends him, and therefore I am determined for the future to use no pains whatever about any thing." Now the truth is, that my friend is not so good a judge of horses as he thinks himself to be, and he trusted too much to his own skill, in the purchase of the horse which fell with him; so that his *ill luck*, as he is pleased to term it, is no other than the natural result of his having followed his own conceit; and it is so considered by one or two knowing grooms with whom I have talked about the accident. My friend, however, is so perverse as to infer, from this very event, that there is no connection between causes and effects, and no advantage in resorting to the most prudential means of accomplishing any object. "A machine for reasoning by" might surely be beneficial to this gentleman.

I have a fourth friend, whose case a little resembles the last, but is much more serious. It is that of a man who is not without a knowledge of religion; but he is the slave to some ungoverned passions. He says that he has used every means of conquering them, but having found the conflict unavailing, he purposes, for the future, not to trouble himself so much on the subject, hoping to succeed better by proceeding on a laxer system. I have urged in this case somewhat in the same manner as in the former, that ill success is the consequence not of our using means, but of our contenting ourselves with such means as are improper or inadequate; and, therefore, that it is by doubling our diligence, not by relaxing in it, and also by giving a better direction to it, that the final victory is to be achieved. I have argued most seriously with my friend on this momentous topic: I have appealed to his reason, to his common sense, to his conscience, and to some of the plainest passages of Scripture: I have exhorted him, among other things, to change the circle of his companions, and to remove to a greater distance from the scene of his present temptations: but he is not for this mode of endeavoring to overcome his difficulties. Still, however, he is an occasional hearer of sermons; but I suspect that he is on the watch for any expressions in them which may seem to favor a life of presumptuous negligence. I sometimes think, that he will set himself free from his remaining scruples by turning Atheist or Deist; sometimes that he will adopt the common lax divi-

nity; sometimes that he will go among the enthusiasts; sometimes that he will join those who unite high doctrine with low practice; and, indeed, as he possesses some religious knowledge, my chief expectation is, that he will take the last-mentioned course. He is already grown exceedingly fierce and dogmatical on some difficult points of theology, and is just as vain of his discernment in these points, as my last-mentioned friend is of his skill in horses. But for all practical purposes, he is as irrational and inconsistent as any man I ever met with. He is for enjoying privileges, without performing duties; for gaining heaven, without subduing sin; in short, for possessing the end, and yet neglecting the means. Might not, therefore, "a machine for reasoning by," be also a proper present for this gentleman? S. P.

## THE BENEVOLENCE OF CHRISTIANITY.

A CERTAIN philosopher once expressed a wish that he had a window in his breast, that he might lay open his heart to all the world. He felt so much satisfaction in his past attainments, and in his daily researches after knowledge, that, had it been possible, he would have shown it to the whole universe, and enriched the minds of his fellow-creatures throughout the habitable globe with the same literary stores of pleasure which he enjoyed himself. Similar to the wish of this liberal philosopher is the desire of every sincere Christian. He derives so much comfort from the possession of religion himself, that he longs to have all mankind made acquainted with its blessedness. He by no means wishes to monopolize these pleasures, and thus steal to heaven alone; but, with a heart expanding with celestial charity, and glowing with "the love of Christ," he cries—

"O that the *world* might taste and see
The riches of his grace!
The arms of love that compass *me*
Would *all mankind* embrace!"

# BIOGRAPHICAL SKETCH OF REV. ELISHA HUTCHINSON, A.M.

BY REV. BARON STOW D.D.

"It were profane
To quench a glory lighted at the skies,
And cast in shadows his illustrious close." *Young.*

The subject of this memoir was not distinguished by any peculiar trait of character adapted to awaken special admiration, or to give his name extraordinary prominence on the pages of ecclesiastical record. Nor does his life abound in those striking incidents, which, in the estimation of many, give to biography its chief attractions. But he nevertheless possessed qualities so happily combined, as to constitute general excellence, and entitle him to a place in the memory of his successors in the vineyard of Zion.

He was born December 22, 1749, at Sharon, in the State of Connecticut. His father, grandfather, and great-grandfather, were each named Samuel, the latter of whom emigrated to this country from York, England. Until his twentieth year, he remained with his father, laboring on a farm, enjoying but slender means for intellectual cultivation, and giving no very serious attention to the religious interests of his soul. But at this time it pleased God to call him effectually by his grace and introduce him into the kingdom of Christ. The following is from his own pen:—

"What then excited my attention was the conversion of an intimate friend, who had previously removed to a distance from the town in which I lived. When I heard that he had become 'a new creature,' it deeply affected my mind to think that he was now in the way to heaven, and I remained a vile sinner, in the way to hell. Being sensible that I deserved everlasting destruction, and had nothing to screen me from the misery to which I was exposed, I was necessarily wretched. I was some months in this deplorable state, without finding the least relief; but said nothing to any one concerning my distressing and hopeless views of myself."

Occasionally he had temptations to resist the Spirit's influences, by decided rebellion and return to his sinful courses. But he found he had to strive with his Maker—and the more he resisted, the more deeply were the goads of conviction driven into his heart. His views of his own vileness as well as criminality were extremely humiliating, and he hardly dared to indulge the thought that *such* a sinner could be forgiven and saved. At length he was permitted to see that God could accept the vilest through the mediation of Christ; and he was led to pray for pardon and the renovation of his heart. But it was more than a month before he had any evidence that his petitions were heard by the Father. "At this period," says Mr. H., "being at work alone in the field, I had suddenly a view of the beauty, and glory, and goodness of the Divine character, and at the same time such an affecting view of the hatefulness of myself and the dreadful evil of sin, that my heart was filled with inexpressible shame and sorrow. I fell to the ground, but have now no recollection of what passed in my mind for a considerable period. At length I recovered my consciousness, and found myself upon my hands and knees drenched in tears. Upon this, a new scene was before me. My fears of future misery were removed; the world and all its pleasures appeared empty and worthless; the saints appeared lovely; the Bible was a new book, full of wonders and glories. I had a disposition to pray to God, and to bless his name. I had a deep sense of the deplorably dangerous condition of sinners, and a great desire for their conversion to God. I had also a view of the ability and willingness of Christ to save sinners; and hence the burden of my prayer was, that they might be saved, and that I might in some way become the instrument of their salvation."

In another account he says, in reference to his exercises immediately after the burden of his condemnation was removed: "The word of God seemed to be exceedingly true, excellent, and full of life. Christ seemed abundantly able to save. I now loved those whom I once hated, and hated the sinful practices of those whom I once loved, and in whose ways I delighted to walk. I now delighted in the company of those who were sober and godly, and could not, but with grief and

trembling, think of my former companions in sin. I now lost my relish for carnal pleasures. This world seemed but a very poor portion, when compared with the fulness that is in Jesus Christ. Preaching I could now hear with satisfaction. The first sermon which I ever *heard*, and *understood*, and *realized*—though I always lived under the droppings of the sanctuary—was one from the words of the Savior: '*Come unto me, all ye that labor, and are heavy laden, and I will give you rest.*' This I apprehended, and rejoiced in, and depended on, as certain truth."

Such were his views of the guilt and peril of sinners, that his heart yearned over them with an affectionate and prayerful solicitude, and he longed to be made an instrument in awakening them to a sense of their condition, and of pointing them to the refuge and remedy provided in the gospel. He lost his relish for the honors and profits of the world, and all his plans of worldly business appeared trifling and unimportant. He loved souls, and he loved the Savior of souls; and for their sake he desired to leave all, that he might "*go and preach the kingdom of God.*" His duty seemed plain; and as he did not think it necessary to be disobedient to the Divine will, in order to prove, by the suffering of chastisement, that he was called to the ministry, he yielded to the earliest convictions a ready compliance. Though he felt insufficient for the service, yet he had no *reluctance* to engage in it; he rather *desired* it as a *privilege*.

Having obtained the consent of his father, he proceeded without delay to the cultivation of his mind, preparatory to the responsible work. Nov. 19, 1769, he entered the school in Lebanon, Conn., under the charge of the Rev. Dr. Wheelock, and commenced a regular course of study. In February, 1770, he was admitted as a member of the Congregational Church, of which Dr. Wheelock was the pastor. He remained at Lebanon about two years, and then entered Dartmouth College, where he pursued his education four years, and took his first degree in 1775. If we are rightly informed, he was a member of the first class that went through the entire four years' course at that institution.

Soon after he left College, in the year 1775, he was licensed

by the President and other ministers to preach the gospel. In this capacity, as a licensed evangelist, he labored about three years. In his private journal, under the date July 4, 1776, (a day peculiarly dear to Americans,) we find an entry of an interesting character, and venture to quote a portion of it for the purpose of indicating what was of frequent occurrence in his religious experience:—

"I felt a strong desire to get near to God, and therefore spent considerable time in my study, in prayer and meditation. In prayer I felt no sensible alteration at first, but was much troubled with a hard heart, a blind mind, and an obstinate will. But, after a little time, I began to melt into a flood of tears for my sins, and to embrace the Savior with new confidence. Light and comfort now returned, and I was enabled to dedicate myself anew to the service of God, and to resolve that, leaving all sin, I would cleave wholly unto the Lord. I however felt very confident, that if God did not by his grace enable me to perform my vows, I should soon degenerate and fall from my purpose. I then left my room, and walked out alone in the cool evening, for meditation and secret converse with God; and I was desirous to have some token of his presence, and comfort from his word. God gave me my desire, and a sweet token from Rev. xxii. 16—'*I am the root and the offspring of David, and the bright and morning star.*' By these words I had a discovery of Christ in his Father's glory, and I was filled for some minutes with inexpressible joy. I was so *full* of joy, that I several times exulted and broke out in raptures of praise to God and the Lamb. I wished to join with the angelic host in saying, '*Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, forever and ever!*' and to unite with the holy, happy throng, in a loud '*Amen.*' I had before lived nearly twenty years in sin, but never enjoyed in *all* that time the ten thousandth part so much pleasure as I now did in *one minute*, or even in *one breath!* The night ensuing, though I was much indisposed as to bodily health, yet I had such views of heaven, and of God's goodness, and purity, and love, and *nearness to me*, as gave me a very comfortable night."

In the year 1778, Mr. H. was ordained and settled in the gospel ministry at Westford, Conn., where he continued about five years. During his labors there, he was favored with "a good work of God's power and grace," in which more than thirty were brought to rejoice in hope. "Before this work began," he remarks, "I was favored with uncommon degrees of divine light. One day, in particular, I concluded to spend in fasting and prayer. Accordingly I took my Bible and retired into the woods, and employed the time in reading and devotion. I soon had a deep sense of divine things. God appeared to be present with me, and divine light and joy were poured into my soul. I had such consolation, and such illapses of divine grace, that it seemed not only to rejoice my heart, but to overcome the powers of nature. It seemed to be as one of the days of heaven to my soul."

Soon after this, he was invited to preach to a collection of young people who had been learning to sing. His soul was drawn out in great desire for their conversion, and his deep feeling imparted to his discourse peculiar pathos and energy. The Holy Spirit rendered the truth efficacious; and a revival commenced which soon became general, the fruits of which were precious. But his labors during this season of refreshing were so abundant and severe, as seriously to impair his health, and he was soon compelled to resign his charge.

About the year 1785, having regained his health, he settled over the Congregational Church at Pomfret, Vt., where God was pleased to give him success in winning souls to Jesus. His journal contains a pleasing account of a happy season which he enjoyed while in Pomfret, on one of those occasions in which he was accustomed to devote a day to fasting, meditation, and prayer. He had, as at former seasons, overwhelming views of the holiness and love of God, and the beauty, and glory, and condescension of his Son, Jesus Christ—such views as made earth appear trifling, and divested death of all terror.

After about ten years, in consequence of divisions among the people in reference to the mode of supporting the ministry, he left Pomfret, and preached for some time in various places in Vermont and Massachusetts. In the year 1800, he removed to Zoar, Mass., where he was led to review his principles

touching the ordinances of the New Testament. The result was, that, after studying the Bible prayerfully, he became convinced that he had ever been teaching and practising erroneously. He became a decided Baptist, and so continued till his death.

While in Zoar, he and another minister, whom he denominates "Elder Green," engaged to preach on the same day at the same place. It so happened, that Mr. Green, who preached in the morning, took for his text the same passage as Mr. H. had chosen for his discourse in the afternoon. "I was then," says Mr. H., "left quite in the lurch, and had nothing prepared to preach. For a time I could think of no subject, and was therefore much disconcerted. It appeared to me that I *could not* preach, and that I *never should* preach again. I felt, however, my helplessness and dependence, and looked to the Lord for assistance. The words of Peter soon occurred to my mind with clearness and delight: '*To them who have obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ.*' When I arose to speak from these words, the Lord was present with me and with the whole assembly. Many were awakened, and a glorious work of grace commenced. Not less than fifty persons were soon brought to know the Lord."

Subsequently he removed to a new settlement in Pennsylvania, whence he and his family were driven by the Indians. His next location was in that part of Williamson, Ontario Co., N. Y., which is now called Marion, where he labored for some time in the gospel. From this place he was invited by the First Baptist Church in Newport, N. H., to become their pastor. He accepted the invitation, and removed in the year 1814.

By many there his preaching was richly enjoyed, as eminently characteristic and scriptural. But a portion of the church soon became dissatisfied on account of the clearness and fulness with which he exhibited the discriminating doctrine of sovereign grace. They had previously been fed with milk, and their appetites were not formed for the "strong meat" of the gospel. The result was, a division of the church. The Arminian majority were left in the possession of the meet-

ing-house, while the evangelical portion, with Mr. H. as their minister, withdrew, and worshipped God in other places. This minority were promptly recognised by the Woodstock Association as "the church;" and, after a season of trial, and faith, and prayer, God shed upon them his special blessing. In the autumn of 1818, a revival commenced, which was general and powerful. In about ten months, *one hundred and ten* united with this body, most of whom still remain steadfast in the apostles' doctrine. In this revival, Mr. H., on account of increasing age and infirmities, was not able to perform one-half of the needed service—and neighboring ministers were called in to preach and baptize, as necessity required. Soon after this, the church proceeded to erect a place of worship, and settle as pastor another and younger servant of God.

Subsequent to the great revival in 1818–19, Mr. H. performed very little ministerial labor. A writer in the *American Baptist Magazine* for Nov. 1821, giving an historical sketch of the church in Newport, said of him, "He still resides in this place, a worthy member of the church, eminent for piety and holy zeal; but by reason of age and bodily infirmities, he is prevented from public labors. Soon, we expect, he will join the church triumphant." And such was the general expectation—but it pleased God to detain him on earth nearly twelve years longer. His path was that of the just, shining more and more unto the end. The closing years of his life were indeed marked with great physical debility; but his faith was strong; his views of Christ and the gospel never changed; his hope continued firm as an anchor; and when the hour of dissolution arrived, he entered the valley of the shadow of death with the sincerity of a patriarch walking with God. His happy transfer from earth to heaven occurred April 19, 1833, in the eighty-fourth year of his age. Devout men carried him to his grave, and mourned for him as for a father, whose doctrine and life, coincident, had proved that he was an honest Christian and an honest minister.

Several of his children are decidedly pious—and two of them, (twin sons,) are ministers of the gospel. One is pastor of the Baptist Church in Windsor, Vt., and the other is editor of the *Baptist Memorial.*

A few of the interesting features in Mr. Hutchinson's character deserve to be mentioned.

*He was eminently pious.* He lived near to God, his conversation was deeply spiritual, and his whole deportment was distinguished by gravity and devoutness. Few Christians, even ministers, employ so much time as did he in fasting and prayer. He had not only formed habits of devotion, but he maintained and cherished them as indispensable to the enjoyment of his spiritual life. He was extremely jealous of himself, and labored constantly to keep the Savior before him, as his life, his pattern, and his all.

*He was eminently evangelical in his views.* The *doctrines* of the gospel he considered as vitally important, and faith in them as indispensable to the salvation of the soul. He recognised no obedience as acceptable, unless it originated in "an affectionate belief of the truth." Hence he always endeavored, in preaching and in exhortation, to lay the doctrines at the foundation, and to represent all good works as resulting from faith in those doctrines. He admitted and maintained the cardinal principles of Christianity in all their fulness and excellence—such as the entire depravedness and condemnation of all mankind—the perfect righteousness of God, in electing few or many, according to his pleasure, to eternal salvation—the Godhead of Jesus Christ—the adaptation of the atonement to the purposes of divine grace, in reference to the elect—the sovereignty and sole efficaciousness of the Spirit in the work of regeneration—the tendency of all the doctrines to render the believer humble, and obedient, and persevering—and the certainty that all the renewed will be kept through faith unto salvation. His constant effort was, to discourage all confidence in human righteousness, and induce every person to make Christ Jesus his all. Upon some points, his views were perhaps peculiar; but upon all the great questions which concern the sinner's condition, and the sinner's remedy, he was clearly and fully scriptural. The holiness of God, the glory of Christ, the evil of sin, the privileges of believers, and the felicity of heaven, were topics on which his heart delighted to dwell, and which ever gave his tongue a ready and energetic utterance. If he went *deep* into the wells of salvation, it was

to bring up the water of life, cool and refreshing, to the thirsty soul. If his manner had not all the suavity that might please the eye and the ear, yet his communications were rich with heavenly unction; and no one could hear him without being satisfied that he was a scribe well-instructed in the higher departments of Christian truth and holiness. The plan of redemption appeared before him as a symmetrical whole; and he labored assiduously to bring others to view it as he did, in all its fair proportions.

As an *aged minister*, he exhibited two most amiable excellencies.

His treatment of young ministers and candidates for the ministry was kind and paternal. He neither cherished nor uttered suspicions that they would be more esteemed or caressed than himself. He made them welcome at his house, expressed an affectionate interest in their welfare, encouraged them to prosecute their studies and improve their gifts, and endeavored, in various ways, to raise their reputation and increase their usefulness. He delighted to hear them preach; and the more the people were profited by them, the more he rejoiced. Often has he been heard to express his gratification at the means which are now provided for the improvement of the rising ministry in classical and Biblical knowledge.

His conduct towards his able and esteemed successor in the pastoral office—the Rev. Ira Person—was such as to render their connexion agreeable and profitable. He *knew* that he was superannuated, and he did not expect to have his services solicited on every occasion when assistance might be desirable. He was guilty of no peevish or puerile jealousies, but, on the contrary, the more his successor was beloved and honored, the more he seemed to be gratified. He claimed to be recognised only as a member of the church, and desired no attentions but such as belonged appropriately to an aged veteran, who had retired from the field of action, and was waiting the summons of his Master to go up and receive his crown of rejoicing.

## REMONSTRANCE OF THE WORKING DAYS IN THE WEEK.

The favor you granted to one of our family, by inserting the remonstrance of *Sunday* in your valuable work (for 1847, page 316) was gratefully noticed by all the other children of our common parent, and encouraged us to represent our grievances to you: I, therefore, as ranking next to *Sunday*, was desired to write in the name of the rest.

We are not forgetful of that passage in the supreme law, in which our designation is so clearly marked, viz: "Six days shalt thou labor and do all thy work." Nor are we envious of that honor which has been rendered by wise and good men to *Sunday*, by entitling it, as some of them have done, the *Prince of Days*. Yet though appointed for the pursuit of meaner concerns than those for which Sunday was consecrated, we recollect that it was the intention of him who appointed us all our respective offices, that *we*, the inferior days of the week, should be honored with some portion of that sanctity, which peculiarly belongs to the *first* of the family. And we cannot but complain, that from very few do we now receive this honor. From morning till night are we kept, either drudging at the oar of business, or attending the calls of amusement.

Formerly, sir, it was the custom to employ us in an act of religious worship before any thing else was taken in hand. In families this service was performed by the master of the house, and this honor which we received at our early appearance was repeated at our departure. But *now*, this is considered as an obsolete custom.

You will not be very far from the truth if you should conclude, that the people by whom we are thus deprived of all religious honor, are very indifferent to religion itself; and that they pay as little respect to it, when our dear and venerable relative Sunday is present, as they do when *we* are in attendance. This is really the fact with many of them. But what may seem very extraordinary is, that we have reason to urge our complaints even against some, who seem during the inter-

val of our absence to be indefatigable in the service of religion, but who, nevertheless, make no other use of us than an atheist would. Were you to see how these people spend that interval, running from church to church, following every popular preacher; out in the morning to hear this minister, again in the afternoon to hear another; hastening home and throwing a dish of tea down their throats in the greatest hurry, that they may be out again in time to hear a third sermon from a third preacher; filling up all the intervals of public worship with incessant talk on religious subjects;—were you, Mr. Editor, to see all this, you would, perhaps, suppose, that when *we* returned to our stations, they would meet us in the same spirit that seemed to actuate them during our absence; and employ us for a while in offices similar to those in which they then seemed to be so zealously engaged; and so, indeed, do some of them, but not all. Not a few have I seen go about their worldly concerns the next morning, without performing one act of religious worship, and behaving through the whole term of my attendance as if they had exhausted themselves of all their piety in the exercises of the preceding interval. Tuesday is ready to give a similar account of them. Indeed, all our family join in the same testimony; and Saturday, in particular, declares, that to the very last minute of attendance, they kept toiling on, in mere worldly concerns, without leaving off an hour or two sooner, as one might expect, in order to prepare for the proper reception of Sunday, who they know will be with them the next morning. You may suppose, that though the acts of religion be suspended after Sunday is gone, yet that the *influence* of religion remains; but we, who know how the persons in question live, can assure you, that notwithstanding appearances are so much in their favor once a week, they are actuated by the common principles of human nature, and yield as readily to the temptations of vanity, avarice, and even dishonesty, as those who never go within the walls of a church.

Though we are defrauded by these people of that religious honor which we ought to receive, and which might be given to us without any hindrance to other concerns, for the prosecution of which we are appointed; yet we do not accuse them

of such degradation as we are obliged to submit to from other hands. Many of those, who are not uniformly religious, are nevertheless industrious; and we see their diligence applied to some useful purpose, though the *one thing needful* be not their predominant concern. But there are others on whom we are obliged to attend while they are engaged in employments the most frivolous; so that we may be said to be exhausted in "*doing nothing with a great deal of pains.*" We are employed, for instance, from morning till night by a young lady, (who, if properly trained during our attendance, might be rendered a useful character in this world, and a happy being in the world to come,) in occupations which have no important object. There must we attend for hours, while she is thrumming upon a piano-forte. Then comes the dancing-master, with whom another hour or two is consumed to as little purpose. Then we must attend her on a ride or walk, to inquire after the health of those about whom she cares nothing. After this we are employed at her toilette: we then go down with her to dinner, at which she sits much longer than is necessary to satisfy the calls of hunger. Hence we accompany her to some place of public entertainment, where we are kept to so late an hour, that we are in danger of jostling against one another: from this long attendance we retire, with the melancholy reflection, that we have not been employed in any one act of essential service either to this trifler or any one else.

We could furnish you with many other instances of this prostitution of our attendance by those, who with health, with wealth, with influence, and many other talents, do nothing, though surrounded with innumerable objects on whom those talents might be employed with incalculable benefit. Some of these persons, instead of accounting our attendance a favorable circumstance for the prosecution of any useful pursuit, are weary of it; lay plans for our destruction; and will even avow a murderous intention against all our family, by openly talking of "*killing time.*"

Do, Mr. Editor, endeavor to convince them of their fault: you well know how wretched some of them are: and endeavor to show them, that all their miseries spring in the first instance from not considering that, though a period will ere long be put

to our existence, we bear a relation to eternity; and that, on this account, we should not be employed wholly in the affairs of this life. If this consideration do not affect them, remind them that they are accountable for our attendance; and that if they pervert its designation, the guilt will be great and entirely their own. We have never failed to be in our places at the appointed hour, and to stand ready to be employed to the best of purposes. The record of our punctuality is kept in the court of heaven, and *there* must they appear on whom we have attended, to answer for the use they have made of us.

To show you that we take no pleasure in complaining, we will conclude our address by informing you, that we are not universally treated in the manner above related. The true christian honors us with religious observance, though he employs us not wholly in it, as he does Sunday. We rejoice to see him rising from his bed, and bowing his knees to God in secret prayer. We see him then calling his family together, to join with him in the act of worship. Under the impressions of religion, and with a sweet composure in his countenance, we see him go about his secular business, and discharge it with diligence and fidelity. Nor does he part with us without performing the same acts of devotion, in which he was engaged in the morning. We have to attend him sometimes under circumstances, in which he is incapable of the duties of active life: but even then he is not weary of us. He still smiles on us as he lies on the bed of sickness, and says, "All the days of my appointed time will I wait till my change come." We hear him sometimes lament, that he has not made a better use of us than he has done; but at the same time rejoicing on account of that grace which did not suffer him to let us pass without employing us in his greatest concerns. He is thankful, on many accounts, for our repeated attendance, but principally for its not having been discontinued before his heart was turned to God, and he was fitted for "that kingdom of heaven which Christ has opened to all true believers." Humbly relying on the merits and intercession of his Savior for that forgiveness, of which he knows he stands in need, he takes his leave of us with composure, and as we retire we hear him

say, "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation."

Thus, Mr. Editor, may your readers live and die! and while they thus make a proper use of us, will they be found to have acted the wisest part towards themselves.

Signed, in behalf of all the working days of the week,

MONDAY.

## A WORD IN SEASON.

THE Rev. Peter Mill, a zealous and venerable minister of the gospel, being on a pedestrian excursion in Yorkshire, (Eng.), came to the brink of a large pit, which was so completely covered with the drifted snow as to conceal all danger from the unwary traveller. Just at that imminent moment, when, had he stepped forward, it is more than probable he would have plunged into the gulf of death, a young woman coming up, discovered to him his perilous condition. Grateful to the *First Cause* of his deliverance, he was not unmindful of the *instrument* of it; and desirous of making her some important return for the service she had rendered him, he informed her that he was a minister of Christ, whose office it was to call sinners to repentance. And with much gratitude and earnestness, he exhorted her to flee from the wrath to come, entreating her seriously to consider that her youth was no security from death, and expressing a most ardent desire that he might be the means of saving her *soul* from the *more awful pit* than that from which she had been instrumental in saving his body.

What he said to her was "a word in season;" for, while gratitude sparkled in his eyes, and his countenance expressed more than his tongue could declare, she could not doubt the truth of his assertions; and such was the impression of his discourse on her mind, that she began earnestly to cry, "What must I do to be saved?" She soon obtained ease to her troubled conscience, and an assurance that her sins were pardoned. And about eight weeks after this, she died, happy in the consolations of religion.

## MODERN CHARACTERS—No. III.

### CAROLINE.

In a former paper I described the character of Mary. I propose now to trouble your readers with the account of Caroline—a lady of a very opposite description, whose piety, however, is also questionable, although, within her own immediate circle, she maintains some degree of credit for religion. If merely to differ widely from Mary were sufficient evidence of being a Christian, Caroline might unquestionably lay claim to that appellation; for she has renounced the outward pomps and vanities of the world; is much addicted to religious conversation; and is also zealous on the side of what she calls "the truth,"—a term by which she means to denote those important doctrinal parts of Christianity which Mary mistakes or overlooks. Caroline, however, in her very views of doctrine, runs into some extremes, which shall be specified hereafter; and in her manner of promoting the cause of religion, she is violent and dogmatical, as well as hasty and imprudent. The hostility thus excited against herself, is assumed by her to be altogether against the Gospel—is dignified with the name of persecution—and is accounted one of her special marks of grace.

She is rather of a melancholy turn. She appears to be ever in quest of religious comfort, but does not find it.

She also disappoints you in the great article of Christian humility; for, notwithstanding very profuse acknowledgments of her general vileness, she is apt to justify herself when you come to particulars; and, in spite of much seeming renunciation of her own righteousness and strength, she gives to common observers the idea of her being conceited and self-sufficient.

One source of the dislike which many people feel towards her—a dislike rising even to disgust in some fastidious and rather worldly individuals—is, a certain species of phraseology in which she abounds. By the use, however, of this phraseology, she gains credit in another quarter. She thereby de-

ceives some pious but not very discriminating persons, and their favorable sentiments confirm her good opinion of herself. Of her stock of phrases, some offend people of the world, merely because they imply unpopular truths; some, however, though proper and scriptural, are worn threadbare by incessant use; others indicate good doctrine, but are bad English; a few are symptomatic of errors to which she leans; and many are objectionable, because they degrade the subject of religion by their coarseness and familiarity. She is not in the least aware that any part of her phraseology is reprehensible. That these peculiar phrases may excite pious emotions in some breasts, is not to be doubted; but I grievously suspect her of using them merely by rote.

She, however, deserves to be partly vindicated against certain charges which are brought against her. She is supposed by many persons to be a friend to faith without works. It is true, that she gives some ground for this imputation; but she by no means denies the obligation to perform good works, though she is not very zealous on the subject. She is reproached with being an Antinomian—a term which implies that she is altogether an enemy to the moral law of God. The charge is exaggerated. She rightly affirms, that if we are true believers, we are freed, through Christ, from the condemnation of the law; but she does not venture quite so far as to say, that we are released from the obligation of obeying it. Again, by some she is vehemently condemned, and is even shunned as a heretic, because she is understood to entertain Predestinarian principles. These, however, are not held by her in such a sense as, in her own apprehension, to take totally away either the responsibility of man, the guilt of sin, the use of means, or the duty of exertion. I do not think that her theory of religion is quite so liable to reprehension as it is by many supposed to be.

But, I advance to some other points, which it is important carefully to specify.

Caroline talks much of "experience" in religion, and loves to hear what she calls "experimental preaching." Now these terms are susceptible of an enthusiastic, and also of a very sound and sober signification. If she simply means, that we

ought to experience a powerful effect on our minds from the preaching of the doctrines of the Gospel, and that she likes to hear this effect described, I perfectly approve of her sentiment. Indeed this is so obvious, that I do not understand how any Christian can deny it. Is it possible to maintain that the emotions of pious gratitude, of love, of hope, of joy, of reverential fear, as well as of penitential sorrow for sin, ought not to be experienced in the soul of the believer, when he hears of the mercies of his Savior?

If, therefore, Caroline would thus explain herself, she would completely vindicate the use of the term which is so offensive to fastidious ears. But she runs into some extravagances on the subject in question. She does not speak of her religious experience as implying merely the exercise of the common affections of the mind on religious objects; she mentions it in such a manner as a little to imply some new and special revelation, some miracle wrought upon her, some communication of a new faculty, some view of even the bodily presence of her Savior, some communion which it is needless to describe, because it is intelligible only to those to whom it is given to possess it. She leans in this respect to mysticism, as well as to enthusiasm, and I conceive this error to be one cause of that complaint of the want of comfort which was formerly mentioned. She is in quest of transports and supernatural impressions, which it does not please God to give her. She is not content with that share of quiet consolation which he sends to those who are diligent in the use of ordinary means of grace, and are conscientiously serving God in that state of life into which it has pleased him to call them. The exercise of faith is too low an attainment for her. She is impatient for the full assurance of faith. Not content to love him *whom she has* NOT *seen*, and to believe in him who is *invisible*, she talks of seeing, of tasting, of feeling spiritual things, in such a manner as almost to imply the bodily possession of them. In these descriptions, she sometimes uses, it is true, scriptural terms, but neither in that simply metaphorical, nor in that practical sense which they bear in the word of God. She also too much inclines to an opinion, that, having no power over the religious feelings of her own mind, she has only to wait until

it shall please God to pour into it the comforts of the Holy Spirit. Her enemies, therefore, say, that she believes in miraculous illapses of the Spirit. They, however, on their part, are apt to be unguarded in their accusations. In opposing, for example, the extravagance which has been just spoken of, some of them have seemed altogether to deny the doctrine of divine influence.

Another peculiarity often charged on Caroline, is a belief that all real conversions are, in a peculiar sense, miraculous. Now, what is the true meaning of the term *miraculous?* God may properly be said to act in a miraculous manner, when he departs from his own ordinary mode of proceeding in the operations either of nature or of grace. When, for example, he caused the Red Sea to open a passage for the Israelites, and when he made the sun and moon to stand still in the valley of Ajalon, he produced an operation of nature which was miraculous. It was miraculous, not because God was the author of it—for he is the author equally of the most common natural events—but because the operation was out of the ordinary course of his agency. Again: when Paul was converted by a special voice from heaven, he experienced an operation of grace which was out of the common course. When, on the other hand, multitudes were converted to the same faith, by the preaching of the apostles and their successors, although the power was equally from God, they could not be said to experience a conversion which was miraculous in the same sense.

Your readers will by this time have discovered that the fault of Caroline consists much in pushing things too far; she is not quite so heterodox as she is often said to be, but she discredits the cause of orthodoxy, by presenting to the world a picture, of which some features are exaggerated to extravagance, while others, not belonging to the original, are superadded. Her whole character is marked by culpable vehemence. Nothing is more clear, than that there was a calmness in the piety of our Savior, which is by no means her characteristic. She justifies her general warmth, by dignifying it with the name of zeal, and her eagerness in smaller and more disputable points, by observing that she wishes to suppress no part of the truths of God. She has a few truly pious and dis-

creet friends, who endeavor to restrain her warmth, but of these she has a low opinion. Some of them she regards as concealing timidity under the plausible titles of prudence and moderation; and others are deemed by her to be a secondary sort of Christians, hopeful and well-disposed, but possessing imperfect light.

There is one mode by which it might be thought, that the inferiority of her Christianity to that of some of these more sober friends, might be proved to her own conviction. I have been present when she has not commanded her temper quite so well as they, even though the subject which has roused her has seemed to have no connection with religion. I have said to myself, Can she plead her warmth in the cause of Christianity, in justification also of her vehemence in the ordinary affairs of life? I have found, however, that she has a way of bringing in her zeal for the gospel, as an apology for her vehemence in almost all cases. Does any one, for example, attack her character? She remarks, that she feels extremely patient under the injury, so far as concerns herself; and is agitated merely because the reputation of one of her religious profession involves the honor of the gospel. Is her influence counteracted, her recommendation slighted, her judgment questioned, her temporal interest prejudiced? The severity of her mortification results, as she persuades herself, merely from the consideration of the limitation of her means of usefulness. Is a little portion of her time taken up by an unwelcome intruder? She is out of humor, as she thinks, not in consequence of an ill-regulated temper, but because some most important occupation is impeded.

She is apt, indeed, to discover some pious excuse for all her sins and infirmities. Is her mind too much bent on some favorite object? She discerns, as she thinks, an opening of Providence, which points out the propriety of the pursuit in question. Is she slack in respect to some spiritual duty, and do you urge her to more exertion? She uses the orthodox saying, that "we can do nothing of ourselves," in a manner which, though it may not amount to a direct apology for her religious negligence, serves a little to undermine the necessity and weaken the force of your exhortation. Has she happened to become

the dupe of some convert to her doctrinal opinions, in whom she had too credulously trusted, and does she use unwarrantable contrivance in concealing the discredit thus brought upon her judgment? She employs this art, because the tale, if it should get abroad, would afford a triumph to the enemies of the truth. Has she been inattentive to some other article of morality? Her end, she trusts, has been good; it has been nothing less than the promotion of the gospel. Zeal for so great an end may justify some little irregularity in the means; or, if the gospel cannot be distinctly pleaded, God, as she has the privilege of knowing, looks to the heart, and her heart, she is sure, has been bent on doing, in a general way, the thing that is right, though she may not have attended to the particular in question. The particular, too, always happens to have been only a *small* matter. It was one of those points of "mint, cummin, and anise," about which it would be pharisaical to be too scrupulous. But, let me not be misunderstood. I charge her not with gross hypocrisy. We all have our sins and infirmities—and we all have our excuses. I mean to remark, that her excuses seem always to be perversely derived from the very orthodoxy of her opinions.

*(To be continued.)*

A Pointed Argument.—There is truth and pungency in the following remark, which might often serve to silence the scoffer and gainsayer. The late Dr. Mason once said to an infidel, who was scoffing at Christianity because of the misconduct of its professors, "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then, don't you see," said Dr. M., "that by *expecting* the professors of Christianity to be *holy*, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The infidel was silent.

# NAVY ISLAND.

See Engraving.

This is a lovely spot of wood land, containing a hundred acres or more, about one mile long and a mile broad, situated in Niagara River, above the rapids. It is near our shore; but belongs to the mother country. Opposite to it, on the east bank of the river, or American side, is the town of Schlosser, and on the other side is Grand Island. The scenery on Navy Island and on the shores of the river, is wild, yet beautiful and enchanting. Great quantities of timber are floated down the river on rafts, two of which are presented in the engraving.

The red men still linger around their former hunting grounds, and appear, in the picture, to be gazing upon the improvements of the white men. How cruelly have they been driven, step by step, from the loved places of their nativity, and the lands which they ought now to possess!

Navy Island, lying as it does between the British Possessions and the United States, has been an asylum for those who have wished to overthrow British rule on this continent. In 1837, several hundred Americans, under a leader named Van Rensselaer, collected there for the avowed purpose of invading Canada. They received supplies from the town of Schlosser, employing a small steamer called the Caroline, as a ferry-boat between the two places. On the night that she made her first trip, the British fitted out an expedition at Chippewa, which boarded the unarmed steamer lying at the wharf at Schlosser, and filled with a large number of people. A fight ensued, in which one American was killed, and several others severely wounded. The British then cut the steamer loose, set her on fire and sent her over the Falls of Niagara, with, as was asserted, several wounded Americans on board. This conduct raised a flame of indignation throughout the United States, and had it not been for General Scott, a war would have probably ensued. He immediately repaired to the spot with Governor Marcy, and by great effort restored peace.

# MISCELLANEOUS.

## AN UNFORTUNATE YOUTH.

During the winter of 1842—3, while the writer was holding a series of meetings in the town of A——, Mass., on returning from meeting one evening, the brother with whom I boarded, in the course of a conversation, remarked to me substantially as follows: "I once knew a youth, the son and hope of pious parents, and the favorite of a large circle of associates. He was my friend. We went together to the school-room and to the play-ground. I have seen him while listening to the pleadings of parental faithfulness, urging him to immediate repentance, and warning him, by a brother's recent grave, of the danger of delay. He listened in silence and respectful attention; but the alluring pleasures of youth dazzled him, and he resolved to leave religion for a future day. One evening he met a circle of youthful acquaintances—it was a gay circle, and a thoughtless one. In the midst of their mirth, his eyes fell on a hymn-book. He opened it, and read,

'And must this body die,
This mortal frame decay,
And must these active limbs of mine
Lie mold'ring in the clay?'

"He laid down the book, and forgot its warning voice. Late that evening he repaired to his chamber, but not to rest. He was very ill. In the morning he was worse. A physician was called, when it was found that by mistake he had taken a dose of deadly poison. The hand of death was then upon him. But the writhing agony of his body was forgotten in the excruciating agonies of his soul. I heard his minister tell him of a merciful Savior. I heard his father, kneeling by his bedside, pour out to God the most agonizing prayer for him that language could express. I heard his mother exclaim, 'Oh! my son! my son!' till she swooned, and sunk upon the floor. I heard him, as he tossed from side to side, cry out, 'O Lord,

have mercy on me! mercy! mercy! mercy!' and then reaching out his hands towards his father, he exclaimed, '*I am lost! I am lost!* am I not, father?'

"His breath grew shorter, and his voice fainter, until, raising his hands as if he would cry 'mercy' once more, he expired.

"Many years have rolled away since I heard those cries of dying agony, but they ring in my ears now as if it were but an hour. How can I forget them? They came from the death-bed of my friend, and that friend my own beloved brother!"

## EXTORTING CONFESSIONS FROM CHILDREN.

It was my misfortune to be sent to school at so early a period, that I was, what is called, the *fagg* of the school, and subjected to the tyranny and oppression of the other boys. Whatever was to be done which was wrong, I was made the agent; and, in consequence, whatever was wrong was generally placed to my account. It happened, at that time, that something belonging to the mistress of the school was lost; by what means it was lost is, as far as I know, to this day a secret, but the guilt, as usual, was fastened upon me. I protested my innocence, but in vain. It must be that I had taken it, and, if I did not confess, I must be severely *flogged*. In spite of all threatenings, supported by a consciousness of my integrity, I persisted to deny my knowledge of it. Nothing, however, but a confession of guilt would be accepted. To this, which not only the master and mistress, but the whole of the boys, affirmed to be indispensable, what could a child (little more than six years old,) oppose? The consequence was, I was made to accuse myself, though perfectly innocent, in order to escape punishment. Under the disagreeable stigma of theft I passed my days not only in that school till manhood, but even for many years after; and, I believe, to this very hour, (though now upwards of three-score) I am, by the remaining scholars, and others to whom they have reported it, considered as the guilty person.

Now, Mr. Editor, you see what a very hard and unjust case

this is. What then I have to urge is, that parents and masters would be very careful of extorting confessions from children through *fear of punishment*. This is, in reality, little, if at all, better than the proceedings of the *inquisition;* and, instead of supporting the cause of truth, is the way to take away from the mind and conscience that firm adherence to it, which is essential to a great and useful character. VERAX.

## LOVE IS STRONG AS DEATH.

THE historian Xenophon relates, that when Cyrus had taken captive a prince of Armenia, together with his young and beautiful wife, of whom he was remarkably fond, they were brought before the tribunal of Cyrus to receive their sentence. The warrior inquired of the prince what he would give to be reinstated in his kingdom. He replied that he valued his crown and his liberty at a very low rate, but that if the noble conqueror would restore his beloved wife to her former dignity and possessions, he would willingly pay his life for the purchase. The prisoners were dismissed to enjoy their freedom and former honors, and each was lavish in praise of the conqueror. "And you," said the prince, addressing his wife, "what think you of Cyrus?"

"I did not observe him," she replied.

"Not observe him!" exclaimed her husband; "how could this be?"

"My attention," she replied, "was fixed upon that dear and generous man who declared his readiness to purchase my liberty at the expense of his life."

## SELF-COMMAND.

IT is related of the celebrated John Henderson, who died at Oxford at the early age of thirty-two, that he had acquired such an ascendency over his temper, that his friends never beheld him otherwise than calm and collected. And as he was distinguished for his scholastic attainments, a student of a neighboring college, who thought highly of his own logical acquirements, was desirous of a private disputation with Mr. Henderson.

The subject was selected, and they argued for some time in presence of his friends with candor and moderation.

But the student soon lost command of his temper, and at length perceiving that defeat was inevitable, he so far forgot the character of a gentleman as to throw a glassful of wine in Henderson's face. Henderson, without changing his countenance or varying his position, gently wiped his face, and very coolly replied, "That, sir, is a digression; now for the argument."

### AN AWFUL PROVIDENCE.

A CORRESPONDENT of the London Pulpit, writing from Exeter a few years since, says, that on the previous day, a young girl was accused by her mother with having stolen a silver spoon. She repeatedly denied the charge; but still the mother pressed it upon her. At last, the girl, determined to conceal her guilt, and thinking, perhaps, that she could silence any further inquiry, exclaimed, "*May God strike me dead if I have the spoon!*" Judgment was visited upon her immediately! She fell dead! On removing the clothes from her body, to the astonishment and grief of her friends, there was found concealed the very article of which she had so positively declared her ignorance. Surely, they that cover their sins shall not prosper.

### PRACTICAL COUNSELS.

Let the Sabbath be sacredly observed. It is impossible that religion should thrive in the heart if this be abused. "*Remember the Sabbath day to keep it holy.*"

Suffer no excuse to keep you away from the Lord's Supper. It is a fearful indication of guilt where there is a disposition to neglect this last pledge of Christ's love to his church. "*Do this,*" he said, "*in remembrance of me.*"

Never leave your own meeting for any attractions of novelty in another. "*He that leaveth his place is like the bird that wandereth from her nest.*"

## BURIAL OF MRS. SARAH B. JUDSON, ON THE LONELY ISLAND OF ST. HELENA.

BY H. S. WASHBURN

Mournfully, tenderly,
Bear onward the dead—
Where the Warrior has lain,
Let the Christian be laid;
No place more befitting
Oh, Rock of the sea!
Never such treasure
Was hidden in thee

Mournfully, tenderly,
Solemn and slow—
Tears are bedewing
The path, as ye go.
Kindred and strangers
Are mourners to-day;—
Gently—so, gently—
Oh, bear her away.

Mournfully, tenderly,
Gaze on that brow;
Beautiful is it
In quietude now!
One look—and then settle
The loved to her rest,
The ocean beneath her,
The turf on her breast.

So have ye buried her—
Up!—and depart,
To life and to duty,
With undismayed heart!
Fear not; for the love
Of strangers will keep
The casket that lies
In the Rock of the deep.

Peace, peace to thy bosom,
Thou servant of God!
The vale thou art treading,
Thou hast before trod;
Precious dust thou hast laid
By the Hopia tree,
And treasure as precious
In the Rock of the sea.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

The murderers of Rev. Mr. Lowrie, an American missionary in China, have been arrested.

An edict has been issued for the protection of Rev. Mr. Roberts, who has been disturbed, by the Chinese rabble, in his worship.

Rev. T. T. Devan, M. D., late Baptist missionary to China, has received an appointment, by the Missionary Union, to go to France, and sailed from this city February 17th.

Rev. Mr. Wade and lady, missionaries at Tavoy, are expected to arrive in this country this spring. Brother Wade has nearly lost his sight, and the general health of himself and wife is very poor.

The Southern Baptist Missionary Board have appointed B. I. Drayton, a colored brother, as a missionary to Africa.

## ITEMS.

The Christian Chronicle informs us that Mr. Livermore, a Presbyterian gentleman of Blackwoodtown, N. J., has given a meeting house to the Baptists, on condition that they would form a church, and move the building on to a lot which he would give for the purpose. The house has been secured.

We regret to learn that the printing office of the Christian Reflector has been burned, causing much inconvenience, though the subscription list has been saved. The paper is ably conducted, and has an extensive patronage.

The Alabama Baptist has passed from the hands of brother Jewett, formerly editor and proprietor, into the hands of Rev. C. M. Breaker. Brother Jewett has conducted the paper with ability, and brother Breaker has already given evidence of his rare qualifications for the work before him.

The professors of the University of Konigsberg, Prussia, have voted, by a large majority, that Jews as well as Roman Catholics, can hereafter be elected as professors.

### REVIVALS.

Belleville, N. Y., 47 added to the church within eight or nine months. The interesting state of religious feeling continues in and around New York. At the pastoral conference (March 6), there were more than 200 baptisms reported. During the past winter, 73 have been baptized in the Stanton-street church. Springville, Alleghany Co., N. Y., 70 hopefully converted recently. Upper Middletown, Ct., 20 hopeful converts. Several of the churches in Philadelphia are enjoying a refreshing from on high. Many conversions have already occurred. Sulphur Spring, Simpson Co., Ky., 42 united with the church. Byron, Ill., 60 hopefully converted. Hamilton, N. Y., 10 students in the University rejoicing in hope, and others inquiring. Cloverport, Ky., 30 Baptized.

### MINISTERIAL CHANGES.

Rev. E. W. Dickinson, late of Brooklyn, has become pastor of the Baptist church in Elmira, Chemung Co., N. Y.

Elder P. Olney has become pastor of the Barrington Baptist church (P. O. Wayne Hotel, Steuben Co., N. Y.)

Rev. W. H. Brisbane has become pastor of the Baptist church in Haddonfield, N. J.

Rev. A. Haynes, of Jersey city, has become pastor of the Baptist church in East Brooklyn, L. I.

# LITERARY NOTICES.

*A General History of the Baptist Denomination in America and other parts of the World.* By *David Benedict*. New York: L. Colby & Co., 122 Nassau-street. pp. 970, royal octavo.

Father Benedict has already distinguished himself as an industrious, persevering, and accurate gleaner of facts in reference to Baptist History. We think we hazard nothing in saying, that no person in the country has ever accumulated such an immense amount of statistics, and so much important information in reference to our denomination, as Mr. Benedict. The results of his patient investigations are contained in the ponderous volume before us. The style and arrangement may not, indeed, present all those attractions which are to be found in many works; but here are the *facts*. They constitute the intrinsic value of such a work. There is a beautiful portrait of the author, and of Roger Williams. The publishers have succeeded in bringing out a very handsome volume. It should be placed in the library of every Baptist family. Price only $3.50.

*Posthumous Works of Dr. Chalmers.* Vol. II. *Scripture Readings.* pp. 478, royal 12mo.

The Readings in this volume commence with Judges, and end with Job They are highly original, rich, practical and spiritual. The author speaks to the point, and from a glowing heart. We understand that, daily for six years, he was preparing these pages. It is an admirable aid to private and family devotion for all christians, as it seems to be free from sectarianism. The book is got up in the same beautiful manner as the preceding volume. We do not know how one dollar can be spent better than by purchasing this cheap book.

*The Sacred Mountains.* By *J. T. Headley.* New York: John S. Taylor, Brick Church Chapel, 151 Nassau-street.

Here is the celebrated "Sacred Mountains," got up in a compressed but elegant manner, for a mere trifle. It is no longer necessary to go to Baker & Scribner and pay an exorbitant price. Just go to Taylor, and he will supply you with this and many other important works at a very cheap rate. The several mountains of interest, mentioned in the Scriptures, are here described. The book is instructive and useful.

*War with the Saints.* By *Charlotte Elizabeth.* New York: M. W. Dodd.

This work was written during the last days of the distinguished authoress. It contains a kind of history of the church of Christ in the twelfth century, including an account of the persecutions of the Vaudois under Pope Innocent III. The authoress considers, also, Antichrist, the crusades, and other important topics. This last tribute of such a gifted pen will be read with thrilling interest. It is a handsome 18mo volume of more than 300 pages.

*Memoir of Sarah B. Judson, Member of the American Mission to Burmah.* By *Fanny Forrester.* New York: L. Colby & Co.

This is a charming little volume, presenting various incidents in the life of a female missionary. The subject of the memoir was a very amiable and pious lady, the companion of the lamented Boardman, and afterwards of Dr. Judson. The present Mrs. Judson has thrown around the work all the attractions of an elegant style. Many of the scenes described are very touching, and will draw tears from almost any eye. It is embellished with a beautiful parting scene, and is richly bound. We are not disappointed in learning that it sells rapidly.

We have seen some of the proof sheets of a work on the "*Christian Ministry*," by the pious J. A. James. The author ably discusses the question, what constitutes, in the present age, an efficient ministry. Such a vitally important subject, treated by such an evangelical man, must be exceedingly valuable. Before this number of the Memorial shall be sent to its destination, the work will probably be issued by M. W. Dodd, Brick Church Chapel, N. Y.

*Harpers' Pictorial History of England* is now completed, with the 44th number, making four large imperial octavo volumes, containing nearly a thousand pages, and illustrated with 1200 engravings. The volumes, handsomely bound, can now be obtained of the publishers, No. 82 Cliff-street. Every family who can possibly afford it, ought to be supplied with the work.

*Hydraulics and Mechanics.* Part V. Greely and McElrath, Tribune Buildings. This valuable work will soon be completed. Twenty-five cents a number.

*The Christian Review*, for March, has made its appearance, as rich as ever. It is exceedingly valuable.

The American Baptist Publication Society are now printing a second edition of *Fuller's Complete Works*, in three octavo volumes. The paper and printing will be improved, and a number of typographical errors corrected.

The same Society has in press a new Sunday School book, entitled the "*Memoir of Micajah K. Wing*," a devoted young Christian, who was baptized at the age of twelve years, and died at sixteen, in Greece, N. Y.

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# RELIGION OF ZOROASTER.

TRANSLATED FROM THE GERMAN, BY THE EDITOR.

Zoroaster learned, from accurate geographical accounts, that Aderbidschan, his native place, was north of Media, a region between the rivers Cur and Araxes—both of which flow into the Caspian Sea. There he first commenced his career of a reformer and lawgiver. He did not, however, remain long in that place, but went over into the country lying east of the Caspian Sea, called Bactriana, the abode of King Gustasp, (a name very common in eastern countries—perhaps resembling the title of king at this day, and similar to the term "Pharaoh in Egypt;") who heard him with interest, and received his doctrines.

Bactriana was the principal seat of Zoroaster's religion. From that place it was extended, during the existence of the Bactrian monarchy, to Iran, a country lying between the Indus and Tigris, and was afterwards elevated to the national religion in Persia. The government of that country, like that of Bactriana, was despotic. Other countries lying on the east side of the Caspian Sea, extending to Northern India, (including Cabul and Lahore,) composed the kingdom of Gustasp, at whose court Zoroaster resided. * * * Whether Gustasp was Darius Hystaspes, Cyaxares I. the Median king, or some other person, cannot be fully ascertained; although, at that time, Bactriana was the principal province of the Median empire, and Gustasp was able to retain his royal power.

The works of Zoroaster were written in the ancient Median language. He appears in his writings to be the subject of a great, despotic empire of Asia. He gained much by such an idea, and yet was not unacquainted with the errors and imperfections proceeding from the form of government by Satraps. He completed the ideal of despotism—*i. e.* the ideal of a kingdom—in which the ruler should be absolute, (not a tyrant,) but the father of his subjects. All ranks were to have assigned them their particular spheres of action in such a manner, that

they would not interfere with their sovereigns' laws. Peace, agriculture, raising of cattle, and commerce, were to receive particular attention. Riches and abundance were to be widely diffused and poured upon the people by the hands of princes. The Hebrew writers drew a picture of the golden age of the world, under shades peculiar to the nation; and the same is true in reference to the system of Zoroaster; and is the universal attraction in the hopes and expectations of all the nations in western and middle Asia. Zoroaster established this idea in the ancient world, during the reign of the great Dsiemschid, sovereign of Iran, (*Eriene*, in the sacred books called "Zendavesta.") Zoroaster described this king as the father of the nation, and the most splendid mortal upon whom the sun ever shone. Under his reign no animals died, nor was there any want in respect to water, fruit-trees, or plants. Under the splendor of his rule there was no frost, no heat, no death, and no licentious passions raged in the human bosom. Man enjoyed an eternal youth; and Dsiemschid was emphatically the father of his people.*

The production of a similarly happy age was the object of Zoroaster's legislation. He founded his system according to the custom in Oriental countries—upon a religion whose numerous ceremonies were modified by the peculiar doctrines of that religion, and those doctrines were interwoven with the inmost structure of the government. Zoroaster's philosophy originated from such investigations as gave rise to philosophical systems generally in the infancy of nations. These systems presented the sentiments of the people in the most convenient manner. In reference to the inquiry concerning the origin of evil, there has been a great difference of opinion. It has not been possible before, to historically and satisfactorily determine whether Zoroaster first gave rise to philosophy, or whether he made use of very ancient Indian traditions, and was perhaps himself even a pupil in Indian learning. So far it is clear, that the structure of his religion and civil polity depend-

* Zoroaster seems here to have had reference to the state of man before the fall. Dsiemschid probably represented Adam. The fact that there were no natural evils under that sovereign's reign, seems to refer to the primitive innocence of our first parents. This reformer probably borrowed his ideas from the Hebrews.—*Tr.*

ed upon the doctrine that there existed a good and bad original being, who were the origin of all good and evil upon the earth. This foundation of the whole system received from him that inspection and practical application which a lawgiver, with the local relations of Zoroaster, was able to make.

From the first being, (who existed from eternity, and was surrounded with great magnificence and was the original light,) there sprung two primitive good beings, Ormutzd and Ahriman. The latter, by his enmity against Ormutzd, lost his purity, and was condemned to dwell in darkness, twelve thousand years. Thus they remained opposed to each other: one had possession of the kingdom of light, and the other of the kingdom of darkness. Ormutzd, the author and dispenser of all good, ruled the kingdom of light; Ahriman was the origin of all moral and physical evil. The throne of Ormutzd encircled seven Amschaspands, or princes of light; and the first among them was Ormutzd himself. Subordinate to these were the Itzeds, the originators of all kinds of useful arts.

By similar wisdom was the kingdom of darkness arranged under Ahriman. His throne encompassed the seven* highest Dews, (the princes of darkness,) and himself was first among them. An indefinitely great number of the inferior Dews were subordinate to them, as the Itzeds were subordinate to the Amschaspands. By means of Ahriman, was the first man influenced to sin, and by his transgression came death upon all men. The Itzeds take the souls of the good, that have struggled upon the earth against Ahriman and the Dews, into their protection at death; but the Dews take possession of the souls of the wicked. The intermediate state between death and the resurrection depends upon the sentence of Ormutzd,

* The number *seven* among the Persians was a holy number—perhaps borrowed from the number of planets. Under the six Amschaspands (omitting Ormutzd,) a writer thinks were contained a personification of the six principal attributes of Ormutzd, viz: goodness, truth, righteousness, fullness, wisdom, and blessedness; and under the six highest Dews, a personification of the six principal attributes of Ahriman, viz: maliciousness, falsehood, unrighteousness, folly, want, and misery. These principal spirits, to whom many inferior beings were subordinate, resembled satraps in a temporal government. These were sovereigns, manifesting themselves and their various relations, by the splendor of an Asiatic throne.

the judge. Individuals are more or less happy or wholly unhappy. The answer of the judge is given at the bridge of Tschinevad, which divides heaven from the earth. Under that bridge is the gulf of hell. The soul comes, according to its deeds, either to a resurrection in the land of joy, or is precipitated suddenly into hell, where it must remain to atone for its sins during a length of time proportioned to the measure of its guilt. The last conflict will occur during the existence of the kingdom of Ormutzd. At the close of twelve thousand years, (the length of time that the world will stand,)* Ormutzd will besiege Ahriman, and will destroy the kingdom of darkness, and change all darkness into light. The dead shall be raised, for both land and sea shall give them up. Ormutzd shall clothe himself with flesh and blood, and those who are alive at the time of the resurrection, shall die, in order to be raised from the dead. Before the resurrection, three great prophets will appear, and perform wonderful things. But in the last days, the earth shall be afflicted with every kind of evil, as the plague, other contagious diseases, hail, famine, and war, until it shall be renewed. After the resurrection, each one, both good and bad, shall learn what he has done, and they shall be separated from each other. The wicked, for whom atonement has not been made, shall be cast again into hell, before the eyes of the whole world, to remain three days and three nights, for the purpose of being purified in red hot streams of fused metals. Then they shall enjoy with the righteous, endless happiness, and the kingdom of Ahriman will be entirely at an end. The flowing streams of metal shall burn and purify those lying spirits. This fiery stream itself passes through hell, that it may become purified. The earth, then, will be the residence of the righteous; all nature will be light, and the laws of Ormutzd will rule universally, throughout the immeasurable whole. Individuals will recognise themselves again after the resurrection; but their relations in this life,

* This measure of time was borrowed, according to the modern Bundehesch, from the twelve signs of the Zodiac. As the sun in a year passes over the twelve signs, so the world will exist twelve thousand years—at the end of which a new order of things is to commence.

their sorrows and passions will cease, and everything will resound with praise to Ormutzd, in the universal, happy kingdom of light.*

* This system of Zoroaster in many respects remarkably corresponded with the Scripture view of the future world, and must have been taken from the Hebrews. The final restoration of the wicked, however, to the kingdom of light, is not in accordance with the Bible; but was doubtless considered by that great lawgiver as essential to his grand system.—*Tr.*

## LINES UPON THE DEATH OF A CHILD.

Liv'd—to 'wake each tender passion,
And delightful hopes inspire;
Died—to try our resignation,
And direct our wishes higher.

Rest, dear E , in gentle slumbers,
'Till the resurrection morn
Then arise, to join the numbers
That its triumphs shall adorn.

Once thy presence was endearing;
Now, thy absence we deplore:
At the Savior's bright appearing,
We shall meet—to part no more.

Thus to thee, O Lord, submitting,
We the lovely child resign;
And (thy mercies ne'er forgetting,)
Own—that all we have is thine. O. W. H.

## MODERN CHARACTERS—No. IV.

### CAROLINE.

*(Continued from page 126.)*

Your readers, Mr. Editor, may by this time be impatient to know to what sect the lady, who has been thus amply characterized, belongs. I confess, that I find some difficulty in answering this question. Strictly speaking, there is a sense in which she is both Episcopalian, Presbyterian, and Baptist. I mean that she pursues "the truth," and I am afraid I must add, pursues a little entertainment at the same time, by repairing indifferently to various churches. It is clear that she is not a Papist, since she most freely uses her Protestant right of exercising her own judgment on the doctrines of her teachers. She is quick to discern the unsoundness of a sermon ; and the preacher, who, while he re-asserts her tenets, can most amuse her fancy, is the object of her preference. She loves, I admit, to have her mind vehemently affected, but no great practical good seems to result from these impressions. She likes to be alarmed by tremendous threatenings, transported with ecstatic joys, entertained also by familiar anecdotes, and surprised by new modes of spiritualizing and allegorizing the Scriptures.

She is not sufficiently aware of the proneness of man to self-conceit, and of the danger lest the true gospel of Christ should ultimately be discredited, and hindered, through the competition of a multitude of superficial and self-appointed instructors.

But I cannot conclude my account of Caroline without presenting the reader with a short history of her life. She was born of parents who were rich, though of middling rank ; and her education, in no respect very good, was shamefully defective in point of religion, she having been sprinkled in her infancy, and confirmed in adult age, almost without even a superficial examination of her proficiency in religious knowledge. On these unscriptural and erroneous grounds alone, she was taught to consider herself a very good and sufficient Christian, unless indeed some enormous crime should be perpe-

trated by her. She was plunged into the vanities of the world: she was accustomed, after the example of her parents, continually to take in vain the name of God in her ordinary discourse; not indeed with what is deemed intentional profaneness, but by that light and irreverent mention of the name of the Supreme Being, against which, though so common among those who are not without religion, the third commandment is pointedly and expressly levelled. She never looked into a Bible; she indulged much vanity; she despised serious piety in her heart, and was most grossly ignorant of many of the leading doctrines of Christianity. It is true, that she went once a week to church, and did not formally disbelieve the Scriptures. But she owed her faith in them, if faith it may be called, to her ignorance of their contents; for while she admitted their general truth, her mind accorded scarcely with one individual doctrine or precept which they contain. Yet, though her right to the honorable appellation of a Christian rested on such slight foundations, neither her parents, nor her friends, I repeat it, infused into her any doubt of her being a Christian.

Being visited by a religious friend during a state of severe illness, she became superficially acquainted with many great doctrines of Christianity, which had before escaped her observation. She experienced, at this season, extreme distress of mind, for she had a strong expectation of dying, and sometimes deemed herself on the brink of everlasting destruction. On her recovery, being more eager to obtain spiritual comfort than to make her calling and election sure, she was inclined to pacify her conscience, without laying the foundation of a deep repentance, and without much attending to the necessity and nature of that change in the dispositions of the heart, which the Scriptures represent as necessary to the true Christian. She, indeed, partly adopted the views of some of the religious persons among whom she fell, persons whose object seems to have been to multiply converts to a party, and to a scheme of doctrine, rather than to establish them in every good word and work. She now began to live in this circle.

During the period when she was acquiring her doctrinal knowledge, she had the appearance of being extremely hum-

ble, a circumstance which contributed to the establishment of her religious credit even with some discerning people. She soon, however, began to feel much complacency in the idea of her superior proficiency, and having always had some turn both to disputation and self-conceit, she now made use of the doctrines of religion as her means of indulging freely her old dispositions. Not that she is to be regarded as a mere hypocrite. She deceives herself much more than other persons. I do not even affirm, that she has been in no respect benefited by her change; any state is preferable to that of total indifference to religion. Moreover, I admit that she does not now take in vain the name of God as heretofore. She has a little enlarged her almsgiving. She subscribes towards the propagation of the gospel among the heathen, and when she listens to a sermon on Christian benevolence, she now drops a dollar into the plate, instead of her former shilling. She has separated herself from a number of dissipated friends, and seems to have renounced the more fashionable kind of life for ever.

I should have deemed the last mentioned change a far better evidence of her piety, if she had possessed much natural taste for the society and employments which she has abandoned. Mary once hinted to me, that Caroline never was remarkably well received among the higher circles, and added, that she remembers to have been present in a select company, when Caroline seemed to experience much mortification, under the consciousness of being unable to bear her part in the conversation. I have heard, on the other hand, that when the new convert was thought to be passing over to the persons whom she has since joined, she experienced a degree of attention and respect, as well as of Christian kindness, which must have been very gratifying to one not accustomed to find herself the object of peculiar notice. Motives, therefore, of a nature not clearly religious, might lead her to cross over to a new party; to which, if we suppose her to be joined, it is obvious that she would naturally adopt some of their restraints. The habit which we all have of accommodating our practice to that of those by whom we are surrounded, together with the disposition which we feel, to act up to the general expectations which are formed concerning us, seem to me to be very nearly suffi-

cient to account for as much improvement in Caroline as I can clearly perceive to have taken place.

I would, however, merely suggest my doubts respecting her character, and would do it with a view of urging her to some very serious self-examination. I admit, indeed, that there are not only strong and thriving Christians, but such as are less vigorous and flourishing. I allow it to be possible to build on the right foundation, though the superstructure may not be so spacious or so lofty as were to be wished. I admit that the scripture speaks even of those who are to be saved as by fire. But let Caroline seriously consider, that without holiness no man shall see the Lord: that if any man be in Christ, he is a new creature: that if any man have not the spirit of Christ, he is none of his. Then let her look into her conduct; and still more, let her scrutinize her heart. The tree is to be known by its fruits: let her carefully examine whether the *fruits* of the spirit are to be recognised in her, and let her suspect that the marks and evidences, on which she places her chief reliance, may be little or nothing more than the result of party spirit, or of a regard for her character among her religious friends, or her favorite ministers. I understand that the stricter part of her new acquaintances entertain the same apprehensions of the unsoundness of her principles, which I have ventured to express, and are becoming less and less cordial in their attachment to her. A few of the more faithful and discerning among the body, having found some well-intentioned hints offered by them to be not very kindly, or patiently received, and to be construed into indications of their own defect of light or want of grace, are now retiring silently, but with regret, and are giving place either to more obsequious and accommodating persons, or to those who largely participate in her religious errors. She nevertheless assumes her present friends to be a most select body. She even deems them to be of the highest order of Christians, and their views of doctrine to be orthodoxy itself. It is, however, rumored, that some small doctrinal, and chiefly metaphysical, differences, as well as a few other circumstances, are beginning to produce private feuds and subdivisions even in this little sect. Christian unity and charity seem to be ill understood among them; zeal in

their eyes is set at variance with love, and a few important tenets, in some degree perverted, and urged in a bad spirit, are put for Christianity itself.

These persons, it is true, have escaped from the kind of corruption which is most general in our days; but they have not been on their guard against the dangers impending from another quarter. They have not been aware, that amidst much freedom from dissipation, much separation from indiscriminate society, much hearing of sermons, and much zeal for doctrines, there may subsist censoriousness, uncharitableness, unsubdued tempers, the love of disputation, a habit of pronouncing rashly on the spiritual state of others, a disdain of order, disrespect for superiors, civil and ecclesiastical, religious vanity and egotism, pride and self-conceit; in short, that a whole class of sins may be practised by us, and our religious credit be, nevertheless, maintained in our own estimation, and in our own little world.

(*The character of Susan hereafter.*)

## THE SWORD OF THE SPIRIT.

It is related of the Rev. John Wesley, that he was once stopped by a highwayman, who demanded his money. After he had given it to him, he called him back, and said, "Let me speak one word to you; the time may come when you may regret the course of life in which you are engaged. Remember this: *The blood of Jesus Christ cleanseth from all sin.*" He said no more, and they parted. Many years afterward, when he was leaving a church in which he had been preaching, a person came up and asked him if he remembered being waylaid at such a time, referring to the above circumstances. Mr. Wesley replied that he recollected it. "I," said the individual, "was that man; that single verse on that occasion was the means of a total change in my life and habits. I have long since been attending the house of God and the Word of God, and I hope I am a Christian."

# CONNECTION BETWEEN SIN AND MISERY

## EXEMPLIFIED BY A WICKED FAMILY.

THERE lived in the town of W——, and county of L——, one L—— B——, a substantial farmer. He was an abandoned profligate, and his wife a sullen and perverse enthusiast. They had three sons, who, as well as their parents, are remembered in the neighborhood with some degree of horror; and no wonder, for their crimes and calamities were of no common magnitude.

In the first place, a travelling pedlar, whose wares were of sufficient value to tempt unprincipled avarice, was traced to their house, and never heard of more. A neighbor, who was supposed to have known too much of the manner in which the other disappeared, was found dead in an outhouse of the B——'s; and another, who was formidable to the family on a similar account, received a draught of warm beer, and died in a few hours after having drank it, with every appearance of poison.

In the second place, the conduct of the sons was such as might be expected from such examples. The oldest enlisted as a private soldier, deserted repeatedly, and fell a sacrifice at last to the necessary rigor of military discipline. The next was apparently, and, perhaps, really religious, for a season; he was temperate, retired, zealous in his profession, exact in his attendance upon the ordinances of his sect, and in private so devout, that he sometimes spent whole nights in prayer. In all this his sincerity or the contrary can only be known to the searcher of hearts. Humanly speaking, however, his walk and conduct seemed to point him out as an example of the power of grace, which sometimes delights to display itself in triumphing most signally over education, example, and hereditary propensities to particular sins, as well as over the general corruption of our nature: but an unhappy marriage, with all the circumstances of inquietude and temptation which attend it; such as an home rendered unpleasant, the hours of devotion interrupted by family discord, and the spirit of it em-

bittered by irritation, and on the other hand, too welcome a reception in houses of public resort, a growing fondness for company, and oblivion of care purchased by intemperance, notwithstanding the charitable remonstrances of his former friends, so far effaced every trace and sentiment of religion upon his heart, and left him apparently so given up of God, that he committed a murder upon one of his companions on a Sunday evening, for which he was tried, condemned and executed.

It ought to be added, that the shock occasioned by the dreadful situation to which he had reduced himself, appeared to revive his religious impressions; and the self-abhorrence, humility, and resignation, manifested by him from the time of his surrendering himself (which he did voluntarily) to the moment of his execution, were such, that the minister who attended him, expressed, in a sermon preached soon after, a comfortable hope of his salvation.

The third brother, who long survived both the rest of his family and their property, became the subject of an awful visitation of Providence: for having long made a practice of begging as a dumb man, he was really struck dumb by a sudden attack of the palsy while in the very act of imposture; and in this state he continued nearly to the time of his death, when he partially recovered the use of his speech, which, however, he did not employ to glorify God either for his judgment or deliverance.

The following observation, without which the story would be incomplete, is not intended to countenance a superstitious, though sometimes, perhaps, a salutary, persuasion of the common people, that after great transgressions—"Men cannot thrive in the world:" but in this particular instance the fact is certain, that the estates of the family, which for persons in their condition of life were not inconsiderable, gradually mouldered away without any appearance of gross mismanagement or waste, and their collateral descendants, in whom something of their ancestors' propensities is either observed or suspected, have long since been reduced to indigence. O. U. J.

## WEEKLY COMMUNION.

*Mr. Editor* :—In your October number of the Memorial, you introduced a communication on the subject of weekly communion, against the practice of the great mass of our churches; and from its apparently moderate tone, adapted to work mischief among brethren. I claim the right as a Baptist to defend their practice, and as a patron of your periodical, ask admission to a reply to the article referred to.

"The Lord's Supper was obviously intended, by the Great Institutor, to be celebrated on the Lord's day—and when circumstances would admit, on every Lord's day."

1. An attempt to sustain the first member of this proposition, is made, by showing an "admirable fitness in the thing." This "fitness" is that the Lord's day is commemorative of the resurrection, and, therefore, there should be something every Lord's day to commemorate the Savior's death. We might "admire" this fitness, if J. G. S. could make it appear that the Lord's day bears the same relation to the resurrection, that the Lord's Supper does to the death of Christ. This he cannot do, and therefore we cannot "admire." The truth is, that baptism bears the same relation to the resurrection that the supper does to the death of Christ. These are *ordinances* of the same *positive* nature, and new covenant origin, representing, *when* administered, the two great facts of redeeming grace. If, therefore, it is necessary that one of these should be observed every Lord's day, or absolutely on Lord's day, it is equally so that the other should. And, indeed, if human wisdom is to step in and make positive regulations where God has made none, then, there would seem to be "admirable fitness" in the administration of baptism every Lord's day, because there would be two witnesses to the one fact, and in the mouth of "two witnesses every word should be established." And moreover, it would doubtless be very grateful to pious conjecturers to look upon the scenes of baptism occurring every Lord's day—the appointed emblem of Christ's burial and resurrection, implying his death also, and, therefore, more complete (if a comparison may be made) than the supper,

which only represents his death. Our admiration, however, at this point would receive a sudden check, from the fundamental Baptist doctrine, that God regenerates the sinner, and not baptism, and, therefore, we must wait two weeks, or months, until God sends us a convert to baptize, which might occur, as in the case of the eunuch, on a journey in the country on some other day of the week.

Baptism and the supper are kindred in origin, nature, and design. Both instituted by Christ in the gospel dispensation. Both of positive character. Both commemorative of the great facts of our redemption. While the Lord's day originated at creation, commemorates that event, and the exodus of Israel from Egyptian bondage; and now is a standing item in the moral law, and an abiding monument of the resurrection of Christ.

The mere assembling of Christians is not a memorial of the resurrection. They may speak of his kingdom and talk of his power and resurrection at all times of assembling, and yet their assembling, nor talking, could be called a memorial of the resurrection, as a positive institution.

2. To support the second, the scriptures are examined. What is their testimony? In the first place the supper was instituted on Thursday, not on Lord's day. And, therefore, the Lord did not intend any time *positively* for its observance. Eat, drink, and remember, are the *positive* requirements. No time specified. But, *as often* as it should be done by the disciples, it was to be done in remembrance of Him: whether it should be once in a week, month, or year.

Accordingly, Paul happened to visit Troas on the "first of *the* week, *when* the disciples came together to break bread." It would seem that they met on other First days for other purposes, of preaching and praying, &c., but *this* was their communion day. And so engaged did he become in preaching, that he preached away the First day, and administered the supper on Monday morning. If there had been any thing *positive* as to time, he would not have done so. Nor do the disciples complain that Paul had violated good order, for they heard him patiently, "and were not a little comforted." Acts 20 : 7. In 1 Cor. 11 : 20—27, also, we have Paul's commis-

sion for its administration. And he particularly and repeatedly asserts that *as often* as it might be done, it should be done in remembrance of the Savior. But he nowhere says that he received of the Lord Jesus authority to administer it at any specified or stated times.

If the Corinthian church had a regulation of the sort contended for by J. G. S., they exhibited ground for the objection noticed at the close of his article, of fearful strength. But it does not appear that they had any such custom. They had some meetings at which they were engaged in cavilling about whether women should speak uncovered—men covered or unshorn—and whether meats offered to idols might be eaten, &c., &c. On these occasions there were divisions among them. This was a *first* charge brought against them, ver. 18. Another charge was that WHEN they came together to celebrate the supper, being divided, and at enmity, they took advantage of each other in hastening to the table and eating the bread heartily as at a supper at home, and drinking the wine even to drunkenness, on account of which, Paul adds to his rebuke this direction—"Wherefore my brethren, *when* ye come together *to eat*, tarry one for another," ver. 33.

Can any thing be more obvious than that, sometimes, that church came together to teach—and differed and were divided in sentiment and affection? And then being so divided, they carried their opposition against each other to the Lord's table *when* they assembled for that particular purpose.

As to Dr. Mason's book and the opinion of other Pædobaptists, I have only to say, that they are not true to the honor of the King of Zion. Expediency and profit are arguments for mutilating the law of God's baptism, and substituting that of Cyprian's subject, and Lightfoot's rantism. They, therefore, have an object in view in adding items of practice where there is none enjoined, that they may make uncertain the *positive* arrangements of the Head of the church. S. W.

## A HUSBAND'S APPEAL FROM THE OVER-SCRUPULOUSNESS OF HIS WIFE.

I UNDERSTAND, that persons who find it difficult to make up their minds on points of practical propriety, apply to you and to your correspondents for your opinions. I approve such a proceeding. Two heads, it is affirmed, are better than one. The position may be too broad: but if one of them retain to itself the whole power of decision, it neither lowers its dignity nor incurs any loss by giving liberty of counsel to the other. You well understand the difference between asking and following advice; and are too liberal to suppose the latter step to be a necessary or a natural consequence of the former. If I meet a physician, and can obtain from him, without fee, a prescription to cure the cramp or the tooth-ache, I put it safely into my pocket-book; but the application or non-application of it rests with myself.

After this sufficiently frank explanation, I shall enter upon my business. That you may be the better able to judge concerning the matters in debate between myself and my wife, I must give you some insight into our characters. I, Sir, am universally admitted to be an extremely worthy and excellent man: worthy and excellent, not in the customary and despicable acceptation in which those terms are applied by the irreligious world, but in the sense in which they belong only to sound Christians. Sir, I am a religious man. I was born and bred in a very dark place, and for many years was a mere formalist, as I am sorry to say (but the truth, Mr. Editor, must be spoken,) nine hundred and ninety-nine out of a thousand are now. Poor wretches! I pity them; yes, yes, I pity them; for we ought to be very careful of despising them, how much soever they deserve our contempt. But those days of ignorance are gone, and I have almost forgotten them. I have now professed religion these four years; and have sat during all that time under gospel ministers. I have not sat under them for nothing. I know all their doctrines to a hair; and am allowed to be so good a critic in orthodoxy, so careful as well as able to expose, for the benefit of weaker brethren, the

slips and blunders of the most celebrated preachers, that the most eminent of them, I am confident, are afraid of preaching before me: and the real reason of a certain clergyman's suddenly quitting his pulpit without finishing his discourse was not, as was reported, the attack of an ague fit, but, as I have adequate grounds for believing, the unexpected sight of me in his church. Of my own religious eminence, (I am unwilling to seem to commend myself, but the truth must be spoken,) I need not say any thing farther. As to my wife, she also professes religion, and is a good sort of a woman in her way. To do her justice, she was brought up under the gospel, and understands what are called the fundamental doctrines very sufficiently. But she has not any knowledge, as I wish my wife to have, of the nicer distinctions: and those, Mr. Editor, are the thing. And what is more provoking still, she neither values nor relishes them when I point them out to her. Her mind unhappily runs in another line. Next to the plain fundamentals with which you no doubt are acquainted, and which are things that any person may learn with little trouble, she seems always to be laboring about tempers and practices—mere legal work. Not that she appears to pride herself about these matters, or to put any confidence in them, but I am sure that she must do both; for every person must, who is scrupulous about them, and loves, as she does, to hear sermons, at least parts of sermons, that are strict or minute about such things. From this turn of her's, some good, I allow, results. My house is always as quiet as a church: she is never out of humor, although I have heard her relations say that her temper was naturally but indifferent: she is constantly cheerful; very attentive to my accommodation and ease; very punctual, very affable, very retired; very economical, and, at the same time, very kind and liberal to the poor. But grievous evils accompany these advantages. She is uncomfortable, (I see it very plainly, though she often says nothing,) because I am not as over-scrupulous as herself; and there would therefore be danger, were my religious knowledge less ample and my resolution less manly, that she might make me dissatisfied with my own conduct. When I happen to be ruffled by my customers, (for my commercial dealings are very large,) she is evidently

hurt by the circumstance, even though I acknowledge that it might have been better had I disregarded the provocation which discomposed me. When I take the same allowed methods in order to set off my goods or to advance my trade, which others in the religious world regularly sanction by their example, she is not at all convinced that I am doing right. And recently, when by a similar proceeding I fortunately cleared a couple of hundred dollars at a stroke, her face indisputably showed that she thought the transaction little better than cheating. I am shocked to be compelled to lay before you these flagrant transgressions of Christian duty in a woman of whom I am desirous to think well. But you see, Sir, how she intrudes into things which do not belong to her; how she violates her duty to her husband; how unwarrantably she brings odium and disgrace upon religion by presuming to question any of the proceedings of a known religious man like myself! Then she has a way of introducing into discourse scraps and maxims from some sermon or other which we have lately heard: as if my memory were not as good as her own! or as if I were not able to see that the words happened not to be worth remembering, or that they had nothing to do with the present occasion! Then she makes no allowances for proper difference of behavior to different people who do business with me. If a customer of low rank uses a profane term, I am very ready, as far as prudence permits, to let him see that I am offended at his taking such a liberty before me. Surely an occasional proceeding of this kind is bearing my testimony against profaneness. But, if a rich employer should pour out half-a-dozen oaths in a sentence, would he at all care if I were to put on a grave face? Not in the least. I therefore look under such incidents exactly as usual. Why am I to incur the risk of displeasing him, when it is plain that no good would follow? Am I not forbidden to cast my pearls before swine? I could give you twenty similar examples. Sir, there is no sin, in my opinion, more abominable than that of casting blame, directly or indirectly, on a religious man. What would my wife have me to do? I hear two sermons, sometimes three, on a Sunday, and one every Tuesday evening, and have family prayers morning and night. She knows

that I would on no account suffer a romance to pollute my shelves; and with what indignation I flung into the streets a pack of cards, which, by some mistake, had been sent to my house. I never attend public places, or any other wicked amusements; but make my evening cheerful at home with a comfortable supper, and a little innocent rum and water. I believe the world to be utterly corrupt, and always speak of it as such: and as to spiritual pride, there is no person who discerns it more speedily, or censures it more frequently or more severely. But I will not be betrayed into self-commendation. I proceed, therefore, to a practical affair, about which she has more openly told me her mind than she has done respecting any of the points to which I have hitherto alluded. We have three daughters, all completely grown up; and, of course, the possibility, not to say more, of their being settled in marriage presents itself. They are very dutiful and good girls; and, I am confident, will not let their affections be entangled, much less will they countenance any overtures, without the previous approbation of their parents. Now, Mr. Editor, there are two principles respecting the subject in question on which my wife and I are agreed. Most certainly, Sir, such a man as I would never consent, nor would my wife, that a child of ours should marry a person who is not religious; and we should equally refuse to give our daughter to a husband who could not maintain her comfortably in the line of life in which she has been brought up. But in the application of these principles we are not altogether in unison; and as circumstances, of too private a nature to be specified, now occur, and others are likely to occur, which might be improved into opportunities of advantageously disposing of one or more of these girls, I wish to hear your opinion upon the matter, as far as I can properly explain it, and shall attend to your advice as far as I judge it to be prudent. My wife professes that a certain portion of religion, if I may so express myself—that is to say, as much, to use her own language, as is essential to constitute a decidedly religious character—is indispensable in her daughter's husband; and that it is a sin, both in the child and in the parent, knowingly to be satisfied with less. For my part, I do not like tying myself down by assenting to abstract pro-

positions. They are very awkward, Sir, and incommodious; and often stand much and needlessly in a man's way. My maxim is this: a wise man will be guided by circumstances. The man who shall marry one of my daughters, must, no doubt, be religious. But is it to be supposed that I have so little regard to a commandment of Scripture, as not to hold fast the wisdom of the serpent? Sir, there are degrees in every thing. The rational way, in my mind, of considering the matter, is this: Religion is unquestionably a very good thing, and the best thing, and an indispensable thing; and I have admitted as much to my wife again and again. But wealth is likewise a very good thing; and a high connection is a very good thing; and a proper degree of consequence is a very good thing; and the natural appendages to these very good things are themselves very good things also. It is necessary, therefore, and most reasonable, that in proportion as I find in a man who proposes himself to my daughter, a larger share of some of these good things, I should be satisfied with a less share of others. This is a truth to which my wife's understanding is impenetrable. She is willing enough, indeed, to make an abatement in the article of money, and in some other points, for the sake of an addition to religion; but she is utterly averse to abate in the article of religion, for the sake of any or of all of the rest. Was there ever such an instance of partial and narrow views? What, Sir! if there should be two candidates for the honor of being my son-in-law, one of whom has two thousand a year and the other four; am I to expect as much religion in the latter as in the former? Both of them, Mr. Editor, must no doubt be religious; but to require equal religion in the richer of the two, would be to account his additional two thousand a year as nothing. No, no; I am desirous to do justice—to make a fair deduction on this head; and a fair deduction too, as I ought, for a higher connection—the contingent prospect of a title, and for every other good thing in the scale. But my wife, I verily believe, not only would make no such deductions, but is blind enough to affix no value to any excess of wealth beyond what is requisite, as I have already stated, for the comfortable support of her daughters in the line of life in which they have been educated; and, in fact,

regards such an excess, as well as higher connections and similar good things, as absolutely undesirable, and as gilded snares. She harps upon such texts as these:—"Mind not high things:" "Give me neither poverty nor riches:" "How hardly shall they that have riches enter into the kingdom of God:" "Be not conformed to this world:" "Love not the world, nor the things of the world, the lust of the flesh, and the lust of the eye, and the pride of life." Then she talks of the *spirit* which these texts inculcate; as if I were likely to be ignorant of it, or as if it were not to be accommodated to times and circumstances! The only point on which I am somewhat at a loss, is to determine what, in such cases as I have described, is the *quantum* of abatement, the *amount* of deduction, which, consistently with my character as a religious man, I may admit. For example: if of two suitors, one is twice as wealthy as the other, needs he to be more than three-fourths as religious? To abate half, might be too much. I want, therefore, to know the proportion according to which deductions for various balancing advantages are to be computed. The most satisfactory and compendious method, Sir, will be for you to give us your opinion on the general subject in one view, by drawing it up in the shape of a multiplication table, or by arranging it in parallel columns, like different scales of degrees affixed to a thermometer. A single inspection will then remove every doubt. We shall instantaneously perceive the ratio which different good things bear to each other. We shall perceive, at a glance, in what degree a better house may countervail a better temper; or higher connections stand in the place of lowliness of mind; or a larger fortune make amends for a defect of Christian zeal; or knowledge of the world be accepted as a substitute for insight into doctrinal truth. O. M.

If you are a parent, remember how solemn are the obligations which rest upon you, to "bring up your children in the nurture and admonition of the Lord." If you are a child, forget not the commandment to "honor thy father and thy mother."—*Cecil.*

## PERSECUTIONS.—No. IV.

### SIMEON OF JERUSALEM.

The Holy City was the place where persecution raged most severely. The vials of wrath, at first, fell upon the immaculate Son of God, and then upon his humble followers. The *leaders* of the "little flock" were especially pointed out as victims to the fury of the mob. We have already referred to the tragical scenes which transpired while James presided over the church at Jerusalem. Faithful *Simeon* is generally believed to have been the second pastor of that primitive Baptist church. He was the son of Cleophas, brother of Joseph, and consequently cousin to Jesus Christ, according to the testimony of Hegesippus and Eusebius.

Simeon is supposed to have been elected pastor of the church at Jerusalem about A. D. 70, at the age of 75 years, after the removal of the members to Pella.*

From the death of James until the capture of the city, eight years intervened, though Eusebius incorrectly states, that the capture immediately followed the martyrdom of James. (B. III., c. 11.) His object was, to prove that there was an unbroken succession of bishops in that church. During the eight years, however, above alluded to, there is no evidence that there was any bishop in the Jerusalem church, although Simeon lived in that city during the whole time. At the end of eight years he was elected by the suffrages of the members. Indeed, it is not certain that James the apostle was appointed pastor of the church at Jerusalem, although we incline to the opinion that he may have acted as such, and presided over that body.†

There is much confusion in the statements of Eusebius in reference to apostolical succession; and he finally declares:

* Pella was a considerable town about eighty miles north-east of Jerusalem. After the latter city had been surrounded by the Roman armies, A.D. 67, the Roman general was bribed to withdraw his forces for a time, and then all the members of the church removed to Pella. If they had tarried a week, and perhaps one day, longer, they could not have left the city.

† See Bap. Mem., vol. VI. p. 131, and onward.

"We have not ascertained in any way that the times of the bishops of Jerusalem have been regularly preserved on record." There has been little in ancient or modern times, excepting vague and corrupt traditions, upon which to rely in proving an unbroken apostolic succession. This Episcopal dogma cannot be proved from the Bible or credible history. Give us *Bible episcopacy*. Nothing else will do.

Simeon lived to an advanced age; but suffered much during the latter years of his useful life.

Eusebius informs us, that he probably suffered martyrdom in a popular insurrection under Trajan.* Hegesippus says, that Simeon, having borne the accusation of Christian, although he was tortured for several days, and astonished both the judge and his attendants in the highest degree, terminated his life with sufferings like our Lord, at the age of one hundred and twenty years. This tragical scene was closed by his crucifixion.†

We cannot, with certainty, decide in what year that sad event took place; but it must have been a few years after the death of John the apostle—probably about A. D. 105.

Eusebius endeavors to prove a succession of bishops of Jerusalem down to Hermon, making thirty-nine. Justus was the next after Simeon; Zacheus the next; and so on: but there is so much contradictory proof in reference to the matter, that nothing satisfactory can be ascertained; and it is no more certain, at this day, that Episcopal clergymen are successors of the apostles, than that clergymen of other denominations are. The succession is broken, and cannot be repaired.

Eusebius also makes out a succession of nineteen bishops of Antioch, commencing with Evodius, and ending with Tyrannus; twenty-nine bishops of Rome, commencing (after Peter and Paul) with Linus, and ending with Miltiades; eighteen bishops of Alexandria, commencing (after Mark the evangelist) with Annianus, and ending with Alexander; seven bishops of Laodicea, beginning with Thelymedres, and ending with Theodotus; and six bishops of Caesarea, beginning with Theophilus,

* Euseb. Hist. Eccl., lib. III. c. 32. † Euseb. Hist. Eccl. lib. III. c. 32.

and ending with Eusebius. Many of them are said to have been martyrs to the cause of the Redeemer.

There were various cruelties inflicted upon the disciples of Christ, during the second century, by the emperor Adrian, the adopted son and successor of Trajan, as well as by Pius Antonius, and Marcus Aurelius. In the second year of Adrian, Alexander, bishop of Rome, is said to have been martyred. Heron, also, bishop of Antioch, Sixtus, another bishop of Rome, and many Christians in private life, suffered death by that cruel emperor.

Under Pius Antonius, the successor of Adrian, Telesphorus, a bishop of Rome, is said to have suffered death by order of the emperor, near the commencement of his reign, though Pius was rather less severe than his predecessor. After a time, however, great disturbances were produced by certain heretics, who passed as Christians, and a grievous persecution was raised. This drew out the masterly apology of Justin Martyr for Christianity, addressed to the emperor. It effected the desired result, and an edict in favor of the persecuted, was enacted. Many learned Fathers in the church were soon called to yield up their lives for defending the cause of their blessed Savior; but they feared not the tyrant's power, they cheerfully submitted to the severest tortures of their foes, passing joyfully and triumphantly to their rich reward in heaven.

EDITOR.

## A STRANGE THING.

A friend of Tedyuscung once said to him, when he was a little intoxicated, "There is one thing very strange, and which I cannot account for; it is why the Indians get drunk so much more than the white people." "Do you think strange of that?" said the old chief; "why, it is not strange at all. The Indians think it no harm to get drunk whenever they can; *but you white men say it is a sin, and get drunk nevertheless!*"

## EXEGESIS OF 2 COR. 12 : 16.

*Does this passage teach that the apostle resorted to craftiness in prosecuting his labors?*

From the commencement of the tenth chapter, to the close of this epistle, the attention of the apostle seems directed to the aspersions made against him, by such as were opposing him in his labors for the greatest spiritual good of the Corinthian church.

The first verse of the tenth chapter, evidently contains an allusion to some opinion which had been held or expressed by this class of persons, where he says, "Who in presence am base among you," that is, so considered. The tenth verse, in the same chapter, directly notices what they had actually spoken; "For his letters, *say they*, are weighty and powerful," &c. The sixth verse of the eleventh chapter, is plainly an allusion to some expression derogatory to the apostle, to which he replies as follows: "But though I be rude in speech," that is, in your estimation, "yet not in knowledge." The twelfth verse, again, asserts a declaration in reference to his enemies, and their disposition to find fault. "What I do, that I will do, that I may cut off occasion from *them which desire occasion*."

The twelfth chapter continues the subject of answering objections, and from the twelfth to the eighteenth verse, takes up a particular point, which he presents so clearly, as evidently to be beyond contradiction, that he had manifested a disinterestedness to pecuniary consideration in his labors. In the thirteenth verse, he says, "I was not burdensome to you;" and again, in the fourteenth, "Behold the *third time* I am ready to come to you, and I will not be burdensome to you."

Here is the connexion in which the passage under consideration stands. It is evidently the utterance of an idea which they are supposed to advance, in reply to what he had said. A calumny uttered, in view of his benevolence, by his enemies, and repeated by the apostle himself. As if he had said, Ah, though you cannot deny this, you say, do you, to it all, "Be it so, I did not burden you, nevertheless, being crafty, I

caught you with guile."* In reply to this the apostle appeals directly to the facts, which do not make sense with the passage, except as a question.

In what the alleged craftiness consisted, we must infer from the reply which he makes, and the fact of a reply such as we have here, goes clearly to establish the conclusion, that the passage cannot be understood as *asserting* the apostle's craftiness.

In the seventeenth and eighteenth verses, he appeals directly to them whether by *others* he had sought to obtain that to which he professed *himself* to be indifferent. "Did I make a gain of you by any of them which I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the *same* spirit? walked we not in the same steps?" Such questions plainly indicate the character of the charge he was considering, viz: that though he had not directly sought a reward of them, it was merely the *show* of disinterestedness, for the purpose of more effectually accomplishing a selfish purpose through others.

Such a bold appeal seems to settle the question of any stratagem on the part of the apostle, as well as to determine the point under consideration in the sixteenth verse.

While no countenance seems here to be given to the idea of using any artifice, even for the accomplishment of a good object, (and I do not find such an opinion of the passage maintained by any expositor,) the apostle elsewhere, denies explicitly that he resorted to such means. See 1 Thess. 2 : 3, 5. 2 Cor. 4 : 2.

Wherever this view of the passage has been entertained, it seems to have resulted from a superficial notice of it,—an attention to sound rather than sense. W. C.—t—v.

* The writer is informed that in some copies this verse is marked as a question, though he has not been able to examine.

# ONWARD.

BY JEMIMA L. DOWLING.

Soldier—'mid the battles's fray,
On! thy hand may win the palm!
Though perils gather round thy way,
Bold thy spirit—strong thine arm!
Onward—battling for the free,—
Thine a nation's praise shall be.

Sailor, while the breakers dash,
Firmer brace thy sinewy form!
'Mid thunder's roar and lightning's flash,
Stem the billow—brave the storm!
Onward—o'er the black'ning sea—
Safely moored thy bark shall be.

Wand'rer from thy father-land,
Pines thy heart to breathe its air?
Yearning towards the social band,
Long since left to mourn thee there!
On—o'er mountain, plain, and sea,—
Fond ones soon shall welcome thee.

Soldier!—in earth's warring vale,
Fearless 'mid thy foemen ride!
Seaman!—on, through Life's rough gale
Faith thy compass—Christ thy guide!
Pilgrim!—ever onward flee,—
Home and Heaven are waiting thee!

*Kinderhook, March*, 1848.

# MARTHA WASHINGTON.

See Engraving.

BY GRACE GRAFTON.

In the bright galaxy of female worthies, there is one name to which every American woman turns with even more of fond affection than of respectful admiration. It is the name of Martha Washington—the beloved and honored wife of the Father of his country; of him who was "first in war, first in peace, and first in the hearts of his countrymen." The distinction was an enviable one, which made her the chosen of his heart, and the sharer of his fame; but it was well merited by personal excellencies on her part, which have seldom been equalled.

Eminently beautiful in form and features, descended from one of the noblest families in the Old Dominion, and allied by both her marriages to others not less distinguished, this illustrious woman might seem to have formed a shining mark for the shafts of envy and detraction. But she bore her honors so meekly—her native firmness and dignity were so tempered with winning softness and feminine delicacy, and her refinement of manners with unaffected benevolence, that envy stood abashed in her presence, and detraction turned away from the sight of excellencies it could not depreciate. Her character was one of deep sensibility and strong passions, but it was sensibility guided by judgment, and passion guided by reason and religion. In her, the sorrowful, the timid, and the erring, found a sympathizing friend, and a judicious counsellor, for she felt that her "mission on earth was to pity and to heal, and believed that the strongest and purest have within them the germs of those frailties which conquer the weak." The heart of her husband safely trusted in her, and amid all the cares and trials of public life, never, during his whole eventful career, was he disappointed in his reliance on her wisdom, her prudence, or her affection.

But it is not as the high-born and courtly belle of the drawing room—not as the admired and envied wife of the hero and the statesman, that I wish to present Martha Washington to the attention of my young countrywomen. It was the crowning excellence of her character as a woman, that she possessed in rare perfection, those domestic virtues which render home an earthly paradise. She was formed to be the ornament of society, but at an early age, she retired from its noise and glitter, into the calm privacy of domestic life, and there, as the idolized mistress, the tender mother, and the fond and faithful wife, her days were filled up with duty and usefulness. In all the details of household economy, she was an adept, and if she was, beyond dispute, a lady in the parlor, she was equally so in the terra incognita to most fashionable ladies—the *kitchen*. Her skilful management, and efficient control were felt throughout every part of her extensive establishment,

and during the long absences from home which her husband's public station rendered necessary, she sustained the additional load of care thus thrown upon her, with an ease and cheerfulness that knew no variation and no abatement. The accomplishments of Martha Washington, were not, like those of too many at the present day, "kept for show," and worn only in the presence of company. They were made to contribute to the happiness of all around her, and like the rich setting of a diamond, only gave additional beauty to a character whose sterling value they could not materially enhance.

There are comparatively few who possess the proud but dangerous gift of genius—and to the multitudes who have no such distinction, I would say—Martha Washington was not "a genius." But she possessed what is in reality more valuable; good common sense, and intellect sufficient to direct it in the very best manner, to all the practical purposes of life; reasoning powers, strengthened by a thorough course of mental discipline, and above all, that genuine piety which led her to forget herself, in seeking the glory of God, and the happiness of her fellow-beings. Her own character was one of transparent simplicity, and truth and candor were impressed on every line of her speaking countenance. Hers, in an eminent degree, was that charity which "thinketh no evil," for though she usually read character accurately, it was strictly true in her case, that—

> "Oft though wisdom wake, suspicion sleeps
> At wisdom's gate, and to simplicity
> Resigns her charge, while goodness thinks no ill,
> Where no ill seems."

Is the character I have faintly and imperfectly sketched, winning and attractive to my youthful readers? It is indeed one of rare symmetry, but there are about it no points of unattainable excellence to discourage all attempts at imitation. The guileless simplicity, the warm and generous sympathies, the untiring energy, the lofty purpose, and the consistent piety of Martha Washington, are virtues that may be cultivated by the humblest daughter of the land which gave her birth. Let woman be but true to herself—to her nature and her destinies: let her dare to break away from the slavery of fashion, and the allurements of pleasure, and seek her happiness in the path of duty alone—then would every household be blessed with a presiding spirit such as Martha Washington, and the purifying influences of home flow out in streams of life and blessing through the land.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

The Baptist churches of New-York city and vicinity, raised about $8.000 for foreign missions during the month of March.

Rev. Mr. Vinton, and lady, (Baptist missionaries in Burmah,) with their two remaining children, and two Karen christians, arrived at Boston, March 22. They buried their youngest child at Cape Town.

The authorities at Canton, China, have allowed Bro. Roberts (Baptist missionary) $1,394, as an indemnity for his loss by the ravages of the Chinese mob.

## ITEMS.

FRANCE.—There has been a remarkable revolution in that country, in favor of liberty. The government undertook to suppress reform banquets, and the people arose *en masse* in Paris, and asserted their rights, crying, "Down with the king,—down with Guizot," &c. A hundred thousand soldiers were in the city, but could not restrain the populace from acts of violence. The excitement became intense; and, finally, the king, finding it impossible to control the people, abdicated the throne, Feb. 24, in favor of the Count de Paris, son of the Countess of Orleans; and immediately left Paris, with his family. As soon as the royal family had left, the populace entered the Tuilleries, destroyed the furniture, and finally took the throne, paraded it through the streets, and burned it. On the 25th, the republic was proclaimed, and officers of the new government appointed. This spirit of freedom will not stop in Paris or France, but must, ere long, if not immediately, extend throughout Europe. The news of it in England, Prussia, Austria, Bavaria and Italy, caused great commotion; and attempts, on the part of the people, were made, to secure their freedom.

Since writing the above, we learn that the same spirit has already extended to various parts of the continent. The Pope has been obliged to grant a constitution to Italy, by which the Pontiff's power is much curtailed. Prince Metternich, who, under the emperor, has oppressed Austria and the adjacent countries for a long time, has been obliged to flee for his life. The emperor even has been compelled to yield to the demands of the people. The Senate at Hamburgh have decided upon a separation of church and state, and have granted civil and religious freedom. King Leopold has declared his willingness to allow Belgium any privileges which the people demand. The king of Prussia has made important concessions. Cracow, in Poland, has proclaimed a republic; and Russia is up in arms against the farther approach of freedom. All of the thrones of Europe may be swept away. It is a remarkable fact, that the persecution of Baptists in France, was the means of overthrowing the monarchy. A law made many years ago, but not enforced, to restrict political meetings, was strictly enforced in reference to the religious meetings of our missionaries. The Baptists being condemned, Guizot by the same law undertook to suppress the great Reform Dinner; and this led to his fall and that of the monarchy.

REVIVALS.

Troy, N. Y., up to March 20, more than 150 had been received into the churches. Sixteenth-st. Church, New-York City, 41 baptized up to March 20. Mobile, Ala., 24 baptized. Morrisville, 38 baptized up to March 14. Revivals are in progress at Yale College, Williams College, and the University of Vermont. Berwick, Columbia Co., Pa., 60 hopeful conversions. Byron, Ill., 65 hopefully converted, up to Feb. 13. Big Sinking, Wayne Co., Ky., 50 converts. Cloverport, Ky., 30 added to the church.

MINISTERIAL CHANGE.

Rev. T. G. Freeman, formerly from the north, has become pastor of the Baptist Church in Natchez, Miss.

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## MONTHLY LIST.

*Deaths of Baptist Ministers.*

William Witter, Ontario, N. Y., Sept. 12, aged 60.
David Barrett. Mooreville, Washtenaw Co., Mich., Oct. 30.
Calvin Robinson (Licentiate), Madison University, N. Y., Dec. 3, aged 22.
Isaac Denton, Clinton Co., Ky., Jan. 22, aged 80.
Thomas A Legrand, Appomattox Co., Va., Feb. 14, aged 54.
William Parkinson, New York City, March 10, aged 74.

*Ordinations.*

G. H. Benton, Granville, Putnam Co. Ill.
S. W. Sexton, Antioch, Warren Co. Mi., Oct 19.
Frederick Denison, Westerly, R. I., Nov. 16.
D. P. Everett, Rehoboth, West Florida.
James M. Knight, Mount Bluff, Madison Co., Va., Nov. 19.
Benj. Whitfield, Mount Bluff, Mad. Co., Va., Nov. 19.
E. Tilton, Harrison Co., Ohio.
Andrew Broaddus, Jr., Mt. Calvary Ch., Va., Nov. 20.
Joseph K. Hornish, Elizabeth, Alleghany Co., Pa., Dec. 22.
John A. Smith, Middlefield, Gesauga Co. Ohio, Dec. 22.
P. E. Collins, Selma, Ala., Jan. 16.
M. R. Fory, Newbern, N. C., Jan. 30.
Geo. W. Stickney, Camden, Me. Feb. 9.
Lorenzo Tandy, Hancock, N. H., Feb. 16.
William Putnam, Batavia, N. Y., Mar. 1.
John Pettes, New York City, March 16.

*Churches Constituted.*

Sadlick, Monroe Co., Ky., Oct.
Atlanta, Ga.
Annesville, Oneida Co , N. Y.
Mt. Olivet, Hanover Co., Va., Oct. 22.
Hoosic Falls, N. Y., Nov. 16.
Newville, De Kalb Co., Tenn., Nov. 21.
Frankford, Pa., Nov. 25.
Bridgeville, Pickens Co., Ala.
Pensacola, Fa.
Fairmount, Covington Co., Ala.
French's Beach, Lincolnville, Me., Dec. 22.
Laurel, Ohio, Jan. 1.
East Highland, Mich., Jan. 19.
Mount Vernon, Mich , Jan. 29.
Lansing, Mich., Feb. 5.
Westport, Oldham Co., Ky., Feb. 14.
Humphreysville, Ct., March 15.
Blackwoodtown, N. J., Feb.
Cleveland, Ohio (2nd ch.), Feb. 15.
Philadelphia, Pa. (Schuylkill, Sixth-st.), Feb. 21.

*Dedications.*

Medina, Med. Co., Ohio, Aug. 12.
Bloomingsburg, Ohio, Oct. 31.
Franklindale, N. Y., Dec. 9.
Bap. Bethel, Boston, Mass., Dec. 9.
Orleans, Ont. Co , N. Y., Jan. 12.
Recklesstown, Burlington Co., N, J., Jan. 19.
Red Creek, Wayne Co., N. Y., Jan. 25.
North Livermore, Me., Jan. 27.
Adams, Jeff. Co., Ohio, Jan.
Ware Village, Mass., Feb. 23.
Sag Harbor, Long Island, March 7.
Cincinnati, Ohio (first ch.), March.

# LITERARY NOTICES.

*The Bible in Spain, and the Gypsies of Spain*, by George Barrow, late agent of the British and Foreign Bible Society in Spain. New-York: Robt. Carter. pp. 380, 8vo. Thirteenth edition.

Here are two valuable volumes in one, containing the journeys, adventures, and imprisonments of an Englishman, while attempting to circulate the Scriptures on the Peninsula. The author was a close observer of facts, and accurately describes various scenery, customs, institutions, religious rites and superstitions, prevalent in those Catholic countries. He brings to light many valuable facts in reference to the foolish ceremonies of the Romish church, her opposition to the circulation of the Word of God, and violent persecution of those who attempt it. The description of the Gypsies, in the latter part of the volume, is truly curious and interesting. Copious specimens of their prose and poetry are given, and a valuable vocabulary of their language. The work is printed in small type and double columns, thus furnishing a large amount of reading in a comparatively small space.

*The Martyrs and Covenanters of Scotland.* New-York: Robt. Carter. pp. 233, 18mo. Splendidly bound, with gilt back.

This is one of the numbers of Carter's Cabinet Library, and an excellent little book, giving us brief biographies of a large number of martyrs, who suffered in almost every way, on account of defending and endeavoring to extend the principles of the reformation, in the sixteenth and seventeeth centuries. They were unyielding defenders of the faith, and willingly died the martyrs' death. It is exceedingly interesting to read of their firmness and pious fortitude, even to the last. 18,000 of these worthies suffered the greatest tortures their enemies could inflict. We commend this book, and the other mentioned above, to our readers. They are full of instruction and interest. They are beautifully bound, and will be an ornament to any library.

*American Tableaux*, No. I.—Sketches of Aboriginal Life. By V. V. Vide. New-York; Stanford & Swords.

This is an agreeable little volume, containing many incidents in reference to the early history of Mexico, which will cause it to be read with avidity at the present time. Some of the descriptions are fanciful, but founded on fact. Almost anything concerning the Aztecs will be read. It is handsomely bound in cloth.

*The English Speller*, by David Price. New-York: Stanford & Swords.

The author has so classed the letters of the alphabet, that the pupil will learn to distinguish them from the particular form of each, rather than from their consecutive arrangement, as is usually the case. The extremes of crowding together words without any similarity of formation, or having too many words sound alike, are avoided. These, and other arrangements introduced into the work, are decided improvements, and will commend it to the public. We trust that the enterprising publishers will be well rewarded by an extensive sale of their works. These two books may be found at 169 Broadway.

## SERIALS.

*Universal History of the World*, Nos. 1 and 2. New-York: W. H. Graham.

This promises to be a valuable work. It is to be issued at Leipsic and London; but, by a special arrangement, the American edition will appear first. It will probably contain more than 2000 8vo. pages when completed. We have not had time to examine the work extensively; but we think that it will be found to be a thorough, instructive, and attractive book. The first four numbers will make a volume of *ancient* history—25 cents a number. Call at the Tribune Buildings, and see it.

*The Devotional Bible*, Nos. 32, 33, 34 and 35.

These extend to 1st Kings, 12: 33. The engravings are magnificent. "Paul preaching at Athens," is worth a dollar.

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VIEW NEAR ANTHONY'S NOSE.

# RECENT DISCOVERIES.

BY REV. J. BELCHER, D. D.

The Baptist Memorial, it is distinctly understood, is intended for the use of Baptists; and inasmuch as we have many evils to correct, many suggestions to make, and many writers for whom to make room, our valued brethren of other denominations will not, we hope, take it unkind if we say but little about *their* affairs, so long as they can bear witness that we attend to *our own*. But as we highly appreciate their character, talents, and learning, we love occasionally to look over the wall of separation, and extend to them the hand of friendship; nor can we doubt their readiness to reciprocate. We really hope that a nearer acquaintance may increase our fellowship.

As we carefully cherish an especial anxiety to extend sound literature, especially *Christian* literature among our young people, whenever brethren of other bodies publish matters of Biblical science we hope they will allow us, in a condensed form, to transfer them to our pages; and happy, surpassingly happy shall we be, if they do us in return the honor of speaking kindly of our humble labors.

But as we wish to be known by our works, rather than our professions, we proceed to announce to our brethren throughout these United States, aye and across the wide Atlantic, that men of high character, of profound learning, and of great influence, have recently made discoveries, the results of which no man can foresee; but, *if proved*, they will most assuredly lead to the ruin of the Baptist body throughout the world; and the sooner the better, say we, *provided always*—that better people take their places. But we really beg pardon; the learned brethren are waiting to come forward.

Well then, the first is the Rev. Dr. Cumming, an amiable and learned Presbyterian clergyman of London: he tells us that "the jailor at Phillippi was baptized from a basin or bucket in that prison." The learned Dr. is a very decided enemy to Popery, but surely he must have been travelling among the musty records of

tradition to obtain this fact, for, unhappily, we do not find it in the New Testament. We are waiting with great impatience for his next speech, that we may fully make up our minds on the subject. For our own part, we had thought that as the Strymon ran close by "that prison," and as in the East the prisons all contain within their walls large tanks, in which the inmates daily immerse themselves, the jailor and his household might have been immersed in one or the other; but perhaps we were wrong. We shall probably get some medal, or sculpture, or somewhat of that kind, to settle the affair. Only we do hope it will be *old* enough, for most unfortunately such articles are generally too modern for our taste. We are very determined in that taste, and nothing will do, dear Doctor, unless it was struck during the first century. But, gentle readers, forgive us—here is a learned Episcopalian with something to say.—No, we are wrong, he is not here; but his handwriting is. We could not expect so pure, so learned, so Christian divine as he is, to be seen among the poor Baptists. Nevertheless, he is kindly disposed towards us, as will be soon proved. It has happened lately in the city of Philadelphia, where sundry singular matters do sometimes transpire, that a young gentleman, who was preparing for clerical orders in "the church:"—we do not mean the old Catholic Church, but the Episcopal—what was formerly called the *Protestant* Church;—well, this said young man examined the New Testament, became a Baptist, informed his reverend friend of it, and received a reply of which the following is word for word, and letter for letter, *italics* into the bargain, an extract:—

"I warn you, my young friend, that you are venturing upon a most perilous and sinful step. To separate from the Church's communion, you know, is *schism*—and that is a fearful sin—To repeat Baptism is *sacrilege*—*To join a sect* is to put yourself where you will have no priesthood, no sacraments, no covenant-title to any gospel privilege or promise—And then you are to take down the monstrous dogmas of the Calvinistic Theology—a scheme which, I must think, is about the worst libel upon the gospel that the Christian world presents, except the horrid figment of Popery itself."

Now what can be more horrible than that? We are utterly undone. Yes, on reading it over the second time, we see it is even stronger than poor old Archdeacon Daubeny's turning us over to "the uncovenanted mercies of God," though we really think they

committed "sacrilege" in stealing the original idea from the worthy old Englishman. If indeed we might yet venture, drowning as we are, to catch at a straw, we would ask the learned Doctor to *prove* what he says. Is it indeed certain that *schism* is separation from a church, or does it not rather mean a rent *in* a body? Otherwise, we would respectfully ask, whether the Protestant Episcopalians did not commit schism when they left the old church of Rome? We should like to have our learned friend's definition, too, of *sacrilege;* for we are utterly unable to understand the indictment as it is now expressed; moreover, as at present advised, we cannot comprehend what meaning the term "sect" here conveys, because it seems, whether it describes a section or part, or a body broken off from another, in either case to apply to the worthy Doctor's own church. We are aware that there is an orthodox definition of the matter, because we remember to have heard some years ago, the late "His Grace the Most Reverend Father in God the Archbishop of Canterbury" say in his place in the British House of Lords, that the Church of England was a Church, and the Church of Rome was a Church, but that all the others were sects. But then, most cruelly, this definition excluded the Episcopalians of America; and our learned friend evidently excludes from his definition the Church of Rome. Surely this last was ungrateful, for where could he obtain episcopacy, apostolic succession, infant baptism, and a thousand other good things if she did not give them? We shall say nothing at all respecting the priesthood till our worthy friend has shewn us that the New Testament speaks of some other priesthood besides "the Apostle and High Priest of our profession," and the whole body of believers in Christ, who are described as "a royal priesthood;" neither are we careful about any other sacraments than those which Jesus Christ instituted, which we think the Doctor and his friends have corrupted, and have come under the ancient charge, "Ye have changed the ordinances." Nor have we a word to write about "the monstrous dogmas of the Calvinistic Theology," but turn our friend to the tender mercies of his Diocesan, and his brethren the clergy of his own church, who will tell him that the Articles, the Homilies, the Ritual, and the most eminent Divines of his own dear church, are all infected with these "monstrous dogmas."

But alas, another, and a more wonderful gentleman, a Presbyterian clergyman, west of the city of Philadelphia, wishes to inform

the Baptists, and to prove to them too,—that the Savior denounced our body, as those who make proselytes, and make them more the children of hell than before; he has a painting *two thousand years old*, (old enough in all conscience,) painted by one of the prophets, shewing the candidates for baptism on the banks of the Jordan, waiting to be sprinkled "over running water" like as the birds were killed under the law; moreover he shews from exact measurement that no one could ever have been immersed in Jordan for want of depth of water sufficient for the purpose:—that baptism did come in the place of circumcision he demonstrates from a certified copy of the parchments which Paul left at Troas, which the said reverend gentleman has obtained. Again, he is able to prove that the Jews circumcised children of both sexes, and that Christians of the present day have faith enough for their children, as well as for themselves, clearly entitling them to baptism. But we are waiting for these wonderful sermons to be printed—and then—yes, then, if we continue to live, we shall, of course, carefully review them, even though a copy should not be sent for that purpose. In the mean time, gentle readers, "Consider of it, take advice, and speak your minds."

Fearing that the playful spirit of these remarks may possibly be misunderstood, we have resumed our pen seriously and urgently to entreat our beloved christian brethren of other denominations to cultivate a deep sense of our common responsibility to our adorable Master. These attempts for victory—these displays of gladiatorial skill—these labors to get rid of the results produced by preaching the obligations of Christians to obey all the commands of the Lord Jesus, may indicate great power and tact, and may sometimes temporarily accomplish their purpose; but do our brethren thus act in accordance with the will of the Great King of his Church? Are they means on which they can ask for his blessing? Do they feel that in the solemn interview they will shortly have with him, their conduct and motives will meet his approval? May we all act as "those who shall give an account."

Let me live so that Satan may have as few bitter morsels as possible to throw in my cup of comfort.

Let me be very careful, if I ever do any good, that I do not afterwards more harm.—*Cecil.*

## SPIRIT IN WHICH REPROOF SHOULD BE GIVEN.

Perhaps this duty would be more practised if it were not frequently so ill performed, as to produce few, if any, beneficial effects. Allow me, then, to endeavor to point out some of the most prevailing faults in executing this duty.

1. Many are forward in giving advice to others, who appear very little aware, that they stand in need of advice themselves, and very little disposed to receive it. Such persons ought not to hope that their admonitions will be well received. Indeed, they can seldom understand the real nature of the maladies they would cure, or discover the proper remedies.

2. Others perform this duty only by fits and starts, under the guidance of feeling or caprice; or they select those faults for censure, from which they are, in their own opinion, remarkably free; while they obviously pass by others, perhaps more deserving of notice, to which they themselves give way. Let not such advisers complain, if their reproofs are slighted.

3. Not a few, whilst their professed object is the correction of faults in others, are in reality indulging faults in themselves. We often see an assumption of superiority; a display of sagacity, or of powers of discrimination; the gratification of ill-humor, or the irritability of wounded self-interest, furnishing a reprover with stronger motives for undertaking his task, than the love of God or man! He can know little of mankind, or of his Bible, who expects reproof to be ever free from a mixture of human frailty and corruption. But where bad motives evidently *predominate* in the individual who lifts the rod, we must not wonder if a stubborn shield should be opposed to the stroke, however well it may be deserved; instead of the back being turned in Christian humility to the smiter. How can religious sentiments, from such an adviser, appear amiable? However just they may be; however well selected and well expressed, they will seldom or never make their way to the heart, and produce their proper effect. On the contrary, there is great danger lest such reproof should leave the party on whom it falls, not only unamended, but less corrigible than before.

4. Where the motive of the reprover is right, he often fails of doing good, by a want of judgment or prudence in his proceedings.

Perhaps his natural temper, or his sense of duty, may give a tone of *undue severity* to his rebukes. He may call this plain dealing and faithfulness; but unless the meekness and gentleness of Christ are apparent in his conduct, let him not flatter himself that it is truly Christian. It will be likely to appear to him who is reproved, farther removed from the Christian spirit than it really is; and his mind will dwell on its unkindness to himself.

We would remark, that the habit in some ministers of the gospel, of preaching what are called scolding sermons, generally has the effect to defeat the very object aimed at by the speaker.

The time may be well chosen, but the subject of our reproof, or the arguments we use, may be ill chosen. The mind is often accessible to one truth, when not to another; or to part of a truth, when not to the whole. It will also often yield to the force of one line of arguments, when it is steeled against another, which is in itself equally forcible and apposite. The discourses of Paul, recorded in the Acts of the Apostles, and so admirably adapted to the occasions on which they were delivered, and to the parties whom he addressed, afford us an excellent lesson on this subject. But our best instruction will be derived from the example of our blessed Saviour. How divinely wise was his conduct in this respect towards all, but particularly towards his disciples! We find him leading his followers on step by step to the knowledge of the truth; adopting the modes of instruction which were best suited to their abilities, and their preconceived opinions; and selecting occasions for infusing his doctrines when outward circumstances best favored their reception. Had he proceeded otherwise, would he (humanly speaking) have had any success in conquering their prejudices, and enlightening their ignorance, when we find how slow of heart the Apostles themselves, notwithstanding all his care and wisdom, were to believe what he said to them, especially on the subject of his own death and sufferings? Nay, we have it on his own authority, that even in the third year of his ministry he had omitted to open to them many truths, because their minds were not in a fit state to receive them; and it is strongly intimated, that those truths would not be revealed to them until after the descent of the Holy Ghost on the day of Pentecost. John ch. xvi. 12, 13. So wonderfully does the grace of God, in enlightening the understanding and sanctifying the heart, employ human means and human prudence as its instru-

ments! Instead, therefore, of acting on any *a priori* reasonings of our own, respecting the sovereignty of that grace, and the modes of its operation, it will become us to tread in the steps of our Saviour; like him to be always at work to do good in the world, and yet, like him, not to attempt to do every thing at once, or to suppose, that a very diligent selection of the best modes of proceeding, and of the best seasons and occasions for acting, in every case which may arise, is not of the highest importance. Rashness and want of prudence in our endeavors to promote God's glory, will produce many of the bad effects of unsanctified dispositions and bad motives.

5. But our endeavors to improve others in the way of reproof, will generally produce little or no fruit, if we do not preach to them by our lives, as well as in words; and if we do not earnestly pray for God's blessing on them, and on ourselves as their instructors. If the life of the teacher does not adorn his doctrine, and, by conciliating respect and affection, tend to soften prejudice, little good can be hoped for. As little can it be hoped, that the life of a teacher will adorn his profession, and be amiable and estimable in the eyes of others, if he does not feel his own weakness, and seek help from on high; and if he does not in true Christian love, and with a deep sense that every good and perfect gift descends from above, intercede earnestly in favor of the objects of his reproof and instruction, for those blessings of which he wishes them to partake. B. T.

## EVENING EXAMINATION.

Did my gratitude for the last night's repose, and protection, awake with the morning light, to Him, who is the guardian of my sleeping hours? or was I like the brute, indifferent to His kindness and His care?

Did I rise with the breath of praise on my lips, and the spirit of devotion in my heart?—or were my thoughts scattered, and my affections earthly?

In my morning retirement with God, did I enjoy a nearness to Him, and taste the sweetness of communion with Him?

## PERSECUTIONS.—No. V.

### JUSTIN MARTYR.

The time had now arrived, in the onward progress of the Christian faith, when especially the opulent, the powerful and the learned, as well as those in humbler life, were numbered with the followers of the Nazarene. These able, bold defenders of the new religion, grappled with the renowned philosophers of Greece and Rome, and successfully resisted their pagan sophistry, though shielded by the learning and refinement of those times. These Christian champions valued not their lives; but thundered in the very ears of emperors, causing them to tremble on their thrones. But finally their enemies prevailed—many of their number were sacrificed, and cheerfully endured the keenest sorrows, which were heaped upon them. Of this class were Polycarp, Ignatius, Hermas, Clement of Rome, and Simeon of Jerusalem, whom we have considered. There are also others, who were distinguished for talent, learning, and refinement.

One was Papias, Bishop of Hierapolis in Asia, who flourished during the first part of the second century. His public life is placed between the years 110 and 116. He was intimate with Polycarp and John the presbyter or elder, and probably with the apostle John. He wrote five books, called "Interpretation of our Lord's Declarations." They are not extant, but, according to Eusebius, were of an historical rather than of a doctrinal character, containing traditional accounts of Christ, his apostles and others, in primitive times. We have no certain information in reference to the closing period of this Bishop's life. He doubtless, in common with other christians, suffered for his Master if he did not become a martyr.*

Quadratus, Bishop of Athens, was a sufferer, and ably defended the humble followers of our Lord. He wrote an apology for the Christians, and presented it to the Emperor Adrian, A. D. 123 or 131.†

Aristides, an eloquent Christian philosopher of Athens, presented a learned apology to the Emperor about the same time.

Next appeared Justin Martyr, a distinguished light of those early times. He received the surname *Martyr* from the fact that he

* Euseb. Hist. Eccl. lib. 3. c. 29. † Euseb. 4. 3. Jerome c. 19.

sealed his testimony to the Christian faith with his own blood. He was one of the most learned fathers of the second century. He was born in Sichem, or Flavia Neapolis, a city of Palestine, about A. D. 89, was converted to christianity A. D. 133, having been directed, by an aged Christian, to go to the bible for instruction. He was in public life from A. D. 140 to 164 or 167. He was an adept in the Stoic, Pythagorean, Peripatetic and Platonic systems of philosophy, before his conversion, and finally embraced christianity as the only safe and useful philosophy. He travelled extensively and acquired a great amount of knowledge. Afterwards, he lived at Rome as a Christian philosopher, and devoted his talents to the advancement of the gospel.

He was a voluminous writer, and exhibited much learning, though his style was harsh and his temper ardent. Some of his writings have reached our times, though most of them have been destroyed. About A. D. 150 he presented a masterly apology to the Emperor Antoninus Pius, in favor of the Christians, and another about A. D. 160. Several works are extant in his name, which are spurious. His testimony was so decided and powerful against Paganism, that many enemies were raised against him, and finally Crescens, a pagan philosopher, accused him before the authorities of being a Christian, and he was martyred about A. D. 168. There is no evidence that Justin was not a Baptist, though he has been claimed as the first defender of infant baptism.

As he is the first Christian Father, whose testimony we have in reference to baptism, after the Apostolic Fathers, great attempts have been made to show that he favored pædobaptist views. It is admitted, on all hands, that no Christian Father, living before the time of Justin, alluded to infant baptism in their fragmentary writings which have reached us. Immersion, however, is obviously referred to by the Apostolic Fathers, Hermas and Barnabas. The former says, (Pastor. 3.) "Men descend into the water bound to death, but ascend out of it—sealed to life." Barnabas says (Ep. c. 11.) "We descend into the water and come out of it." Most of the German critics maintain that infant baptism was not introduced by Christ or the Apostles; but, at the same time, defend the practice on the ground of analogy or expediency. We will mention as included in this class, the distinguished names of De Wette, Von Cöln Rheinwald, Dressler, Matthies, Corrodi, Schneckenburger,

Hase, Lange, Winer, Hahn, Baumgarten-Crusius, Starck, Klein, Lindner, Paullus, Augusti, Bretschneider, Kaiser, Niemeyer, Olshousen, Böttiger, Neander and Schleiermacher. These and others expressly and pointedly affirm that no such rite existed until after the Apostolic age. The learned Schleiermacher goes so far as to say that "All traces of infant baptism, which one will find in the New Testament, must first be put into it."*

These celebrated writers not only maintain that infant baptism was not apostolical, but that it was not introduced until the third century. Of course, they do not consider Justin as advocating the practice.

Dr. Woods, of Andover, however, and some others, have taken the opposite view, and our readers will excuse us if we dwell a few moments upon this subject.

Justin, in his Larger Apology, (§61) speaks of those who have been "renewed by Christ," and the manner in which they "dedicate" themselves "to God." They "are taught (says he) to pray and ask of God with fasting the forgiveness of former sins, we praying and fasting with them. Afterwards, they are conducted by us (to a place) where there is water, and are regenerated in the same manner of regeneration as ourselves were. For they then perform the ablution in the water, in the name of the Lord God and Father of all, and of our Savior Jesus Christ and of the Holy Ghost." ******* "And the reason for this we have learned from the Apostles to be,† because we, being ignorant of our first birth, were generated by necessity (or course of nature) of the humid seed of our parents mixing together, and have been brought up in ill customs and conversation; that we should not continue children of that necessity and ignorance, but of will (or choice) and knowledge, and should obtain forgiveness of the sins in which we have lived by water, (or in the water)" &c.

It is clear from the latter part of this passage, that those who were baptized were persons who had received instruction "*of will*" (or *choice* as Wall explains it) "and *knowledge*." Of course they could not have been infants, who are not capable of receiving religious in-

* See his Christian Theology, p. 383.

† We give this in the words of Dr. Wall's translation of the passage. See Wall's Infant Bap. Vol. 1. p. 53.

struction and of exercising "*choice.*" Here then is decisive testimony against infant baptism. There is nothing in this whole passage, which has the least bearing towards that practice as some would have us believe. The candidates were conducted to a place where there was water, and they were "regenerated"—"they perform their ablution *in* the water." This certainly looks more like immersion than sprinkling. Semler, a learned German divine, says on this passage—"From Justin Martyr's description of baptism, we learn that it was administered only to adults."* Dr. Woods† of Andover supposes the following passage of Justin to favor infant baptism:—"There were many of both sexes, some sixty, and some seventy years old, who were made disciples to Christ (ἐκ παιδων) from their infancy or childhood." We are sorry if the Dr. did not know that παιδιον refers to little children, and παις to children of more advanced age or youth. "*From infancy*" is not a correct translation of ἐκ παιδων. It should be, *from childhood.* But there is the best of proof that these persons were not infants, for they were *instructed —made disciples* from childhood. They must certainly have been a very intelligent kind of infants.

Matthies (p. 188) says on the passage quoted by Woods, "These words mean simply that from childhood they were instructed in religion." Neander, Lange, Münscher, Rheinwald, Winer, Hahn, Starck and almost every one of the German critics, take the same view of the subject. Justin in another place says, "Those who believe are led to some place where there is water, and then bathe in the water."‡ This evidently relates to baptism, and how can bathing mean sprinkling or pouring?

Again he remarks, "We represent our Lord's sufferings and resurrection by baptism in a pool."§ Immersion is clearly meant here. A baptism in a pool which would represent the sufferings and resurrection of Christ, must have been immersion.

We feel compelled, then, to come to the conclusion not only that Justin has not advocated infant baptism, but that he has advocated immersion. We claim him as an eminent Baptist Martyr.

EDITOR.

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* See Baumgarten's Rel. Contro. Vol. ii. p. 64.

†Wood's Infant Baptism, p. 112. ‡Justin Martyr, 1 Apol. 61. §Questio, 13. 7

# THE DYING ROBBER.

AN OCCURRENCE IN IRELAND.

DURING the awful visitation of the cholera, a clergyman of the Church of England, after a day spent in visiting many a sick and dying person, had retired early, fatigued and exhausted, to his bed, hoping to enjoy, for a few hours, the repose which he had so much needed. He lay for some time, but he could not sleep; the scenes he had witnessed that day—the countenances of the dying, some racked with agonizing pain, and some in the livid, death-like torpor of the collapsed state—seemed still before him, and nervous feverishness from this excitement, banished sleep from his eyelids. "Oh!" thought he, "that men were wise, that they understood this, that they would consider their latter end!" and he shuddered at the fearful contrast which that day had presented to him, in the case of too many. The clock struck twelve, and he had just fallen into a slumber, when a knock at the hall door aroused him: he heard it opened, and in a few minutes his servant entered the room. "Sir, there is a man below who says he must speak with you." "Ask him his name and his business." Mr. T—— rose, dressed himself in haste, and taking the candle left by the servant, descended into the hall. The man stood close to the door. Mr. T—— approached, and held the light to his face, which he seemed rather anxious to conceal.—The countenance which he beheld was appalling; dark and thick mustaches covered his upper lip; the beard was long and neglected; the eye was sunk, and exhibited an expression of being long familiarized with crime, and reckless of its consequences. "What do you want with me?" said the clergyman. I want you to come to a dying man, who wishes to speak with you." "What is his complaint?" "Cholera." Mr. T—— hesitated; and at length said, "I cannot go with you; you do not even tell me your name, nor the place to which you would lead me; I fear to trust my life in your hands."

"You need not fear," said the stranger; "what end would it serve to take your life? Come with me, take no money, and on my honor, you are safe." Mr. T—— gave another glance at the man, and the word *honor*, connected with the appearance of such a being, made him smile. "Sit down," said he; "I will go with you." He went

again to his chamber, committed himself to the care of his Heavenly Father, prayed for his blessing on the visit to the dying man, and felt so strengthened and assured by his communion with Heaven that he seemed to have lost all apprehension of accompanying his ferocious looking guide.

He followed the man through many a street of a large and populous city; it seemed as if they traversed it in the whole length thereof, so tedious did his way appear. The watchmen were calling the hour of one, and still they proceeded. At length they came to a street, long and narrow, with houses bespeaking wretchedness, and well known as a quarter of the town remarkable for the vice as well as the poverty of its inhabitants. Here the guide stopped, and took out of his pocket a knife, and began to scrape away some earth from the ground. "I can go no farther with you," said the clergyman; but, considering he was as much in the power of the man as he could be in any possible situation, his courage revived, and he watched with intense interest, the movements of his strange companion.—After some time, he opened a small trap door, which disclosed a vault of considerable depth, from whence no ray of light proceeded. "Fear not, sir," said the man, as he let himself down by a rope fastened to the inside. Mr. T—— felt at this moment the awful horror of his situation. He might have fled, but he knew the man might soon overtake him, and in the dark he could scarcely find his way back. He therefore determined to see the end of this strange adventure, and committing himself again to the care of the Almighty in a short ejaculatory prayer, he watched at the end of the pit, until he saw a light glimmer within it, by the faint rays of which, as it approached nearer, he saw the man place a ladder firmly, ascend a few steps, and entreat him to descend, assuring him again of his safety. He did descend into this pit of darkness, which reminded him of the descent of the prophet into the den of lions; for at the bottom, stretched upon the ground in different attitudes, he beheld a number of men, savage and ferocious as beasts of prey, who, raising their haggard countenances, stared wildly upon him. Their appearance appalled him. "Have I," thought he, "got into the region where hope never comes that comes to all?" The vault was large; the candle which the man held scarcely enlightened where they stood, and left the other end in pitchy darkness. The man then led the clergyman to the farthest end, where, in a corner, stretched upon

some straw, lay a man dying of cholera. Here was a picture of human nature brought to the last extremity of wretchedness, cramped in every limb, his eye sunk and hollow, and his skin exhibiting the blue-black hue attendant on this awful malady when there is scarce a hope of recovery. Mr. T—— shook in every limb; he had been used to patients in this dreadful malady, but here was one in such a state as he had never before witnessed. "Did you wish to see me?" he asked the dying man. "I did," he replied in a clear and distinct tone. "Why do you wish to see me?" "Because," said the man, "some short time ago, I wandered into your church, and heard you read what I wish you to read to me again; I want to hear it again before I die. Oh! it has never left my mind; night and day it sounded in my ear. I thought I could hide myself from God, but the darkness hideth not from him; he has found me out, he has laid his hand heavily upon me, and soon shall I appear before him, covered over with my crimes. And did not I hear you say, sir, that God would slay the wicked—that he would say: Depart from me, ye bloody men? O God! I have sinned against thee; there can be no hope for a wretch like me." Every nerve in his body seemed convulsed with agony; and he fixed his eye eagerly on the clergyman, waiting anxiously to hear again that portion of Scripture which had first convinced him of his sin. "Tell me some verse that will bring it to my memory," said the clergyman. "Oh, it told me," said the dying man, "that God knew my down-sitting and my uprising; that he understood my thoughts; that he compassed my path and my lying down, and was acquainted with all my ways; and there was not a word in my tongue but God knew it altogether. That if I could climb into heaven he was there; if I went down to hell he was there also." The clergyman then knew that it was the 139th Psalm that had carried conviction to this poor sinner's heart; he prayed that this might be the work of the Holy Spirit; and, taking out his Bible, he read the 139th Psalm.

'Oh! that is it, that is it," said the dying man, in a low voice; "thank God, I have heard it again." The clergyman then said: "The blood of the Lord Jesus Christ cleanseth us from all sin."—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

"To save sinners!" said he; "but oh! not such sinners as I have been." "Yes, such as you," said the clergyman. "Hear what com-

fortable words are here :—'If any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins.' Hear what God says: 'Come now and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' "How? how?" said the man eagerly: "what must I do to be saved?" "Believe in the Lord Jesus Christ and thou shalt be saved. Your sins will not condemn you; Christ is able to save to the uttermost all that come unto God by him." The man stretched out his hands, with upraised eyes, as if imploring mercy: "God be merciful to a poor sinner!" he faintly uttered, and in that attitude his soul departed.

The clergyman looked around him; the light of the glorious Gospel can illumine even the dungeon of darkness and horror, thought he; on him who lay in darkness and the shadow of death has this light now shined. The rest of the men had kept at a distance, from the idea that something mysterious must pass between the dying soul and his spiritual instructor, which others were not to hear, "corrupted" as their minds were, "from the simplicity that is in Christ." But he determined not to depart without a word of exhortation to them; and coming forward in the midst of them, he spoke to them of the awful state in which they were sunk; invited them also to come to Jesus, and obtain from him a full and free pardon from all their past offences. "You know not, my fellow sinners," said he, "how soon each of you may be summoned, like that poor man, before the awful bar of God. Cholera is sweeping this city, from one end to the other; there is contagion in that corpse; I know not but this may be the last time I may have an opportunity of declaring the Gospel to poor perishing sinners. I am a dying man, addressing dying men; but, oh! let the love of Christ, who poured out his blood upon the cross to save lost sinners, speak to you and urge you to quit this pit of destruction, a faint type of that hell to which sin must lead you; return to habits of industry; nothing but idleness and crime would have brought you into this place." "It is true," said the man who led him there, "it was crime brought us here—we are a gang of robbers. Our lives, sir, are in your hands; but, as a minister of religion, I depend on your not betraying us." "Trust in the Lord," said the clergyman; "hear his words—'Let him that stole steal no more; but rather let him labor, working with

his hands that which is good, that he may have to give to him that needeth.' Farewell; we may never meet again in this world; but a time will come when we shall meet; and oh! on that awful day, may I find that this message of mercy has been blessed to all your souls!" The man conducted the clergyman until he was past the dark narrow street, and could find his way easily to his home, when he returned with sensations of astonishment at the strange and almost romantic scene he had just witnessed; it almost appeared to him like a dream; but he blessed God for sending him as his messenger to declare the Gospel to that poor sinner—to proclaim liberty to this wretched bond-slave of Satan. "Oh!" said he, "is not this a brand plucked out of the fire?"

This is no fictitious narrative: it is truth, however romantic it may seem. What an important testimony does it afford to the efficacy of God's word, when applied to the heart by the Holy Spirit? The simple word of God, as read in the ordinary service of our Church, was "quick and powerful; it was sharper than any two-edged sword, it pierced even to the dividing asunder of soul and spirit, and was a discerner of the thoughts and intents of the heart;" like what was said by the Samaritan woman, it told this robber "all that he ever did." He had wandered into the church by accident, as he thought; but was it chance? No. May we not hope that this poor man was one of those rare instances of a mercy which has no bounds, extended at the last hour, so that none need despair? An arrow of conviction was sent into his heart, which rankled there till a messenger was sent to speak peace to his soul, and pour the Gospel balm into his wounded conscience; and he who has all hearts in his hands, so disposed the hearts of his ferocious and hardened companions in guilt, as to induce them to consent to have the clergyman sent for whom he wished to see, although it exposed themselves to danger, and put their lives, as they said, in his hands.—*Churchman's M. P. Magazine.*

Let me endeavor to add, every night, to the weight of my influence, another day of cheerful, consistent piety, and good will towards all men.—*Cecil.*

# THE LAST OF THE PIONEERS.

BY REV. J. M. PECK.

The notion has been entertained in the Atlantic states, to an injurious extent to the West, that the pioneers of this country were a rough, uncouth, semi-barbarous, fighting, gouging, whiskey-drinking, indolent race, and wholly unqualified to form the germ of virtuous society. And yet the fact is, that in seven-eighths of that portion of the United States which now constitutes the great central valley of the Mississippi, the pioneer emigrants have laid the foundations of the social compact.

The Life of Daniel Boone, of Kentucky, published in the 23d volume of the Library of American Biography, under the editorial supervision of Dr. Sparks, gives a fair portraiture of a numerous class that have constituted the advancing wave of population in this valley. The great fact is exhibited in every advance of settlements, that the Anglo-Saxon race are not merely a law-abiding people, but that they are law-makers. Wherever they go they will organize, and throw around the social compact all the ligaments of social order. The same great fact applies to their cousins, the emigrants from Germany. This interesting fact does not belong exclusively to the Puritan stock. It is equally seen in the descendants of the Cavaliers who planted the early colonies of Virginia and the Carolinas. Kentucky, Tennessee, half of Ohio, and two-thirds of Indiana and Illinois can be traced to that stock. South Carolina had a large admixture of French Huguenots in the composition of its society, from which large streams have flowed westward into Mississippi, Louisiana and Arkansas.

The material difference between the Puritan and other branches that have commingled in the West, is the propensity of the former to sustain morals, and even some of the principles of religion by law. The latter class, as a body, are no less desirous of sustaining morality, good order and religion, but they believe less in the efficacy of force, and far more in moral suasion. Both classes are equally the ardent friends of political liberty, and no less patriotic.

In no part of the world is the true theory of *religious liberty* as well understood, and as fully carried out, as in the states and terri-

tories of this central valley. The doctrine of Roger Williams, "*that the magistrate has no right to punish breakers of the first table of the Decalogue,*" is perfectly understood and fully carried out in the constitutions and laws, civil and criminal, of all the western states. We will not affirm positively that Ohio has no law to restrain people from labor or recreation on the Sabbath, but none exists in the other valley states. Laws exist in every state sufficiently stringent to protect all classes of religionists in religious worship, on any and every day of the week, but none to forbid men in any pursuit or indulgence on the Sabbath, that is lawful on other days.

Right or wrong, the people of the West are giving the world an experiment, whether civil government can be sustained, and all the temporal interests of man be protected, with the most unrestrained religious freedom.

Allied to this is another principle, working out its results. It is the progressive improvement of the religious and moral condition of society by spontaneous effort. Something valuable, important and praiseworthy has been done by the missionary and other benevolent societies of the East, for which we ought to be thankful. But not the twentieth part of the moral and religious influences of the country has originated from that source. The West had been a moral waste indeed, had it been dependent, under God, on the tardy and partial aid from abroad. Before a single missionary had entered this great valley, or a single Bible, tract or book prepared for its population, God raised up a class of men admirably fitted for the work of pioneers in Evangelism. Of this class we gave a sketch in the Memorial, (Vol. IV., May, 1845, p. 141,) in the biography of Elder Lewis Williams.

These remarks are intended as an introduction to some sketches of another pioneer preacher, who died about one year since, and whom, in reference to the early class of immigrants who came to this country, his peculiar qualifications for frontier enterprise, and the incidents through which he passed, we denominate THE LAST OF THE PIONEERS OF ILLINOIS.

ELDER BENJAMIN OGLE, then in the 17th year of his age, came to the Illinois country with his father in 1785. He was the eldest of three sons of Captain JOSEPH OGLE, one of the pioneers of the south branch of the Potomac, in the vicinity of Wheeling,

Va., in 1770. Benjamin was born in 1769, and when an infant, his father removed to the wilderness near the Ohio river, a frontier then exposed to Indian depredations, and to all the hardships and privations of frontier life. His father was wholly uneducated from books, but possessed a vigorous intellect, uncommon decision of character, was patient in enduring, of high moral principles, and after he came to Illinois, became a pious christian, was the first person to put his name to a Methodist class paper in this country, was a leader in all proper enterprises, and died in 1829, beloved and lamented by all who knew him. His son Benjamin, of whom we write, when eight years old, was in the siege of Fort Henry, near Wheeling, which was invested by the notorious Simon Girty and four hundred savages.

After his removal to Illinois, and when in the 20th year of his age, he commanded a small party who were sent to the Ohio river, to mark out a road, pilot into the settlement near Cahokia a colony of emigrants, and guard them from the prowling Indians. From 1786 to 1795, an Indian war prevailed throughout the north-western Territory, and the settlements of Illinois were sufferers in no small degree.

There is a fixed but false impression in the minds of many humane, benevolent people, who have received their notions of Indian character and border wars from congressional, partizan speeches, newspaper editorials, or fancy sketches, that all our Indian wars originate in the invasion of Indian rights; and that Indians naturally are very honest, moral and forbearing people, and never molest their neighbors unless first assailed. Nothing is farther from moral truth or the facts of history.

Indians by nature delight in war and plunder. On the first visits of Europeans to the continent, they were engaged in petty and murderous assaults on each other. Their separate claims to land as property and their attachment to "the graves of their fathers" is all poetry. The Indians who made war on the whites in Illinois were the Kickapoos and Shawanoes, neither of whom ever owned any land in this part of Illinois, even in the Indian sense.

The people had to erect "stations," as they were called, a species of fort; containing a large, square yard, surrounded with the log cabins of the families, and pallisades planted firmly in the ground. To this shelter they retreated, lived in a sort of community, and

cultivated a field in common, adjacent to the station. There was no certainty when Indians were near. In some seasons, for many months, none of their enemies showed themselves, and the people would go to their farms, and when all were lulled into security, the shrill war-whoop, uplifted tomahawk, and gleaming scalping-knife were the first signs of danger. Many a lovely family were massacred, and many a traveller was way-laid, shot and scalped.

The first minister of the Gospel who ever preached in Illinois, was taken prisoner by the Kickapoos, and carried to their towns on the Wabash, and subsequently ransomed. A venerable and pious lady, a neighbor of the writer, when a child, saw her mother, brothers, and sisters barbarously massacred, her father bound and carried off, and herself and a younger sister, (who perished among the Indians,) taken prisoners.

The blessings of the Gospel and civilization ought to be carried to the "red-skin," not because he is an honest, inoffensive personage, but because he is ferociously wicked, delights in war, and will commit such depredations as described for the love of fighting, and his insatiate desire for plunder. We have no patience with that sickly sentimentality that throws the blame on the government, or the pioneer, and sympathizes with the "poor Indian" in our frontier wars.

On the 10th of December, 1788, while Benjamin Ogle and James Garrison were hauling a load of hay, they were waylaid by two Indians, who shot Ogle in the shoulder, where the ball remained till his death. He was on one of the wagon horses, which took fright, ran to the settlement, and thus saved his life. Garrison was on the load, but by jumping off into a thicket, he saved his life. While stacking the same hay a few days after Ogle was shot, Samuel Garrison was killed and scalped. In the spring of 1791, the Indians commenced their depredations by stealing horses and destroying the cattle of the people, and attacked John Dempsey, who was so fortunate as to escape. There were sixteen Indians in this party, and they were followed by eight white persons, of whom Captain Joseph Ogle, Benjamin Ogle, and James Lemen, Sen., and others, made up the party. A running fight was kept up with great prudence and bravery for several hours. Each party kept behind trees for shelter, the Indians retreating and the Americans pursuing from tree to tree, till night put an end to the contest. Five Indians were killed, without any loss on the other side.

We have narrated enough of war scenes to furnish the reader with a correct idea of the embarrassments, dangers, and exposures of frontier life.

From 1784 to 1790, there was in reality no organized government in Illinois, but, as in many other cases, illustrating the capacity of the Anglo-Saxon race for self-government, the people were "a law unto themselves." The morals of the people generally were pure, and much of rural simplicity and hospitality prevailed. The grosser vices being unknown, there was little use for civil or criminal law. Ardent spirits, that outrage upon morals, social order, and human happiness, had been introduced, but in small quantities; thefts and other crimes were rare, and dishonesty in dealings seldom practiced. As our article on the Illinois Association, published in November and December, 1846, has furnished the reader of the Memorial an account of the early religious operations in this country, we are at liberty, without further digression, to follow the sketch of our old friend,—the last of the Pioneers.

Mr. Ogle had been seriously disposed from his youth, but being of a hypochondriac temperament, he was oppressed with doubts and misgivings of a radical change of heart in which he was taught to believe. In 1796, a Methodist class was formed under the ministration of a licensed exhorter who had come to the country from Western Pennsylvania, and Benjamin Ogle joined it. He continued in the Methodist connection until 1800, when he was baptized on the 7th of June, and joined the Baptist Church of New Design.—He took this course, not from any unkind feelings towards his brethren, but from an honest and scriptural view of his duty.

He was courageous, and had entire self-possession in engagements with the savages, but was so diffident, and subject to such nervous depression, that for some years he could not exhort or even pray in public, yet he was an habitual communicant with God in secret devotion. His mind was long exercised and deeply impressed about "improving his gift," as the phrase was, by attempting to preach.—After a long season of nervous depression and religious despondency, he was enabled to form the resolution to perform his duty, cost what it might.

His first public effort was at the semi-annual meeting of the Association at New Design in October, 1808, and his text the 2d Cor. iii. 17: "*Now the Lord is that spirit, and where the spirit of the*

*Lord is there is liberty.*" His last sermon, nearly forty years afterwards, was at the same place from Heb. x. 25. In his first discourse he evinced clearness of mind, fervency of spirit, and deep solemnity, which produced a good impression on that congregation. Before his ordination, which took place in 1811, he made several excursions to Missouri and Kentucky, in company with other ministers. He was a pious, zealous, faithful preacher, but at periods suffered much from nervous depression. He was an early friend to temperance, having abjured the use of all intoxicating drinks long before temperance societies were formed. He was well educated in all that pertained to "wood-craft," and in early life was a keen and sagacious hunter. He possessed no small share of mathematical talents, was shrewd in chronology, and could calculate eclipses and other things in astronomy, by rules of his own discovery, with readiness and accuracy. He was an ardent friend to liberty, both political and personal. The motives of his father in coming to Illinois, were to emancipate his slaves, and live in a country unembarrassed with domestic servitude. He was a man of peace, a lover of truth and of good men, and took great delight in attending religious meetings. He was one of the first ministers of any denomination to settle in the new territory of Iowa, where for ten years he resided with his children, and where for a time he had the supervision of a little church. He came on a visit to his relatives and old acquaintances in St. Clair county, Illinois, which had been his residence for more than thirty years, in the autumn of 1846, and died while on a visit to a daughter in Marion county, Ill., April 16th, 1847, after an illness of five days, at the advanced age of seventy-eight years, beloved, respected, and lamented by all who knew him.

"Whatever definitions men have given of Religion, I can find none so accurately descriptive of it as this—that it is such a belief of the Bible as maintains a living influence on the heart. Men may speculate, criticise, admire, dispute about, doubt, or believe the Bible; but the RELIGIOUS MAN is such, because he so believes it, as to carry habitually a practical sense of its truths on his mind." —*Cecil.*

# THE HIGHLANDS BY MOONLIGHT.

(See Engraving.)

BY MRS. S. T. MARTYN.

To the lover of Nature, it is worth a pilgrimage across the continent, to go through the Highlands of the Hudson by moonlight. I shall never forget the crowd of rapturous emotions, painful from their very excess, which came thronging upon me, as I first gazed on that glorious scene. Those frowning, grey cliffs, bathed in the clear moonbeams, that stood like sentinels guarding the narrow pass through which the majestic river found its way; those smiling uplands, dotted with thrifty orchards and neat farm-houses, just seen for a moment through an opening among the hills; those delicious glens nestling between the mountains, looking so green, and shady, and quiet, like vistas leading to another Eden; and the noble stream over whose sparkling surface we were rapidly making our way,—these are among the treasures of memory, to which language can never do justice. How beautiful were the snow-white sails of the little schooner, as they came gliding silently out from the deep shadow thrown by the mountains on either side, into the soft moonlight, and then were lost again in shade,—

> "Like an angel's wing through an opening cloud,
> Just seen, and then withdrawn."

The poet has sung the charms of "Fair Melrose," when seen by the pale "moonlight;" the traveller has dwelt on the melancholy grandeur of the Colosseum, when the queen of night sheds her beams upon its ruined walls; but neither poet, painter, nor tourist have yet described adequately the subduing loveliness and sublimity of a moonlight passage through the Highlands of the Hudson.

The view in the engraving is one of the most beautiful on the river, and is connected with interesting events in the history of the Revolution, with which our readers are probably familiar. By an act of Vandalism deeply to be regretted, a part of the rock called Anthony's Nose has recently been broken off, thus destroying the famous resemblance to the nasal organ of the unfortunate trumpeter.

## A DIRGE.

BY P. BEVAN.

They cannot hurt thy cheek,
Rude winds that blow so bleak,
Nor change thy aspect meek,
Elizabeth!

No flowers on thee I strew,
No roses washed in dew,
To tint with crimson hue
The face of death.

The flowers like thee are dead,
Their roseate hue is fled,
But o'er thy features spread
A smile delays.

Caught ere it fled, it glows,
Marbled in soft repose,
As sunlight on the snows
At even strays.

## CHARITY.

BY MRS. E. J. EAMES.

All stainless in the holy white
Of her broad mantle—lo! the maiden cometh.
Lip, cheek and brow serenely bright,
With that calm look of deep delight—
Beautiful,—on the mountain top she roameth.

The soft gray of the brooding dove
With melting radiance in her eye she weareth;
Her heart is full of trust and love;
For an angel mission from above,
In tranquil beauty, o'er the earth she beareth.

The music of Humanity
Flows from her tuneful lips in sweeteet numbers:
Of all life's pleasant ministries—
Of universal harmonies—
She sings: no care her mind encumbers.

Glad tidings doth she ever sound;
Good will to man throughout the world is sending;
Blessings and gifts she scatters round;
*Peace* to her name, with whom is found
The olive branch, in holy beauty bending.

## CHRISTIAN SEPARATION.

*By Mrs. Macgowan, a Missionary in China.*

If in this world of grief and pain,
We from our friends must sever;
'Tis sweet to look beyond this scene,
Where we'll unite forever!

Though time and absence may estrange
The hearts now joined together,
Yet sever'd friends shall meet again,
To part no more forever!

Where separation ne'er shall come—
Where sorrow enters never;
And sin no longer can defile,
Those whom we love, forever!

Sweet thought! this earth is not our rest,
When troubles crowd together;
But one with Jesus we shall dwell,
And reign with Him forever!

*Ningpo, China, Dec.*

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

Bro. Stevens, Baptist Missionary in Burmah, has had a severe attack of the fever, but has recovered. Also, Mr. Howard, Mrs. Stilson, and Mr. & Mrs. Haswell are out of health. Mr. & Mrs. Wade left for America, Dec. 20. Who will go to fill the places of the dead and dying? Mrs. Clopton, widow of the late Rev. S. C. Clopton, missionary in China, under the auspices of the Southern Baptist Board, arrived in this city, April 28, in good health. Jan. 12, Dr. Judson and lady were still at Maulmain, and enjoying good health, together with their infant daughter.

## REVIVALS.

Red Creek, Wayne Co., N. Y., 30 to 40 hopeful conversions. Somerville, N. J., 19 baptized. Indianapolis, Ia., 15 converts. Zanesville, O., 141 baptized since Feb. Factoryville, Chem. Co., N. Y., 80 conversions. Spencer, Tomp. Co. N. Y., 44 baptized. Durham, Greene Co., N. Y., about 80 hopefully converted since Jan. Utica, N. Y., Bleecker-st. Bap. Ch., 58 baptized. Bridgeton, N. J., 15 baptized April 23. Shushan, N. Y., 18 baptized. Weathersfield, Ill., 15 baptized. Batavia, N. Y., 40 baptized during past winter. New Radnor, Pa., 24 baptized. Howardsville, Ind., 23 baptized. Hightstown, N. J., 63 baptized since Nov. Sidney, Me., 10 baptized. Round Oak, Va., 56 baptized.

## ITEMS.

### ANNIVERSARIES.

American Baptist Publication Society.—The Ninth Anniversary of this society was held in Philadelphia, on Wednesday, April 26, in the Tenth Baptist Church (Rev. J. H. Kennard's).

At three o'clock P. M., the President, Rev. Joseph H. Kennard, took the chair, and opened the meeting with the hymn commencing, "Come, let us join our cheerful songs," and by reading the seventy-second Psalm. Prayer was offered by Rev. James E. Welch, of Burlington, N. J.

The Report of the Board of Managers was read by Rev. Thomas S. Malcom, Corresponding Secretary. Among the new volumes issued the past year, were "Baptisms of the New Testament," "Memoir of Micajah E. Way," "Morning Thoughts for Every Day of the Year," "Remington's Reasons for Becoming a Baptist," "The Psalmist, with a Supplement," &c. New editions were issued of "Fuller's Works," "Carson's Mode and Subjects of Baptism," "Howell on Communion," "Bunyan's Pilgrim's Progress," "Baptist Manual," &c. About 60,000 volumes were circulated, and 50,000 tracts printed; also, 8,000 copies of the Baptist Almanac. Fourteen hundred stereotype plates were added. The Society has eighteen colporteurs, laboring in ten states; three are Germans. Twelve ministers and ten Sunday schools have been aided with libraries. One hundred dollars were remitted to Rev. J. G. Oncken, for Hungary; and grants of books and tracts were made for Oregon, West Indies, Mexico, Africa, France, Assam and China. Twenty-nine new life members have been added. The Building Fund amounts to $1,659, the interest of which defrays the rent in part. The stock of books, tracts, and printed sheets, deducting one-third, the retail price, is worth $7,394.60. The stereotype plates, &c., are worth $8,675.64. Total, $16,070.24. The library is steadily increasing. The subscriptions to the Ten Thousand Dollar Fund have reached $8,439.52.

The following officers were elected by ballot for the ensuing year:

*President*—Rev. Joseph H. Kennard. *Vice Presidents*—Isaac Davis, David Barton, Thomas Wattson, James Wilson, W. H. Turpin, John M. Peck. *Corresponding Secretary*—Rev. Thomas S. Malcom. *Depository Agent and Assistant Treasurer*—Rev. B. R. Loxley. *Recording Secretary*—C. A. Wilson. *Treasurer*, —W. W. Keen. *Managers*—Rev. G. B. Ide, J. L. Burrows, A. D. Gillette, Geo. Kempton, William L. Dennis, George Higgins, John C. Harrison, G. I. Miles, James E. Welch, F. Ketcham, Dr. David Jayne, Messrs. Franklin Lee, William Bucknell, Jr., Isaac Reed, John C. Davis, Isaac Ford, Thomas Rawlings, G. W. Anderson, Davis E. Brower, Park H. Cassady, and Joseph Walton.

An adjourned meeting was held, in the evening, at the Tenth Church. The services were opened by reading of Scriptures, by the President, the Rev. Jos. H. Kennard. Prayer, by Rev. G. B. Ide.

The Corresponding Secretary read a brief abstract of the annual report. After the reading of this interesting document, the Rev. F. Wilson, of Baltimore, presented the following resolution, seconded by Thomas Wattson, Esq.

*Resolved*, That the publications of this society furnish a powerful auxiliary to the minister of the Cross, in promoting not only the conversion of sinners, but the progress of Divine truth, and of a manly, intelligent, and scriptural piety in our own churches; and therefore claim the most energetic personal effort of every Baptist, for their more extensive circulation.

The speaker sustained this resolution by an address abounding in earnest argument, and happy illustration. Several facts were narrated, showing the influence of the society's publications, both in converting souls, and in diffusing correct scriptural views of Baptism.

The Rev. J. B. Olcott, of Parma, N. Y., submitted the following resolution, seconded by Rev. M. Challis:

*Resolved*, That, in view of the present state of the world, and our inability to provide for its spiritual wants by the ordinary labors of the ministry, for the want of men, we see the sternest necessity for immediate measures for the extensive employment of the press and the colporteur system, for imparting the knowledge of salvation to our fellow-men.

The urgent necessity of the press and the colporteur system were clearly shown, in view of the fact that the Gospel laborers in the ministry are so few, in proportion to the population of our own country, and of the world. The resolution was unanimously passed.

Mr. Thomas Wattson presented the following resolution, seconded by Rev. J. L. Burrows.

*Whereas*, efforts have been made to raise a special fund of $10,000, the principal to be used for the general purposes of the society, and the interest to be appropriated, every year, exclusively to the gratuitous distribution of its books and tracts among the destitute; and, whereas, the sum of eight thousand, four hundred and thirty-nine dollars has been already secured in cash and pledges; therefore,

*Resolved*, That vigorous efforts should be made to obtain the balance, that the full amount may be raised by the first of July.

The time, he said, was drawing near, when the amount to be raised was to be completed, or the whole would be unavailable. The subscriptions are all given provisionally. Sixteen hundred dollars only are needed now. It must be raised.

The Rev. J. E. Welch, of New Jersey, next presented a resolution, seconded by Rev. A. D. Gillette:

*Whereas*, many of our ministering brethren, especially in the west and southwest, are destitute, *from necessity*, of the means of information necessary to qualify them for more extensive usefulness; therefore,

*Resolved*, That it is the duty and the privilege of the American Baptist Publication Society, and its friends, to assist them in procuring such books as will enable them to present the truths of the Gospel more fully and successfully to the people.

In enforcing this resolution, he said that there were many ministers in the Western States, who had no library but their Bible and hymn-book. After the passage of the resolution, a collection was taken up, and subscriptions were received for the ten thousand dollar plan.

The Rev. T. S. Malcom, Corresponding Secretary, in a brief and stirring address, referred to the wants of the Baptists in France. Sixty dollars were desired by them to publish a work now ready for the press—The History of Baptism. He referred to the connection between the suppression of Baptist meetings and the revolution that had just taken place. The law under which the Court of Cassation pronounced these assemblies illegal, Guizot applied to the Reform Banquets. It produced the explosion, and religious liberty, we hope, will now be enjoyed by the thirty millions of France. The Grand Ligne Mission, in Canada, also wished nearly a similar amount for stereotyping Pengilly. At the close of this address, the sum required for the History of Baptism was subscribed; and a part of that desired by the Grand Ligne Mission.

The meeting was one of much interest, and evidently gave a new impulse to

the society in its important work. After singing the hymn, "The morning light is breaking," the exercises were closed with prayer, by Rev. W. L. Dennis, and benediction, by the President.

The American Baptist Home Mission Society—Held its annual meeting for business May 11th, in the Lecture Room of the First Baptist Church in this city. An abstract of the Treasurer's Report was read by Hon. D. A. Bokee, and the Secretary, Rev. B. M. Hill, read an abstract of his Report. The number of agents and missionaries employed during the year was 156—being 15 more than last year. The whole number of states and territories occupied, including Canada, was 20. The missionaries have occupied *statedly* 558 stations and out-stations, and the aggregate amount of time bestowed by them is equal to that of one man for one hundred and four years and a half. They report the baptism of 694 persons (more than four for each agent and missionary) the organization of 35 churches and the ordination of 30 ministers. Twelve houses of worship have been completed, and 38 commenced by the churches under their care; and 4 churches, heretofore aided, require that aid no longer. Those churches have also contributed to the usual objects of christian benevolence $2262 72, being $745 more than last year; besides nearly $14,000 for the support of the gospel among themselves, and many thousands for the building of houses of worship for their own accommodation. The receipts, labors and results of the year, compared with those of the previous one, show the following differences—$2,340 received; 15 missionaries; 53 stations supplied; 21 years of labor; 204 baptisms; 6 churches organized, and 5 ministers ordained, more than in 1846-7. Since the formation of the Society, 1294 ministers of the gospel have been aided; who have jointly performed 1057 1-2 years of labor, baptized 16,600 persons, organized 628 churches, and ordained 285 ministers.

Officers: *President*—Hon. Isaac Davis, LLD., Mass.; *Vice Presidents*—William Colgate, Esq., N.Y., Hon. James M. Linnard Pa.; *Treasurer*—Charles J. Martin, Esq., N. Y.; *Auditor*—Hon. D. A. Bokee, N.Y.; *Corresponding Secretary*—Rev. B. M. Hill; *Recording Secretary*—Rev. A. Wheelock.

There was considerable discussion on the question, whether the constitution should be so altered "as to instruct the missionaries of the Society not to administer baptism to adhering slaveholders, or the ordinances to a slaveholding church." But the subject was indefinitely postponed. We noticed that, during the exercises, most of the time was consumed by the younger members, while the older brethren sat still. The opposite course would, perhaps, to some extent, be wiser. In the evening, after prayer, by Rev. Mr. Harrison of Pa., and the reading of the Report by the Secretary, the Society was addressed by Rev. Mr. Caldicot of Mass., and Rev. J. N. Murdock of New-York, in an interesting manner.

The American and Foreign Bible Society held its annual-meeting for business May 12th, at 9 A. M., in Dr. Cone's church. It was stated by the President that the Society had succeeded, at last, in obtaining incorporation, May 3d, under the provisions of the general law for the incorporation of religious, literary, and benevolent societies. It became necessary to alter their Constitution so as to conform to the law, which makes the managers jointly and individually responsible for the debts of the Society, and prohibits them from doing any business unless a majority of the Board be present. It was necessary, therefore, to reduce the number of managers.

*President*—Rev. Spencer H. Cone, D. D., of New-York city; *Vice Presidents*,

Rev. E. Tucker and Rev. C. G. Sommers of New-York, and sixteen others; *Corresponding Secretary*—Wm. H. Wyckoff, Esq.; *Recording Secretary*—E. S. Whitney, Esq.; *Treasurer*—Wm. Colgate, Esq.; and a Board of twenty-five Managers.

The public exercises commenced at 10 o'clock. After prayer by Rev. Mr. Bates of Ireland, Dr. Cone made an interesting address, after which, William H. Wyckoff, Esq. the Secretary, read an abstract of the Report of the Board of Managers. Dr. Dowling of this city, then addressed the Society with much ability. Addresses were also made by Hon. D. A. Bokee, Prof. Raymond of Madison University, and Rev. Mr. Thompson of Rochester, N. Y. In the evening, Rev. R. Turnbull of Hartford, Ct., delivered the annual sermon, which was a highly finished production.

The following is a summary of the operations of the American and Foreign Bible Society, from May, 1, 1847, to April 6, 1848.

Receipts, $31, 521.14: disbursements, $34,421.92. Treasury overdrawn, $887.12.

*Foreign Appropriations.*—To the American Baptist Missionary Union, for Peguan Scriptures, $2,000; for Assamese do., $1,000; for Karen do., $1,000; for Chinese do., $1,000; for German do., $500; for German Bibles, for the use of their missionaries in Germany, $1,500; for English Scriptures, for the use of missionaries among the Shawanoes, $52.80; for English Scriptures, for the use of missionaries among the Cherokees, $21.80; for English Scriptures, for the use of missionaries in Burmah, $50. To Rev. J. Oncken, for colporteurs' salaries, stereotype plates, and German Scriptures, $2,000. To the English Baptist Missionary Society, for Bengali and other Scriptures in the languages of India, $2,500; to do. in English Scriptures, for the use of their missionaries in Calcutta, $100. To the General Baptist Missionary Society, for Oriya and Chinese Scriptures, $1,000. To the American Colonization Society, in English Scriptures, for Sunday schools at Bexley and Bassa Cove, Liberia, $27.

Several appropriations of Chinese and English Scriptures have been made to the Southern Baptist Triennial Convention, for the use of its missionaries in China; and some payments have been made for the support of colporteurs, but the whole amount has not yet been received, and an estimate of the amount is not attempted.

*Domestic Operations.*—The publications of the year amount to 17,018 Bibles, and 33,877 Testaments. Total, 50,895. The whole number hitherto published by the Society at the Depository, is 262,734.

*Issues.*—The issues of the year have been, 14,157 Bibles, and 29,662 Testaments. Total, 43,819.

*Foreign and Domestic Operations.*—The whole number of volumes of Sacred Scriptures published at the expense of the Society in foreign lands, previously to May 1, 1846, is 300,000. The number published at the Depository, is 262,734. Total of Scriptures published at the expense of the American and Foreign Bible Society, 562,734.

The Society is stereotyping in Germany, a portable German Testament, and is adding to its stock of stereotype plates at the Depository, a set for a nonpareil 12mo. Bible, and another for a duodecimo reference Bible. It has Bibles and Testaments on hand, of every variety needed by auxiliaries.

The French Testament is nearly printed; the Italian is undergoing preparation for the press.

*Comparison with Former Years.*—The receipts and operations of the Society are

evidently on the increase. The fiscal year just closed was shorter than any of its predecessors, consisting of only eleven months and six days. In this time a larger amount of money has been received than in any period of the same length since the society was organized. It exceeds the amount received during the same period last year, by more than $3,300; while the expense of agencies has been less by nearly $1,200.

The Society maintains six colporteurs in Germany, exclusively engaged in Scripture distribution.

We were obliged to close our No. before hearing the result of the meeting of the American Baptist Missionary Union, at Troy, and we shall present a view of the proceedings in our next.

We regret to announce the death of Rev. Daniel Newell, editor of the "Family Circle and Parlor Annual." He has been a useful man, and we trust was prepared for a better world.

The Christian Watchman has been united with the Christian Reflector. Rev. Wm. Hague and Rev. Mr. Olmstead are to be the editors. We should think that the result would be the establishment of one of the best papers in the country.—We welcome Mr. Hague into the editorial fraternity. He is already known as one of our ablest writers and ripest scholars. The paper we notice is enlarged, and is full of rich articles.

The revolutions in Europe continue to shake thrones and empires, and the progress of freedom is decidedly onward. The French republic has nobly maintained her existence against considerable opposition from the Communists and others, and we trust that she will be able to stand amid the consternation around her.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Wm. Harris, East Schodack, Rens. Co. N. Y., March 11.
Jos. Islands, North Fork Town, Creek Nation, March 9.
Rev. Mr. Woodruff, Texas.
Joshua Millet, Wayne, Me., March 10, aged 45.
Nath. Ames, Jamaica, Vt., March 29.
J. C. Gordon, Culpepper Co. Va. Ap. 20.

*Ordinations.*

J. J. Corey, Mansfield, N. J., Feb 18.
S.A.Davidson, Nashville, Ten. Mar. 19.
J. W. Olney, Aurora, N. Y., March 26.
Lyman Chase, Freeport, Me., March 29.
Geo. Plumer, Beaver, Pa., April 15.
J. H. Smith, Poughkeepsie, April 26.

*Churches Constituted.*

South Camden, Mich., Feb. 27.
Scullsburg, Lafayette Co. Wis. Mar. 18.
Roxbury, Mass. (3d Bap. Ch.)
Henderson Co., Ky., March 25.
Lee, Me., March.
Pittsburg, Pa., March 26.
Utica, N. Y. (2d Welch Ch.), April 4.
Emerald Grove, Rock. Co. Wis. Ap. 5.
Winchendon, Mass., April 27.
Nantucket, R. I. (colored.)

*Dedications.*

Beloit, Wis., Feb. 17.
Haverstraw, N. Y., March 22.
Meriden, Ct. April 21.

## MINISTERIAL CHANGES.

Rev. Charles A. Raymond has become pastor of the First Baptist Church in New Orleans, La.

Rev. A. Parker, of Willington, Ct., has become pastor of the Baptist Church at Palmer, Three Rivers, Mass.

Rev. B. C. Crandell, of Hinsdale, Mass., has become pastor of the Baptist Church in Saugerties, Ulster Co., N. Y.

Rev. E. W. Allen, of Adamsville, has become pastor of the Baptist Church in Hebron, Washington Co., N. Y. (P. O. South Granville).

Rev. A. Wheelock, formerly of this city, has become pastor of the Baptist Church in Sing Sing, N. Y.

Rev. Z. P. Wild, of Marblehead, has become pastor of the Baptist Church in Rowley, Mass.

Rev. R. W. E. Brown, of Portland, Me., has become pastor of the Baptist Church in Randolph, Mass.

Rev. N. Hooper, of North Deerfield, N. H., has become pastor of the Baptist Church, in Somersworth, N. H.

Rev. I. M. Allen has resigned his office as Agent of the American and Foreign Bible Society, but will continue to reside in this city, and publish the "Mothers' Monthly Journal," a valuable and ably conducted work.

Rev. R. Furman, late Secretary of the Southern Baptist Publication Society, has become pastor of the Baptist Church at Society Hill, S. C.

## LITERARY NOTICES.

*The Life of Jesus Christ, in its Historical Connexion and Historical Development.* By Augustus Neander. Translated from the Fourth German Edition, by C. McClintock and E. Blumenthal. New-York: Harper & Brothers. pp. 450--8vo.

We are glad to see another work of Neander's translated into our own tongue. That distinguished divine is highly evangelical in his writings, very critical, and may well be considered as the greatest ecclesiastical historian now living. In the work before us, he has given a comprehensive view of the life of our Savior, and discussed, with great learning, the various points in dispute. He goes straight forward, and endeavors to present *truth*, though it may strike at the foundation of creeds, some of whose tenets he might be desirous of advocating. He does not, like some pretended scholars in this country, distort the plain declarations of inspiration, turning them aside from their legitimate meaning, for the purpose of defending a traditionary dogma, though it may be a favorite one. For instance, in regard to baptism, he is too great a scholar and has too ardent a love for truth, to maintain that any other mode than immersion existed in the apostolic age, or that baptism was administered to any but believers. In this valuable work, he declares that the "followers" (of John the Baptist) "were entirely immersed in the water"—(B. iii. ch. 2. §39.) And again, that "repentance and the sense of sin were essential preliminaries to baptism." (B. iii. ch. 2. §42.5.) We commend the volume to religious people generally, and to the pastors of our churches in particular. It is handsomely bound.

*Hobart's Analysis of Butler's Analogy of Religion.* With notes, adapted to the use of schools. By C. E. West. New-York: Harpers.

Every one who has perused the "Analogy" of the immortal Butler, we think, will hail this analysis as a most excellent production for schools. It presents the great principles of Butler in a simple manner, adapted to the capacities of youth. Mr. West is well qualified to prepare such a work, and we trust it will be extensively used.

*Daily Communion with God.* By Matthew Henry, with the Life of Henry by Rev. James Hamilton. New-York: Robert Carter. pp. 320—12mo.

The author of this work is well known to christians of all denominations, as the celebrated Commentator. This fact is enough to give the volume before us a favorable reception. There is, however, great intrinsic merit in it. It is full of practical and pious instructions in reference to a variety of interesting subjects, and would be very useful for families and all persons, who wish to be instructed and advanced in piety.

*An Earnest Ministry.* By J. H. James. New-York: M.W. Dodd. pp. 288--12mo.

We commended this work in a previous No., having only seen some of the proof-sheets. We have now before us a handsome volume, and must say that its contents are extremely rich. What is more important, at the present day, than a consideration of the subject mentioned in the title of this book? Who does not pant to see more of the apostolical pathos and burning zeal of primitive disciples, manifested in the pastors of our churches? Especially in our cities, is it not too true in some cases, that ministers with large salaries and in easy circumstances, lose much of that holy *unction*—that humble, earnest longing for the salvation of souls for which our pilgrim ancestors were distinguished? We trust that this volume will be extensively read, and we know that it will exert a good influence.

*A Journey over the Region of Fulfilled Prophecy.* By Rev. J. A. Wylie. New-York: R. Carter.

This little work has a very enchanting title to the biblical scholar, and it is very interesting as far as it goes. We should be glad to see an elaborate and critical work upon this subject. We are much pleased, however, with the volume before us. It is designed for youth, and contains many historical facts of great value in respect to Babylonia, Assyria, Egypt, and other nations of antiquity.

*A Token for Children.* By Janeway.

This, like the preceding volume, is one of the series of Carter's Cabinet Library, containing an account of the lives of several pious youth. It is a beautiful gift book for children.

*Love to God.* By Rev. R. Taylor. New-York: M. W. Dodd.

This is a small but beautiful volume, suitable for a pocket companion. It is extremely practical, and full of pious effusions.

All of the books mentioned above are handsomely got up, and deserve an extensive sale.

## SERIALS.

*The Thousand and One Nights; or Arabian Knights Entertainments.* Illustrated with 600 beautiful designs on wood. New-York: Harper & Brothers.—This is an old, but celebrated work, translated anew by E. W. Lane, Esq. It is of the fictitious kind; but different from those of the present day. It presents a very true portraiture of the mythological vagaries of oriental minds in ancient times. The work describes those scenes which were supposed to be realities by the superstitious Arabs. In this translation, many objectionable and indelicate allusions are omitted. The style in which the book is got up, is elegant—paper, printing, and illustrations, superb. It is to be completed in twelve parts, 25 cents each.—Three Nos. have been issued.

*The Boy's Spring Book.* By the same publishers. This is beautiful—has 35 illustrations, and is full of pleasing and useful lessons of morality. Price 37 cts.

*Ewbank's Hydraulics,* No. 6. This continues to increase in interest. Call at the Tribune Buildings and see it.

*The Columbian Magazine* continues to attract great attention. The May No. appears to be still richer than its predecessors, under the direction of the new and talented editor, Stephen M. Chester. John S. Taylor publisher, 151 Nassau-st.

*Littell's Living Age,* No. 201. Berford & Co., 2 Astor Place. This is a truly unique work, containing a little of almost every thing which is instructive and useful.

*Devotional Bible,* Nos. 36, 37, 38 and 39, rich and valuable.

*Cyclopedia of Moral and Religious Anecdotes.* By Rev. H. Arvine. Nos. 2 & 3. These Nos. are very rich, and will be read with great interest. The incidents are valuable for illustration in sermons.

*The American Baptist Publication Society* have just published an edition of "Remington's Reason's for becoming a Baptist." The Society have in press a new work entitled "Closing Scenes, or Death-beds of Young Persons."

UNIVERSITY OF ILLINOIS



## LAMARTINE—HIS MOTHER—AND THE BIBLE.

*To the Editor of the Baptist Memorial.*

Dear Brother—I have been looking over the works of Lamartine, now playing a conspicuous part in the affairs of France, for the purpose, if possible, of ascertaining his religious views. He is evidently under the influence of the great principles of the Gospel, though somewhat rationalistic in his tendencies. Educated under the influence partly of popery, and partly of Voltaireism, it is not surprising if an element of doubt should mingle with his creed. It is pleasant, however, to know that he reveres the Bible, and feels the necessity of religion, as an element not only of individual but of social elevation. In his "Pilgrimage to the Holy Land," he tells us that it was the instructions of his mother that first awakened within him the desire of seeing the scenes consecrated in sacred history. "When my grandmother," says he, "was on her death-bed, my mother received from her a Bible of Royamont, in which she taught me to read, whilst I was yet in my infancy. This Bible was illustrated with engravings on every page, delineations of Sarah, Joseph and Samuel, and, above all, of those simple patriachal scenes of the East, intermingled with all the actions of that simple and miraculous life of the father of the human race. When I had recited my lesson to the satisfaction of my mother, and had read, nearly without a single blunder, the column of the Holy Scriptures, she would then show me the engraving, and, holding the book open upon her knees, allow me to examine and contemplate it, giving me, at the same time, a full explanation of its import, as a reward for my industry. She was by nature gifted with a mind as pious as it was affectionate, and with an imagination the most delicate and unsophisticated. Her sweet and noble figure reflected in its radiant physiognomy every thing which occupied her heart, every thing which was depicted in her thoughts; and the silvery, affectionate, solemn, and deeply expressive tone of her voice imparted to all that she said an accent of strength, love and delight. which even at this moment vibrates

in my ear, alas! now six years since that sound ceased to be heard. The sight of those engravings, explanations and poetical commentaries of my mother, instilled into me from my infancy a taste and inclination for Biblical knowledge. From the love of the things themselves, to the scenes where they had taken place, there was but one step. From the age of eight years I was therefore inflamed with a desire of visiting those mountains on which God descended; those deserts where the angel came to show to Hagar the secret spring, from which her poor child, exiled and dying with thirst, might be refreshed; those rivers that flowed from the terrestrial paradise; that sky from which the angels were seen to descend, and to which they were seen afterward to ascend, on the ladder of Jacob."

At the reputed tomb of our Savior, Lamartine speaks of himself as having been greatly moved. He speaks of Jesus as the "Divine Heir of Heaven and Earth," and of his religion as the "worship of love and suffering," and adds: "We fell on our knees on those stones, under that roof, which were the witnesses of the most incomprehensible mystery of the divine charity for man, and we prayed. The inspiration of prayer is also a mystery between God and man; like modesty, it throws a veil over the mind, and conceals from man that which belongs solely to Heaven."

He uses many affecting expressions while wandering over the scenes of our Savior's sufferings,—the brook Kedron, Gethsemane, Olivet and Calvary; and thanks God, in view of our Savior's agonies, that he himself possesses a hope, inspired by the Son of God.

In a curious conversation which Lamartine held with Lady Hester Stanhope, he remarked, "There are two lights for man,—one which illumines the mind, which is, however, subject to discussion and doubt, and which frequently leads only to error and mistake; the other, which illumines the heart, and which never deceives; for it is at the same time evidence and conviction; and for us, poor miserable mortals, truth is but a conviction; God alone possesses truth in another manner; and as truth, we possess it only as faith. I believe in Christ, because he has introduced on earth the most holy, the most fruitful and the most divine doctrine that ever shed its beams on human intelligence; a doctrine so heavenly cannot be the fruit of deception or of falsehood. Christ has spoken as reason speaks. The doctrine is known by its morality, in the

same manner that a tree is known by its fruits; the fruits of Christianity (and I speak more of the fruits which are to come than of the fruits which have been already gathered and already corrupted,) are infinitely perfect and divine, the author of which is the Divine Word, as he so styled himself. Hence it is that I am a Christian."

Quotations similar to these might be multiplied, from the writings of Lamartine, but I have no further space for them.

Yours, truly, R. T.

*Hartford, May 2nd,* 1848.

## THE CRY OF INJURED TEXTS.—No. I.

As I know you are always ready to take the part of those who are misused, and as I understand that you have determined to admit into your valuable Magazine some complaints under this head, I put in my claim to be heard first of all; for, I think, no text in the Bible has more cause of complaint than myself.

Speaking of wisdom, that is, of true and practical religion,* I have said, "*Her ways are ways of pleasantness, and all her paths are peace;*" and the idea I meant to convey was, that all the duties of religion, not excepting the most difficult and self-denying, were sources both of pleasure and of peace: and this is a truth that I am ready to prove to all the world. No one, I imagine, will call in question the declaration of our Lord, that religion is contained in those two great and comprehensive commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength:" and, "Thou shalt love thy neighbor as thyself." Let any one examine these two commandments, and see what effect an obedience to them will produce upon the mind. Will not a view of the divine perfections, as exhibited in the works of creation, and especially as harmonizing in the great mystery of redemption, fill the soul with joy and wonder? If to this be added a lively hope that God is reconciled to us

* This is the scriptural account of *wisdom:* "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding."—Job xxviii. 28.

in the Son of his love, and a delightful prospect of dwelling with him forever, will not that afford a pleasure superior to all which can arise from the gratifications of sense? Will not the love of one's neighbor, too, excite the most pleasing sensations in the soul? Can you rejoice in his prosperity, or sympathize with him in his adversity, and not feel an exquisite gratification from such exercises of mind? Can you open your hand for his relief, or administer consolation or support, and not, like the offerer of incense, be regaled with the odor of your offerings?

But it will be said, "The cloud has a dark as well as bright side." True, it has; but it wears a gloomy aspect only to the enemies of God: on his friends it casts a cheering light by night, and a refreshing shade by day. Religion smiles on all its votaries even in their most serious and painful hours. What then, it may be asked, Shall I pretend to say that there is any pleasure in repentance, in self-denial, in bearing the cross? Yes; I will both affirm, and prove it too. I do not mean to say that pain and pleasure are the same thing, or that any one can take pleasure in what is painful *merely on its own account;* but I say, that things, which in themselves are painful, may become pleasant *when viewed in relation to their consequences*, and that they really are so in the exercises of religion.

*Repentance* is a painful sense of our guilt and misery; yet is there nothing that will afford more real pleasure to the soul.—Suppose a person had eaten something poisonous, and was informed by his medical attendant that the poison, if not immediately expelled from his stomach, would destroy him in a few hours; would he not gladly use the means necessary for its removal? would not every fresh exertion, though painful in itself, afford him pleasure, when he beheld the success of his efforts? And would he not thankfully repeat his endeavors till he had completely accomplished his desire? This then is a just view of repentance; it is an effort of the soul to get rid of sin, which, if not expelled, will ruin him forever. And I will appeal to every one who ever experienced the smallest emotions of true penitence, whether it did not afford him both pleasure and peace, in proportion as it prevailed for the expulsion of sin?

*Self-denial* is the mortifying of our own natural inclinations; yet that also becomes a source of pleasure to the true christian.—

Suppose a person tempted to indulge a forbidden appetite, or to gratify a vindictive spirit, would not the pleasure which he would feel in mortifying his corrupt affections, far exceed any that could arise from the gratification of them? When Joseph fled from Potiphar's wife, had he not an infinitely more exquisite and refined pleasure in resisting her solicitations, than he could have had in complying with them? When David hasted to avenge himself on Nabal for his insolence and ingratitude, and was pacified by the seasonable interposition of Abigail, did he regret the loss of any satisfaction which he might have found in executing his cruel purpose? and did he not experience more delight in pardoning them than he could have done in inflicting punishment? Thus it is with all who submit to the restraints of duty; however strong their inclinations to sin may be, their happiness in fulfilling God's will, far overbalances any pain they may experience in conquering their own.

The *bearing of the cross* is no less necessary to constitute us real christians; yet not even this can be said to be unproductive of pleasure. To be hated, reviled, persecuted; to be imprisoned, and put to a cruel death, are certainly not agreeable to flesh and blood; but yet we find many of the saints exulting and triumphing in such trials. We read of some who "took joyfully the spoiling of their goods;" of others who, with their feet fastened in the stocks, and their backs torn with scourges, sang "praises to God at midnight;" and of others who "rejoiced that they were counted worthy to suffer" such things. Paul, in expectation of martyrdom, considered it as a subject of the warmest congratulation; and our Lord has told his followers to "rejoice and be exceeding glad," whenever such trials come upon them. Is not this proof sufficient that we may "take *pleasure* in infirmities," and "glory in tribulations also," and find matter of triumph even in the bitterest sufferings for Christ's sake?

Let none then, after these things, calumniate religion as though it could not make men happy, or as though any *one* of its ways were not ways of pleasantness and peace.

But I do not merely complain that I am thus overlooked, and that my testimony respecting religion's ways is so generally opposed. I suffer another injury, which is yet more painful; I am not only

not permitted to rectify men's judgments with respect to truth, but I am adduced to sanction and support the most horrible falsehoods.

Mr. Memorial, you will not wonder that I feel hurt when I inform you, that the votaries of pleasure quote my words as countenancing and recommending their evil ways. When they are told, by God's ministers, that they must "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," they bring me in to justify their worldliness and dissipation. Because I say that *religion is pleasure*, they represent me as saying, that *pleasure is religion*. Now, Sir, is it not grievous to have my words thus perverted, and to be made to contradict innumerable passages of scripture which are as plain and expressive as words can make them? Fain would I ask those who pretend such a partiality for me, what they can make of those words of Paul, "She that liveth in pleasure is dead while she liveth?" or those of John, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him?" Sir, I request you to inform my enemies (for I am sure I cannot call them friends) that I never intended to oppose the whole tenor of scripture; that, on the contrary, my testimony precisely accords with that of the apostle, "To be carnally-minded is death, but to be spiritually-minded is peace."

Nor have I to complain only of those who thus traduce my character. I am not well pleased with many who could expound my words, indeed, very well, but who by their lives help greatly to undermine and weaken my authority in the world. I refer to the professors of religion, who give themselves so much latitude with respect to worldly company and worldly pleasure. Will not the world naturally conclude, that religion is so sparing in her communications of happiness, that her followers are forced to come and borrow of *them* to render the restraints which she imposes on them, more tolerable? And as you have access, I understand, to many who are really devoted to God, I beg you will speak to them in my behalf, and desire that they will be my advocates with an ungodly world. Tell them, from me, to press forward in their heavenly course, and to shew, by an ever-increasing zeal and diligence, that they experience the truth of my words, and that their Savior's "yoke is easy to them and his burden light."

PROVERBS iii. 17.

## CONVERSION OF A CRIMINAL.

A THRILLING INCIDENT.

In looking over the English state trials lately, I met with an interesting account of the behavior of a person executed for misprision of treason during the reign of James I., which I thought might be deemed worthy of a place in your useful Magazine. The circumstances that brought him to his end are as follows:

About nine years after the execution of the persons who were condemned to die for the Gowrie conspiracy, one *George Sprot*, a notary at Ayemouth, in Scotland, was seized, as being privy to that mysterious affair. He had whispered among several persons, as we are told by Dr. Robertson, that he knew some secrets relating to the conspiracy. The privy council thought the matter worthy of their attention, and ordered Sprot to be apprehended. With great signs of penitence, he confessed all the circumstances of the affair that came within his own knowledge; and after being tried, Sprot was condemned to be hanged at the Market Cross of Edinburgh, as guilty of misprision of treason; an expression which in *law language* denotes the crime of concealing a conspiracy.

We have no further information concerning this deluded man, but the account of his behavior at the place of execution, which, indeed, was remarkably penitent. Yet, pleasing as it is to see an offender go out of the world in a spirit of humiliation, and in the enjoyment of hope towards God, it is far more satisfactory to have such an account preceded by some well authenticated memorials of his conversion to God, before the solemnities of a dying hour have begun to operate on his mind. There is likewise less, in such a case, to foster the delusion of those who are apt to abuse the account of a late repentance, by encouraging the dangerous hope that such may be *their* end, though they still continue in a sinful course of life.

But though we have no account of Sprot's life, except what relates to the cause in which he suffered; it should be remembered, that even with respect to that affair, he does not seem to have acted in a single instance as an accomplice in the treason, though he was in the secret of the conspirators. It should be noticed like-

wise, that although he appears, in the report of his execution, to burst all at once upon us in the character of a humble and peaceful penitent; yet that some time for recollection intervened between his condemnation and his execution. In this interval he was attended by several ministers, who, from what is related of their behavior to the prisoner, both at his examination and on the scaffold, appear to have been men who would not be wanting in that searching kind of treatment, necessary to the production of a deep and well ascertained repentance. We may hope, therefore, that what is now to be related of Sprot's last moments, is not to be ranked among those blazing accounts of the faith and hope of dying profligates, on which considerate minds have sometimes had a doubt, whether they should regard them as exhibitions of the force of enthusiasm, or as proofs of the power of divine grace. Unlike some of the accounts here referred to, the following details are not marked by anything like exultation; their predominant character is a spirit of humiliation. The delinquent, though peaceful, does not triumph; appearing all through the record a contrite sinner, we hope there will be found in the great day reason to rejoice over him, as one instance among thousands and tens of thousands, of the tender mercies of our God. Luke i. 78.

When he was brought to the place of execution, he repeated the depositions he had made before the privy council concerning the conspiracy, and declared, that he was "most sorry and grieved that he had offended God, and the king's majesty, in concealing such a vile, detestable, and unnatural treason."

After this he made an acknowledgment which has been often heard from those who come to an untimely end. He attributed his ruin to his associating with wicked company. He acknowledged, that his "hunting with *Restalrig*, who was a man without religion and subject to many vices, as also his continually being in company with the Laird of *Bour*, who likewise was irreligious, and his being drawn by them into their matters, brought him from one sin to another, and consequently upon this grievous crime, for which most justly, worthily, and willingly, he was now to render his life." Having earnestly exhorted the vast crowds that surrounded the scaffold to beware of evil company, and especially of those who were destitute of religion, he fell upon his knees, before them all, and prayed in these words:

"O Father, how shall I call thee Father, that am so unworthy to be called thy son? I have wandered astray like a lost sheep, and thou of thy mercy hast brought me home unto thee, and hast preserved my life from many dangers until this day, that I might reveal those hidden and secret mysteries, to mine own shame and thy glory. Thou hast promised, that whensoever a sinner, from his heart, will repent, and call to thee, thou wilt hear him, and grant him mercy."

In this strain he continued praying for a considerable time, to the great admiration of all who heard him. After which, one of the ministers who attended on the occasion prayed, with whom Sprot joined, repeating his earnest cries, "that God would forgive his sins, and receive his soul to mercy." Then standing up, he made several requests: among which this particularly deserves to be noticed, as serving to shew how truly concerned he was that others should profit by his awful example. He desired all the ministers who were present, "that wherever they went, they would proclaim in the pulpit his confession of his crime, his sorrow for it, and his hope that God would pardon him." And so earnest was he that this might be done, that not satisfied with making the request, he obliged all the ministers who stood near him to bind themselves to the fulfilment of it, by solemnly giving him their hands on the agreement.

The executioner then came to him, and asked forgiveness of him. To whom he replied, "with all my heart. You do but your office, and it is the thing I desire; because suffering in my body, I shall in my soul be joined to my Savior."

The whole of this scene must, without doubt, have been deeply impressive. But there remains a concluding circumstance to relate, that must have wrought up feeling to its highest pitch. Sprot ascended the ladder with the halter about his neck, and hands untied. When he had reached the upper part of it, he desired permission to sing the sixth psalm, and requested the people to join him. This being granted, he led off the psalm himself with a very loud and strong voice, though naturally "a weak spirited man, and of feeble voice and utterance." His own voice, however, was soon lost amidst the thousands who joined with him in singing those penitential words. The psalm being ended, he commended his

soul to God, tied a cloth over his eyes, and was then cast over the ladder: "so ending," says the account, "this mortal life."

Before he was turned off, he had promised to give the spectators some sign at the last gasp, in confirmation of the truth of what he had deposed. He was enabled to perform his promise. This extraordinary circumstance is thus related in the first volume of State Trials—"When he had hung a pretty space, he lift up his hands a good height, and clapped them together aloud three several times, to the great wonder and admiration of all the beholders."

A. B.

## THE RICHEST PRINCE.

Some German Princes once at Worms,
In loud and boasting speech,
Recounted at the Emperor's feast
The wealth and power of each.

"My land is broad and princely great,"
The Lord of Sax'ny said:
"Its mountains yield their silver wealth,
From many a deep-wrought bed."

"Behold my land with good o'erflows,"
Quoth Gebhard of the Rhine;
The golden corn blooms in its vales,
And on its hills the vine."

The hoarded gold of Church and State,"
Bavarian Lewis cried,
Shall rank my land in power with yours,
Howe'er with wealth supplied."

The bearded Lord of Wirtemburg,
Good Eberhart, next spoke:
"My land contains no cities proud,
No mines its mountains choke."

"But this one treasure it can boast—
Where'er its Sov'reign goes,
Securely in each subject's lap
He may his head repose."

## FEMALE CORRESPONDENCE.

I AM puzzled beyond expression; and as I have no means of solving my difficulties at home, I venture to apply to you. I have long been a regular attendant at church, and thought I was well acquainted with every thing which a good christian need wish to know. I took pains also to train up my children in the same paths which I had trod before; and so successful were my endeavors, that they presently were able to state the principal evidences of christianity, almost as well as the pastor himself. But you must know, Sir, that my eldest daughter has somewhat of an inquisitive disposition; and one Sunday night, when I was repeating the substance of the afternoon sermon, which was intended to obviate the objections of infidels against the christian miracles, she quite astonished me by the following inquiry—"Pray, mamma, what is the *nature* and *object* of christianity? It is surrounded with a wonderful variety of evidence, the force of which I feel and acknowledge: surely the nature of the gospel itself, which is recommended by such a display of dignity and power, must be very surprising."—Now here began my first difficulty on the subject. I could have written a volume upon the evidences, but had never employed a single thought upon a question like this: so I resolved to go to the pastor. He was very civil to *me*, but blamed Harriet exceedingly for troubling her head with things which she could not understand; and desired me to tell her that the christian religion alone had discovered to us a future state, and established the existence of one God. Now all this he had told us often before; for, in fact, these discoveries themselves, when duly considered, form no trifling argument in favor of that revelation, which first clearly and unequivocally proclaimed them to the world. But this answer satisfied neither my daughter nor myself. I do not know whether the pastor meant any allusion to Harriet in the sermon, which he delivered on the following Sunday; but, if he did, he certainly failed of his object. His text was, "Secret things belong unto the Lord our God," and he warned us against indulging a profane curiosity in divine things. I thought his text was a little against us; but on referring to the passage, when we got home, our desire of information was rather excited than allayed: for it appeared that some things are

revealed which belong to us and to our children; and we both agreed that it was of importance to learn them. To settle all my doubts at once, I ventured to make an application to a scholar, who happened at that time to be a resident in the neighborhood. For the better discussion of the subject, he came to drink tea with us, and, as his memory is good, he gave us the substance of several sermons which he had lately heard. I was much obliged by his civility; but really, Sir, I was never the wiser. One gentleman proved, it seems, that the ancient heathens had no hospitals or infirmaries, and that many of their barbarous customs exist no longer: these are collateral benefits beyond a doubt; but they can hardly constitute the essence of christianity. Another preacher had overthrown the oracle at Delphi, and demonstrated that his objections had no force when applied to the prophecies of scripture. This, as you will plainly perceive, was little to our purpose. Nor did we make much progress in the cause by elaborate dissertations against the impostor of Mecca; for my family, I sincerely believe, are just as likely to embrace the religion of the Hindoos as the doctrines of Mahomet.

Such, Sir, was the substance of our conversation for at least two hours. The patience of my daughter was at length exhausted, and she earnestly inquired whether it was not sometimes the custom to illustrate the doctrines of the gospel, and requested all the information on that head which he had time to communicate. He readily undertook the task, and gave us many satisfactory proofs of the existence of the Supreme Being, the reality of dæmoniacal agency as stated in the gospels, and the personality of the great enemy of man. I will not exhaust *your* patience, Mr. Editor, by entering into a longer detail; the conclusion of the business was, that my young guest recommended me to apply to you—"I have discovered," said he on leaving us, "what I did not before suspect, that my own creed is defective; the knowledge which I now possess is not able to make me wise unto salvation, and I am much afraid that many of the clergy, in dwelling *exclusively* on the evidences of christianity, or demonstrating acknowledged truths, forget to state the essential doctrines of the gospel. Hereafter, I will hear with greater attention, and examine with greater accuracy; and if you will permit the correspondence, I will lay before you the result of my inquiries." If you wish to see his letter, when it arrives I

will certainly send it. In the mean time, Sir, I hope you will not forget my poor Harriet, nor her affectionate mother,

MARGARET.

## MODERN CHARACTERS—No. V.

### SUSAN.

SUSAN is one of those persons in whom has been fulfilled that promise of the Scriptures, "Train up a child in the way that he should go, and when he is old he will not depart from it." Both her father and mother were religious. The plan, therefore, of education pursued by the one was in no degree counteracted by the other. She was the child of many prayers. Long before she had learned to offer her own infant supplications, many an earnest address had been presented to heaven on her behalf. She was early inured to a discipline which was strict but not severe. It was such as was found sufficient to enforce prompt and uniform obedience to parental authority; and this authority was often interposed without an explanation of all the reasons for the exertion of it. Habits were thus formed in childhood, which greatly facilitated a course of right practice in maturer years. Temperance, self-denial, regularity, punctuality, bodily as well as mental industry, were enforced upon her nearly in the same manner in which they are insisted on by some correct and considerate parents of a worldly cast. Susan, in this respect, had all the advantages of Mary, whose character, and also that of Caroline, will now come again under review.

Susan and Mary, in their youth, had many similar occupations, and some of the same masters. In the case, however, of the former, a greater share of attention was paid to useful objects. In point of natural talents, as well as rank in life, they were nearly equal, and in both were far above mediocrity. But while the imagination of the one was more highly cultivated, or, as I may quite as properly say, was more amply indulged, the reasoning powers of the other were much more improved. The mind of Susan was, on the whole, far better furnished; and this advantage

arose chiefly from the circumstance of her having dedicated to mental pursuits a large portion of those numerous hours which Mary bestowed on music, though without the plausible plea of a strong natural taste for it.

But it may be useful to specify more particularly their comparative attainments. In music, it has been already intimated, that Mary might claim a superiority. She was also better acquainted with our dramatic writers and poets. She had been led, by eager curiosity, to run over some translations from Greek and Roman authors, of which Susan had only been permitted to hear select parts read by her father, who was continually pointing out, as he proceeded, the difference between Heathen and Christian greatness and virtue. In drawing, in botany, in natural history, and natural philosophy, they were nearly equal. Both attained to great excellence in the art of reading. Susan, however, read with peculiar simplicity as well as good taste, and with remarkable distinctness. Her hand-writing, for I do not disdain to mention so minute a circumstance, was superior to that of Mary, and her proficiency in arithmetic much greater. Though less generally conversant with the works of our poets, she had committed to memory more pieces of moral and religious poetry, and could repeat almost every devout and poetical hymn in our language. She had, on the whole, applied herself to the study of prose much more than Mary, and it is worthy of remark, that she had so carefully cultivated clearness and correctness of style, as to be able, at a very early age, to write any letter of importance which her parents might confide to her. In general history, it is difficult to say which had the advantage. Susan, however, was far more intimately acquainted with the events of several most important periods. She was well versed, for example, in the history of the Reformation, and in the lives of the principal reformers. She had so much knowledge of the times of the Puritans, as to have acquired a very just idea of the merits of the two contending parties. I remember to have heard that her father, from whom she derived much of her information on this subject, once very carefully pointed out to her some facts related in "Baxter's Life and Times," and then compared them with the unfair account which Hume gives of the same transactions; and I know that he usually endeavored to correct the sentiments which he gained from Baxter, by means of Rapin, Clarendon and

Burnet. As to Caroline, she might have been guarded against many of her errors by a careful observance of those extravagances which in the end disgraced the cause of the Puritans, a description of persons whom she in some degree resembles. But she is little acquainted with this interesting part of English history; and she seems never to have reflected, that it probably pleased God to permit religion, in that instance, to be disgraced, for the very purpose of affording a lesson of caution and instruction to christians of succeeding ages. Caroline, though she has abundant time, neglects general reading, and is, indeed, indisposed to mental industry.

But the great point in which Susan excels, is her knowledge of the Scriptures, and of good books of divinity. Caroline is well read in the doctrinal passages of the Bible; and Mary says that she can comprehend only the practical parts of it. Susan, however, has been taught to love both; but as her manner of reading and interpreting her Bible will be afterwards explained, no further mention shall now be made of this important subject.

I proceed to speak more particularly of the means which were used by the parents of Susan, to render her truly religious. The effect produced by their admonition was for a time so small, as to be a source of some uneasiness to them; and it is rather to the repetition of their exhortations, than to any one particular effort, that, under the divine blessing, the impressions at last made upon her are to be traced. Their instruction was conveyed not so much by formal lessons of religion, as by the medium of pious observations seasonably introduced, and coming warm from the heart. Did a young companion die? The brevity and uncertainty of life were noticed. Was the deceased understood to have shewn signs of a devout regard to God, and of humble trust in a Savior? The circumstances which led to the comfortable supposition were feelingly developed and discussed. Was any person of a contrary character cut off? Anxiety and dread on the subject of the future destination of such a one were indicated: no mention, at least, was made of a "happy release;" no expressions were heard which could tend to efface that doctrine of the pulpit and the Bible, that the wicked shall go away into everlasting punishment, and only the righteous into life eternal. Was some acquaintance afflicted with temporal calamity, with the loss of friends, with sickness, or with unexpected poverty? However strong might be the sympathy

expressed, these events were not treated as the heaviest of all possible evils. Susan was reminded, that to be impenitent, as many are rendered by prosperity, is to be a far greater object of pity; and that "our light affliction, which is but for a moment, may work out for us a far more exceeding and eternal weight of glory." Did any one, by entering into the married state, become the subject of general congratulation, because the acquisition of fortune was great, and the worldly prospects were alluring; and were the parties thus pronounced happy clearly irreligious? Susan was taught, by repeated admonitions, to understand that "a man's life consisteth not in the abundance of the things which he possesseth;" and that no state can properly be deemed happy, without the blessing of God.

But it is not intended fully to relate in what manner her parents conveyed all their religious instruction. The chief object of these observations is briefly to show that the lessons taught at church, or inculcated on solemn occasions at home, were not contradicted, as they too often were in the case of Mary, by the familiar language of the drawing-room or the parlor; but were, on the contrary, receiving continual confirmation from the lips of two pious parents, intent on the spiritual benefit of their offspring.

It would be difficult to name the period when Susan first clearly manifested a religious spirit. She, however, after a time, gave indications of a tender and awakened conscience, which her parents considered as proceeding from the gracious influence of the Holy Spirit, and as an answer to their persevering supplications for a divine blessing on their instructions. She acquired a more and more quick perception of the nature and of the evil of sin. She was taught to discern it in herself before it broke out into open acts. She saw it in the secret motion of her heart; and her growing sense of it was accompanied (as it obviously was likely to be) with an increasing persuasion of the corruption of her own nature, and of the general predominance of moral evil in the world.

The law of God, not any of those laws of man which are often substituted in the place of it, was understood by her to be her rule; and she viewed it in the full extent of its requisitions. She saw that it enjoined obedience in every thought, word and deed—an obedience resulting from the internal principle of unceasing love

to God and her fellow-creatures; and that every transgression of that law was sin. Not an evil thought, therefore, did she perceive in herself, and she became very quick in perceiving them; not a duty did she neglect, and she took a very comprehensive view of her duties; without being conscious that she was guilty, and accounting herself justly punishable for the transgression.

If I were desired to name the great practical difference between Susan and Mary, and also indeed between Susan and Caroline, I should state it to be this. Susan makes no excuses for her sins. She pleads not the propensity of her nature, nor the force of temptation, nor the seduction of evil example, nor any metaphysical necessity under which she is placed, nor the general custom of others; no, nor the smallness of the particular fault into which she has fallen. She pleads not that the Gospel has repealed the law, and has therefore mitigated the sinfulness of each transgression. The Gospel, according to her view, has "established the law," has re-affirmed its reasonableness, its excellency, and its strictness. The Gospel has ever shewn the condemning power of the law with additional clearness, for "the law," as she has learned even from the Gospel, "is holy, and just, and good:" "by the law is the knowledge of sin," and it is the acknowledged goodness of the law which makes her feel the justness of that sentence which it pronounces against her.

Mary, on the contrary, seems to think that the original law of God has been abrogated by the Gospel; and that the Gospel is the publication of a new and milder law, which, as she comforts herself, she tolerably well obeys. She has a confused idea, that by fulfilling her evangelical duties, of which she admits that faith in Christ is one, she shall through Christ be justified. She thus leans to the doctrine of justification by works. By this train of her ideas, she is led to be continually forming to herself a low standard of right and wrong, and to be excusing herself from the performance of all difficult duties. Mary's aim is much lower than that of Susan. She is also not half so great a sinner in her own eyes, and having the consciousness of few sins, I fear she has no deep humility.

Caroline, on the other hand, perceives the doctrinal errors of Mary, and yet contrives to elude, by a number of mischievous sentiments, the force of that orthodox tenet of justification by

faith for which she contends. For though she confesses her sins in general, and will even use terms more coarse than Susan thinks it proper to employ, she is disposed to stand up for her own honor in each particular, and she a little bends her doctrine of predestination, as well as that of human impotency, to the purpose of apologizing for sin, or at least of excusing indolence.

But Susan, whether addressing God or man, leans not to the side of self-justification. She defends no iniquity; she pleads for no infirmity. Her's is that truly humbled heart which suspects evil though it should not be clearly perceived, and is therefore thankful even for the reproof that may not plainly be deserved. Her's is that self-condemning conscience, which is continually anticipating every just accusation.

It may, perhaps, be thought by some, that this temper of Susan must be very uncomfortable to herself, and must give to her whole character an air of sorrow and despondency; that she must be a woman whose countenance is sad, whose looks are downcast, and whose tone of voice is melancholy. In answer, I have to observe, that her habit of self-condemnation is corrected by another principle of her religion, which is no less powerfully operative. She both trusts, and cheerfully hopes, in the rich and unmerited mercies of a Savior. That sensibility of conscience, which the objection supposes to be an almost insupportable burden, becomes in her the very ground for believing that she really is a partaker in the benefits of her Redeemer's death, and an heir of eternal glory. "Blessed are the poor in spirit, for their's is the kingdom of heaven." There are certain seeming paradoxes in religion, which none but the religious well understand. That a deep consciousness of sin is the foundation of a true and lively hope, of a hope which is far more exalted than that which the self-righteous feel, is one of these paradoxes.

Caroline is apt to err, by separating the two feelings which have been described. She esteems a Christian to be a person who is at one time tormented by gloomy fear, and then overwhelmed by a flood of joy breaking in upon the soul. Christian conversion consists, according to her views, first, in a certain "law work," as she uncouthly expresses herself, and, in this stage of religious experience, the convicted sinner, as she expects, will be almost distracted by despair. After passing a certain time in the severe school of

the law, a religion of little else than comforts and privileges, as she supposes, is enjoyed; though, perhaps, interrupted by occasional relapses into the old state of wretchedness and dismay. There can be little doubt that many good persons have gone through these successive stages, and that those in particular who have wanted a religious education, are apt to fall into much terror and perplexity, while entering upon a religious course. I cannot, however, learn that there has been any period of Susan's life in which she has undergone this precise process. The sense of her own sinfulness, and of God's mercy through a Savoir, have grown up together. Her parents, her minister, her religious books, and, may it not be added, her Bible, have never taught the one truth without almost immediately adverting to the other; and a quick sensibility in both points is undoubtedly best learned by always uniting them together.

## PERSECUTIONS.—No. VI.

### IRENÆUS.

During the latter part of the second century, many suffered under the oppressive laws of the emperors, and cheerfully yielded up their lives in confirmation of their faith in Christ. The names of Pothinus, Bishop of Lyons, Sanctus a deacon of Vienne in Gaul, Maturus, Attalus, Alexander, a physician, and others, are mentioned as having sealed their testimony with their blood. Some writers have collected the names of forty-eight, who became martyrs in the year 177. They endured tortures worse than death; but were sustained by the grace of God, and departed in the triumphs of faith.

The next most distinguished father of the church was Irenæus. There was indeed Tatian, who was converted to christianity by reading the Old Testament, and became a pupil of Justin Martyr, but afterwards imbibed dangerous errors; Hegesippus, a converted Jew and celebrated christian historian; Melito, Bishop of Sardis in Lydia, a voluminous writer; and some others who were renowned

for learning; but Irenæus was the greater light in that moral darkness which then pervaded the world.

He was born and educated in Asia Minor, under Polycarp and Papias, and was conversant with those who had been instructed by the apostles and immediate disciples of Christ. About A. D. 150, he went with Pothinus and other missionaries to Lyons and Vienne in Gaul, and was a presbyter until the death of Pothinus, when he succeeded him as Bishop of Lyons. He continued in that office until A. D. 202, when he suffered martyrdom. We have in history no credible information in reference to the circumstances of his death. We know that he was a learned and bold defender of christianity, and doubtless brought down upon himself much persecution and distress during the latter part of his useful life.

He is represented as an ardent and sincere christian, and a discreet and amiable man. As an interpreter of the scriptures, he was like most of the early fathers, rather fanciful; but an acquaintance with the opinions of *all* who lived so near the apostolic age, is of great importance to the biblical scholar. The great work of Irenæus is his Examination and Confutation of the misnamed (γνῶσις) *knowledge*, in five books.* It has come down to us in a Latin translation, and is an able defence of the true christian faith against the various heresies of that age. There are a few fragments of his other writings preserved by Eusebius and Epiphanius.†

Irenæus has been claimed by our Pædobaptist friends as an advocate of infant baptism. Neander in his lectures, says, "There is no allusion to it (infant baptism) until Irenæus." It is generally conceded by Pædobaptists that Irenæus is the first of the Fathers who has, in his writings, made the slightest reference to the subject. The following is a translation into English of the passage in dispute. "Christ came to save all through himself; all, I say, who through him, are *regenerated* to God, infants, and little ones, and children, and youths, and the aged. Therefore he passed through every age respectively, sanctifying infants by becoming an infant to them; to little ones, as a little one, sanctifying those of this age, at the same time being made to them an example of

* This is usually called "*Libri contra Haereses*,"—*Books against Heresies.*

† See Euseb. Hist. Eccl. L. v. c. 15, 20, 24, 26.

piety and of justice, and of subjection; to youths, as a youth, becoming an example to them and sanctifying them to the Lord."*

It will be asked at once by our readers, what has this passage to do with baptism? Not a word is said about it. That is true; but Wall, Laud, Schroeckh, and others, suppose that "*regeneration*" (renascuntur), in the above passage, signifies baptism. According to that view we shall have to read the passage thus: "All I say, who through Christ are *baptized* unto God," which would be, to say the least, singular phraseology and almost without any intelligible signification, and certainly without any precedent in the scriptures or the writings of the Fathers.

It is true that in ancient times, it was thought by many that regeneration took place during the act of baptism, and hence arose the custom of sprinkling the sick and infants in cases of necessity. It was decided that sprinkling or pouring would answer instead of immersion. But this did not occur in Irenæus' time. Cyprian, Bishop of Carthage in Africa, first introduced the custom about the middle of the third century, more than a hundred years after Irenæus became a bresbyter at Lyons. Irenæus and Justin Martyr indicated by *regeneration* the whole internal and external change produced by becoming a christian. Of course baptism was included among other things; but this rite was by no means the only thing included in the term *regeneration*. Repentance and faith, preceding baptism, were always included or implied, and of course infants could not have been among the subjects. Justin Martyr says, concerning baptism, "It can cleanse only those who have repented."† Again: "He who has been *enlightened* is baptized." "Those who believe the truth preached"—"who have sought in prayer and fasting, the forgiveness of past transgressions," are led away and regenerated as we are."‡ So Irenæus says—speaking of Christ,

* The Latin translation is the following: (The Greek original is not now extant.) "Christus omnes venit per Semet ipsum salvare. Omnes, inquam, qui per eum *renascuntur* in Deum, infantes, et parvulos, et pueros, et juvenes, et seniores. Ideo per omnem venit aetatem, et infantibus infans factus, sanctificans infantes; in parvulis parvulus, sanctificans hanc ipsam habentes aetatem, simul et exemplum illis pietatis effectus et justitiae et subjectionis, in juvenibus juvenis, exemplum juvenibus fiens et sanctificans etc."—Adversus Haeres L. C. 22. Sec. 4.

† Dial. cum Tryph. 14. ‡ First Apol. 69.

"Giving to his disciples authority to regenerate unto God, he said, "Go teach all nations."* Here certainly, regeneration could not have meant baptism alone, for Irenæus believed that more was contained in that important commission of the Savior to his apostles. Many other passages as decisive from the same writer might be cited if we had room.

Whenever direct allusion was made to baptism in the term regeneration, we find the word "baptism" or "bath" connected with it, and when there is no such limitation it never means baptism in Irenæus.

Winer, in his Lectures, says: "Tertullian is the first that mentions it (infant baptism); Irenæus does not mention it as has been supposed." Baumgarten-Crusius says, concerning the celebrated passage above quoted from Irenæus, that it "is not to be applied to infant baptism, for the phrase 'renasci per eum (i. e. Christum) in Deum,' evidently means, the participation of all in his divine and holy nature,'† &c. Starck says: "Neither Justin Martyr nor Irenæus say, respecting infant baptism, what has been attributed to them."‡

Irenæus says that Christ sanctified infants, by becoming an infant himself; but this does not prove that the infant Jesus baptized infants, or that any body else baptized them. In this whole passage there is not a particle of proof in favor of infant baptism; indeed the subject is not mentioned. Few indeed *Pædobaptists* put much dependence upon Irenæus as advocating their cause. No, they must give him up. He was most surely a Baptist, for he maintained that those only who had "*repented of their sins*"—"*who had been enlightened*," were proper subjects of baptism. Irenæus lived too near the apostolic age to depart so far from apostolic precept and example as to become a Pædobaptist, and we presume that the idea of infant baptism never entered his mind.—

EDITOR.

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* III. 17. 1. † p. 1209. ‡ p. 50.

## THE ALPHABETICAL PRAYER.

To show that the weak performance of prayer is better than none at all, an old author tells the following story of an ignorant Papist dwelling in Spain. He perceived the necessity of his own private prayers, besides the Pater Noster, Ave Maria, &c. But so simple was he, that how to pray he knew not; only every morning bending his knees, and lifting up his eyes and hands to heaven, he would deliberately repeat *the alphabet*. "And now," said he, "O good God! put these letters together to make syllables to spell words, to make such sense as may be most to thy glory, and my good." And so, says the old writer, let us do; if we cannot pray as we would, or as we ought, let us fall to this poor man's alphabet rather than neglect it entirely.

## CRANMER'S UNWORTHY HAND.

In the bloody reign of Queen Mary of England, Archbishop Cranmer became obnoxious to her persecuting spirit. She was determined to bring him to the stake; but previously employed emissaries to persuade him, by means of flattery and false promises, to renounce his faith. The good man was overcome, and subscribed to the errors of the Church of Rome. His conscience smote him; he returned to his former persuasion; and, when brought to the stake, he stretched forth the hand that had made the unhappy signature, and held it in the flames till it was entirely consumed, frequently exclaiming, "That unworthy hand:" after which he patiently suffered martyrdom, and ascended to receive its reward.

## GOD'S LOVE WONDERFUL.

A missionary, addressing a pious negro woman, said, "Mary, is not the love of God wonderful?" and then enlarging on its manifestation in the atonement of Christ, he made the appeal, "Is it not wonderful?" Mary simply, but we may add, sublimely, replied, "Massa, massa, me no tink it so wonderful, 'cause it is just like Him."

## CITADEL OF KINGSTON.

(SEE ENGRAVING.)

THIS ancient fortress, generally called Fort Frontenac, stands on a commanding eminence, near Kingston, Upper Canada, and overlooks the town, the river St. Lawrence, and a large extent of country as far as the eye can reach. It is situated at the head of a fine bay, or harbor, on the northwest side of the outlet of Lake Ontario, and large ships of the line, on account of the depth of the water, can approach very near to the shore. The citadel is about three miles from the mouth of the lake, and 300 from Quebec.—The winter there is much milder than at Quebec, the soil is rich and well cultivated, and in the spring and summer, one of the most charming scenes in the world is presented to one's view.—The St. Lawrence and the mouth of the lake contain a number of fertile and beautiful islands of different magnitudes, covered with forest trees, rich shrubbery and flowers. The shores are lined with grain, fruit and blossoms, while the bosom of the river is covered with vessels of every description, from the man of war, which frowns upon the passers by, to the little skiff, which flits across the sparkling waters. From the Fort, the panorama, which is spread before the traveller, is surpassingly grand and enchanting.

The French at first erected strong fortifications there; but, on account of the water-falls and rocks, which obstructed the easy passage of the river to Montreal and Quebec, and the frequent ambuscades of the Iroquois Indians, they abandoned and destroyed the works in 1589. Afterwards they retook the place and repaired the fortifications. In 1759, the British, under Col. Bradstreet, captured the Fort, and it was confirmed to them in the peace of 1763. During the revolutionary war and since that time, several invasions of Canada have been made by our forces; but the British still maintain their ground.

The influences of christianity have changed the face of things in those regions, and even many of the wild savages of the forest have been civilized, christianized, and won to the Savior.

# MY BIRD.*

BY FANNY FORRESTER.

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, oh so lovingly!
Her tiny wings upon my breast.

From morn till evening's purple tinge,
In winsome helplessness she lies;
Two rose leaves, with a silken fringe,
Shut softly on her starry eyes.

There's not in Ind a lovelier bird;
Broad earth owns not a happier nest;
Oh God! thou hast a fountain stirred,
Whose waters never more shall rest!

This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing,
To me—to me thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue, from mine;
This life, which I have dared invoke,
Henceforth is parallel with thine.

A silent awe is in my room—
I tremble with delicious fear;
The future, with delight and gloom,
Time and Eternity are here.

Doubts—hopes, in eager tumult rise;
Hear, oh my God! one earnest prayer:
Room for my bird in Paradise,
And give her angel plumage there!

*Maulmain*, January, 1848.

* We announced in a previous Number, that Mrs. Judson, of Burmah, had been blessed with a lovely daughter. We take pleasure now to introduce these soul-stirring lines, written in reference to that fact, and which were originally published in the Columbian Magazine.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

We are sorry to announce the death of another missionary, Rev. Ivory Clarke of Edina, Africa. We feel as though we had lost a brother; as he was our classmate and room-mate in college and in the theological institution, for years. Bro. Clarke was the most persevering man with whom we have ever become acquainted. He had almost insurmountable obstacles to overcome in preparing for the ministry; but he pressed onward until they vanished before him. He has been very successful in winning souls to Christ in that benighted land, and he will doubtless meet in heaven many of Africa's sable sons. He has labored there about ten years.—His health becoming impaired, he sailed for this country with his wife and child early in the spring, and expired April 24th, in north latitude 11° 57′, and east longitude 20° 41′. He will long be remembered by a large circle of friends, in his native land as well as in Africa.

The wife of Rev. E. N. Jencks, Baptist Missionary to Siam, has been directed by her physician to leave immediately for America, on account of her health. It is feared that she will not be able to reach this country. Bro. Goddard has also been prostrated in consequence of bleeding at the lungs.

## ITEMS.

ANNIVERSARY OF THE

American Baptist Missionary Union.—The thirty-fourth annual meeting of the Board of Managers of this Society met on Tuesday, the 16th of May, at 10 o'clock, A. M., in the First Baptist Church, Troy, J. H. Duncan, Esq.. of Mass., in the Chair. Prayer was offered by Rev. A. Bennett, of New-York. The Treasurer, R. E. Eddy, Esq., read his Annual Report. The reports of the Executive Committee were read by the Corresponding Secretaries, Rev. E. Bright, Jr. in reference to the different departments of the Home work, and Rev. S. Peck, on the Foreign operations of the Board. Rev. Messrs. E. Bright, Jr. S. Peck, G. C. Baldwin and J. H. Walden were appointed a committee to make arrangements for devotional meetings to be held in the evenings of the present week. Adjourned till 2, P. M. Prayer by Rev. T. F. Caldicott, of Massachusetts.

*Tuesday, 2 o'clock, P. M.*—Prayer by Rev. E. E. Cummings, of New Hampshire. The following Committees were appointed:

1. *On Finances*—Rev. A. Wilson, and Messrs. P. P. Runyan, T. Gilbert, W. H. Munn, and V. J. Bates. 2. *Agencies*—Rev. Messrs. D. Ives, J. Smitzer, S. W. Adams, and Messrs. T. Wattson and P. W. Dean. 3. *Publications*—Rev. E. Nelson, S. S. Cutting, F. Snider, G. I. Miles, and Mr. S. Smith. 4. *Burman and Karen Missions*—Rev. Messrs. E. L. Magoon, J. G. Warren, J. H. Kennard, D. G. Corey, and S. J. Drake. 5. *Siam, China and Assam Missions*—Rev. Messrs. B. T. Welch, L. Porter, E. E. Cummings, N. Colver, and J. G. Collom. 6. *Bassa Mission, Africa*—Rev. Messrs. J. L. Hodge, J. Blain, E. Hutchinson, M. Allen, and T. C. Jameson. 7. *European Missions*—Rev. Messrs. S. H. Cone, R. Turnbull, A. H. Gillette, B. Brierly, and E. E. L. Taylor. 8. *Indian Missions*—Rev. Messrs. E. Lathrop, J. C. Harrison, A. Bailey, L. Tucker, and E. Turney,

Rev. R. Williams, D. D., chairman of a committee of nine appointed at the

meeting of the Board in Cincinnati, last year, on a proposed amendment to the 3d Article of the Constitution, read the report of that committee. It was an elaborate and able document, and presented the most conclusive arguments against *representation*. It concluded, however, by committing the whole subject to the Union, and recommended that, if annual membership should be decided upon, fifty dollars be the amount to constitute such membership. A devotional meeting was held Tuesday evening.

*Wednesday morning, May* 17.—Met at 9 o'clock, A. M. Prayer by Rev. Mr. Bates, of Ireland. The report of Dr. Williams on the alteration of the Constitution was next taken up and discussed. Rev. Mr. Rhees, of Delaware, presented the following resolution:

*Resolved*, That the Report of the Committee of nine, on the alteration of the Constitution, be published with the proceedings of the Board; and that it be recommended to the Union to alter the third article of the Constitution so as to admit annual members on the payment of not less than fifty dollars.

On motion of Dr. Wayland, the resolution was amended by striking out all after the words 'proceedings of the Board,' and adding, 'That the Report be printed in the form of a circular, and forwarded by the Home Secretary to every member of the Union, with a request that the views of each one be returned to the Secretary to be reported to the next annual meeting.' The question on the resolution as amended by Dr. Wayland, was then read, and carried unanimously.

*Voted*, That a copy of the report of the committee of nine, be forwarded by the Secretary to every member of the Union.

*Voted*, That a committee of three be appointed to draft a Circular to accompany said report; to be presented to the Board.

Dr. Wayland, of R. I., Rev. J. Stevens, of Ohio, and Rev. Mr. Worth, of N. H., were appointed. The remainder of the day was spent in hearing reports from committees. The evening was spent in devotional exercises. Bro. Vinton, a returned missionary from Burmah, and others, addressed the meeting.

The Union commenced its sessions on Thursday, the 18th May, at 10 o'clock, A. M. His Excellency, Hon. George N. Briggs, of Massachusetts, in the chair. Prayer by Rev. J. H. Vinton, returned Missionary from Burmah. Gov. Briggs, on taking the chair, made an eloquent address. Several committees were appointed, and then Mr. Eddy read an abstract of the Treasurer's Report, which was accepted. The following abstract of the Report of the Executive Committee for the past year, was then read by Rev. Solomon Peck, Foreign Secretary of the Union.

*Abstract of the thirty-fourth Annual Report of the A B. M. Union*, 1847—8.

*Receipts and Expenditures.*—The receipts of the Treasury for the year ending March 31, 1848, from *all* sources, were $98,576 36; and the expenditures $94,184 53; balance in favor of the treasury, $4,391 83; reducing the debt of the Union to $20,295 73. Of the receipts, $5,770 were grants from the American and Foreign Bible Society; $1,400 from the American Tract Society, and $4,000 from U. S. Government.

*Agencies.*—Agencies have been prosecuted in the various sections of the home field, amounting in the aggregate to the services of eight individuals throughout the year.

*Publications.*—The circulation of the Magazine the past year, has been 4,300 copies; and of the Macedonian, including the western edition, 21,000.

*Foreign Department. Appointments and Removals.*—Four missionaries and six female assistants have joined the Assam, Maulmain Karen, Siam and China missions; one missionary, of Maulmain Karen mission, has died; and one missionary and two female assistants of Delaware in the Shawanoe mission, have been discharged. One other appointed missionary and an assistant, have been released

from their engagement, and two missionaries and one female assistant are now under appointment. Five returned missionaries have re-entered into their missionary labors, and two missionaries and three assistants have temporarily retired, or are on their way to this country.

*Missions.*—The Maulmain (*Burman*) mission, with three stations, (including Rangoon,) seven missionaries, and seven female assistants, (exclusive of Mr. and Mrs. Osgood) Messrs. Judson, Howard, Stevens, Stilson, Ranney, Haswell, and their wives; Mr. Simons, and Miss Lillybridge; and sixteen native preachers and assistants, reports, three Burman churches and one English, to which eleven have been added by baptism; whole number about two hundred; three schools with one hundred and sixty pupils, including boarding and theological; and 26,182 copies, or 6,566,450 pp. of Scriptures, tracts, &c., printed. In the Maulmain (*Karen*) mission, with one station and twenty-one out-stations, are five missionaries, and six female assistants, Messrs. Vinton, Binney, Mason, Harris, Moore, and their wives, and Miss Vinton; about thirty native preachers and assistants; twenty or more churches, including those of Rangoon and Bassein, with 1,800 members, including 106 baptisms reported the past year, and two schools, one a theological school, containing 65 pupils, exclusive of schools temporarily taught. Both departments of Maulmain Mission have the general aspect of prosperity. Much labor is performed in preaching, teaching, translating, and printing. A revision of the Sgau Karen New Testament is in progress, with a parallel version into the Pgho Karen Dialect: also the Sgau Karen Old Testament. The Peguan Testament has been completed.

Mr. Mason has been transferred to this mission from Tavoy; Mr. and Mrs. Moore have been added to the Pgho Karen department; Mr. and Mrs. Vinton are temporarily absent in this country; Mr. Simons has returned to Maulmain; Mr. Bullard died in April of last year.

Tavoy mission, with two stations and thirteen or more out-stations, has four missionaries and four female assistants, Messrs. Wade, Bennett, Cross and Brayton, and their wives, and eighteen native helpers. The operations of the mission have necessarily been reduced by the removal of Mr. Mason, the illness of Mr. and Mrs. Wade, now on their way to this country, and the absence, for most of the year, of Mr. and Mrs. Brayton. Mr. Brayton has now returned, and will reside for a time at Tavoy. The usual religious exercises have been sustained, three schools, with eighty-four pupils, one for native preachers, have been taught, some of the churches and out-stations repeatedly visited, and thirty-seven added by baptism. The number of pp. printed was 482,159.

In Arracan mission, Burmese department, with one missionary, Mr. Ingalls, and ten native preachers and assistants, are two stations and two out-stations, with two churches, to which fifteen have been added by baptism; whole number fifty-five; also, in the Karen department, with one station and five out-stations in Arracan, and two missionaries and one female assistant, Mr. Abbott, and Mr. and Mrs. Beecher, with thirty-one native preachers and assistants, including those in Burmah Proper. The number of Karen churches is thirty, with 3,523 members, as last reported. The number of additions the past year is not known, but the accounts received by Mr. Abbott are 'very satisfactory.' Mr. Abbott returned to Arracan in December, where he was joined by Mr. and Mrs. Beecher from Maulmain. A boarding-school of thirty pupils has been taught at Akyab, and a day school of twelve.

The Siam mission, Siamese department, has two missionaries, and three female assistants, Messrs. Jones and Chandler, and their wives, and Miss Morse, at one station; Mr. and Miss Jones and Miss H. H. Morse having arrived, as is supposed in February last. The principal labor, by Mr. Chandler, has been in the foundry and printing department, or in Scripture and Tract distribution.

In the Chinese department, at the same station and one out-station, are two missionaries and two female assistants, Messrs. Goddard and Jencks, and their wives, and three native assistants, with a church of twenty-three members; one baptized the last year. 78,370 pp. have been printed. Mr. and Mrs. Jencks are now at Singapore, on account of Mrs. Jencks' ill health.

In the China Mission, Mr. and Mrs. Lord have joined Mr. and Mrs. Macgowan, at Ningpo Station, and Mr. and Mrs. Johnson, more recently appointed, have been authorized to remain with Mr. Dean, at Hong Kong. Dr. Devan having returned

from Hong Kong on account of ill health, has been transferred to France. The Hong Kong Station has been greatly blessed within the year. Religious meetings have been well attended. Eleven have been added to the church by baptism, of whom two are Chinese women, making the number of native members twenty-five. A church was organized at Ningpo in October.

In Assam Mission are three stations, occupied by six missionaries, and six female assistants,—Messrs. Brown, Cutter, Bronson, Barker, Danforth, Stoddard, and their wives; two other female assistants, and two native helpers. Mrs. Brown is at present in this country; Messrs. Danforth and Stoddard and their wives have joined the mission the past year. The number of churches is three; added by baptism, twenty-one members, and three by letter; whole number of members, more than fifty, with prospects of further increase. There are three or four mission schools, including Nowgong Orphan Institution; and from twelve to sixteen village schools. Number of pupils, 700? The printing department has been vigorously sustained. The Book of Revelation, in Assamese, was in press at the latest dates.

Teloogoo Mission has one station, occupied by three faithful native assistants, besides two missionaries, Messrs. Day and Van Husen, and their wives, in this country. There are five schools, with about one hundred and fifty pupils, connected with the station, and one native church.

The Bassa Mission in Liberia, with one station and two out-stations, a missionary, and two female assistants, Mr. and Mrs. Clarke, and Mrs. Crocker, and four colored or native assistants, has received three native converts to its church by baptism; present number, 20? The number of schools, one a boarding school at Bexley, is three, with sixty or seventy pupils. Progress has been made in the preparation of a Bassa and English Dictionary, and the translation of some portions of the New Testament. Mrs. Crocker will return to the mission by the first favorable opportunity.

In the mission to France are seven stations, and ten out-stations, with twenty or more places of stated visitation, two missionaries, and one female assistant, Messrs. Willard and Devan, and Mrs. Willard; and ten native preachers and assistants. Dr. Devan joined the mission in March. The prospects of the field are more encouraging than in past years. Already the missionaries and native preachers are in the full exercise of religious liberty. Meetings are attended by large assemblies; M. Hersigpy's chapel at Genlis, closed for eleven years, has been opened, and dedicated to the public worship of God. The number of churches is fifteen, with more than two hundred members; twenty-three were baptized the past year, and twenty-six are candidates for baptism.

The mission to Germany has fifteen native preachers, Messrs. Oncken, Lehman, and others, at fourteen stations, and twenty-four out-stations, with about thirty churches, and more than two thousand members; of whom three hundred and sixteen were added by baptism within the past year. The churches generally are in great prosperity, and *now* are freed from political or ecclesiastical misrule. New churches are being organized, and the work of evangelization is spreading on every hand. 430,000 religious tracts were circulated in 1847, and 6880 copies of the Scriptures, with other evangelical works.

In the Greek Mission, with two stations, two missionaries, and four female assistants, Mr. and Mrs. Arnold, Mr. and Mrs. Buel, Mrs. Dickson, and Miss Waldo, the usual labors are prosecuted, with the exception of Miss Waldo's school, which has been discontinued by order of government, on account of its religious character. Miss Waldo is since connected temporarily with the school at Corfu, which numbers sixty pupils. The attendance at the Greek service in Corfu is twenty, and at the English about seventy.

The Ojibwa Mission, with two stations, and one out-station, two missionaries, and one female assistant, Mr. and Mrs. Cameran, and one native assistant, has been conducted as in former years, with the addition of one stated Sabbath service in English at St. Mary's. The mission school numbers fifty pupils, and the two churches about fifty members.

The Ottawa Mission, in Michigan, has one missionary, and one assistant, Mr. and Mrs. Slater, and a church of twenty-five members. The religious and educational interests are, on the whole, advancing, though with some embarrassments.

The Tonawanda Station was last reported with a church of thirty-nine members, under the charge of one missionary and one female assistant, Mr. and Mrs. Warren.

In the Shawanoe Mission there are three stations, three missionaries, and five female assistants, Messrs. Meeker, Barker, Pratt, and their wives, and Miss Morse and Mrs. Jones, three native assistants, and four churches, with about one hundred and forty members, including twenty-three baptized the last year. One missionary and one female assistant have been discharged, and one female assistant has been dismissed. The Stockbridge Station is discontinued, in consequence of Mr. Pratt's removal to Delaware Station. Miss Morse is also transferred from Delaware to Ottawa. The opening of a boarding Ottawa school is under contemplation. The Shawanoe school is prosperous. The Delaware school is temporarily suspended till suitable arrangements can be completed for its recommencement.

The Cherokee Mission has five stations and five out-stations, under the care of three missionaries, and three female assistants, Messrs. Jones, W. P. and H. Upham, and their wives, and five native preachers, with five churches, and about 1100 members, of whom 122 were baptized the last year. The school at Cherokee numbers forty-one. In the printing department, 587,700 pp. were printed the last year, chiefly of portions of the Cherokee New Testament.

The whole number of missions in connection with the Missionary Union, is 16; of stations 52, and out-stations 87; of missionaries and assistants, 105; of native preachers and assistants, 158; whole number of laborers, 263; churches, 123, with 10,020 members, of whom 689 were baptized the last year; and 44 schools, with 1,472 pupils.

Officers for the Ensuing Year.—Hon. Geo. N. Briggs, *President;* Hon. J. H. Dunlevy, Rev. B. T. Welch, D. D., *Vice Presidents;* Rev. W. H. Shailer, *Recording Secretary.*

Managers.—*Ministers*—Caleb B. Davis, Me.; Edmund Worth, N. H.; Daniel Sharp, John Jennings, Mass.: Jas. P. Tustin, R. I.; Elisha Cushman, Ct.; Edward Lathrop, E. E. L. Taylor, N. Y.; Isaac Wescott, J. G. Collom, N. J.; C. A. Thomas, Vt.; J. L. Burrows, Horatio G. Jones, Pa.; S. W. Adams, Ohio; Lewis Raymond, Wis.; Chas Evans, Mich.

*Laymen*—Anthony Colby, N. H.; Byron Greenough, Me.; Asa Wilbur, Daniel Sanderson, Mass.; John Conant, Vt.; Parkes Loomis, Ct.; J. N. Wilder, N. Y.; Wilson Jewell, John C. Davis, Pa.

The committee on the place and preacher for the next annual meeting, reported, recommending that the place be Philadelphia—the preacher, Rev. E. L. Magoon, of Ohio, and the alternate, Rev. M. J. Rhees, of Delaware. This report was accepted. The committee on the request of kindred societies, asking that the meeting of the Union be at the same time and place with them, reported, through Rev. Wm. Hague, that, according to the Constitution, the request could not be granted.

The Annual Sermon was preached on Thursday evening, May 17th, by Rev. J. N. Granger, of Rhode Island.

The meetings closed on Friday, in a harmonious and interesting manner.

Meeting of the Board of Managers.—The Board of Managers, including the newly-elected officers, met on Friday afternoon, and reorganized by the choice of Hon. Jas. H. Duncan, of Mass., as Chairman, and Rev. M. J. Rhees, of Delaware, Secretary. The Board proceeded to the election of an Executive Committee, Secretaries, Treasurer, and Auditory Committee, for the ensuing year. Of these there is no change from last year, except the Auditors and one of the members of the Executive Committee, in place of Rev. Mr. Cushman, who has removed his residence from the city. Rev. W. H. Shailer, of Brookline, was elected one of the Executive Committee, in the place of Mr. Cushman; and Deacons Geo. Cummings, of Cambridge, and Caleb Parker, Jr., of Roxbury, were elected Auditors. Devotional exercises were held on Friday evening.

## REVIVALS.

Mecklenburg, Tomp. Co. N. Y., 18 baptized. Westerloo, N. Y., 46 baptized within a few months. Scottville, Ky., 35 hopefully converted. Shelbyville, Ky. 14 baptized. Charleston, S. C., 15 added to First Bap. Church a few sabbaths since. Westerly, R. I., 44 added to Seventh Day Bap. Church and 60 to Regular Bap. Church since Feb. 27. During the last six months 123 have been added to the Baptist Churches in Liberia, Africa. Springport, Cay. Co. N. Y., 13 recently baptized. Westville, Otsego Co. N. Y., 40 baptized up to May 30. Moscow, Livingston Co. N. Y., 29 baptized.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Ivory Clarke, missionary at Edina, Africa, Ap. 24, on his way to this country.
Joseph Haughwout, Minisink, Orange Co. N. Y., May 10—aged 42.
Jedediah Sargent, Freeport, Me. May 23.

*Ordinations.*

J. B. Tombes, Richmond, Va., May.
H. Haynes, Preston Hollow, Albany Co. N. Y., May 9.
N. M. Wood, Bloomfield, Me., May 10.
Samuel Kelley, Bethel, St. Clair Co. Ill., May 17.

*Churches Constituted.*

Mobile Co. Ala., April 22.
Buchanan, Berrien Co., Mich., May 2.
Perkins Grove, Bureau Co. Ill., May 11.
Rossville, Staten Island, May 24th.
Norfolk, Va. (2d ch.) May 25.
Wilkinson. Ct., May 30.

Rev. Messrs. Brayton, Moore, Danforth and Stoddard, Baptist Missionaries to Asia, arrived at Calcutta in March. Brethren Brayton and Moore had proceeded to Maulmain.

# LITERARY NOTICES.

*The Pulpit Orators of France and Switzerland.* By Rev. Robert Turnbull, author of "Genius of Scotland," etc. New-York: Robert Carter. pp. 325--12mo.

Mr. Turnbull has already distinguished himself as the author of several valuable works, and now he has presented one more attractive, especially to pastors, than any preceding volume. Here are sketches of some of the greatest pulpit orators who have ever graced the sacred desk. It is enough to stir one's inmost soul to peruse the lofty aspirations, the sublime and pathetic strains of eloquence, which once flowed from the *heart* and lips of Bossuet, Bourdaloue, Fenelon, Massillon, Saurin, Vinet, and others. We wish that every pastor in the land could read this work, and catch the flame which these breathings of the soul *must* inspire. It is eloquence of *thought*, clothed with burning words directly from the heart, which penetrates the soul and makes the sinner tremble. O God, give us more of this *unction*—give us apostolic fire. The author has given a sketch of the lives of these great orators, and added valuable suggestions in reference to pulpit eloquence, in an elegant style. We hope to see other volumes from the same able pen. This volume is adorned with a fine portrait of Fenelon.

*Notes on the Gospels, with a Harmony.* By M. W. Jacobus. Vol. 1. Matthew.—New-York: R. Carter. pp. 314--12mo.

The author is a Presbyterian clergyman of talent, and has presented the results of patient and critical study. He has expended great labor on the harmony of the Gospels, which he intersperses among the Notes. While we are much pleased in general with the work, we are astonished that in the face of all ancient and re-

spectable modern testimony, he exhibits either his gross ignorance of ecclesiastical history or his bigoted adherence to a party, by maintaining that in baptism water is to be applied to the candidate and not the candidate to the water. Thus he endeavors to make out sprinkling to be the proper mode. We are disgusted with such quibbling by those who pretend to be sensible men. The manner in which Pædobaptists in this country endeavor to establish the apostolical origin of sprinkling and pouring, is a common subject of ridicule among biblical scholars in Germany. That cause must be weak indeed, which leads its advocates to resort to such unscholar-like, unscriptural subterfuges.

*Religion Teaching by Example.* By R. W. Dickinson, D. D. New-York: Robt. Carter. pp. 456--12mo.

This is a valuable treatise. Every one knows that teaching by example is far the most impressive kind of teaching, and especially in respect to religion. Good precepts have little effect, without a corresponding example in him who inculcates them. Dr. Dickinson, in this work, illustrates a great variety of important practical truths, by scriptural examples, making a kind of history of the bible. We recommend it as a safe, practical and useful book for families. It is, we believe, entirely free from sectarian views, and is worthy of a place in every library.

*The Life, Letters, and Remains of Rev. Robert Pollok, A. M.*, author of the "Course of Time," etc. By James Scott, D. D. New-York: Carter.

The author of this volume collected many of the facts, which he presents, in Scotland, the native land of Pollok, and they are doubtless worthy of credit. Pollok stands as one of the greatest of christian poets, and his life, with his letters and remains, which are here introduced, will be received with general approbation and interest. Some selections from his best poems are inserted. All who love to peruse the history of a great and good man, will be delighted with this book. A fine mezzotint portrait of the bard adorns the work. All of the above volumes are handsomely bound, and will be an ornament to any library.

*Loiterings in Europe, or Sketches of Travel in France, Belgium, Switzerland, Italy, Austria, Prussia, Great Britain and Ireland.* By J. W. Corson, M. D. In two parts. New-York: Harper & Brothers. pp. 397--12mo.

While the commotions in Europe agitate the civilized world, any information in reference to the people or countries where those bloody scenes are transpiring, is sought with avidity. This work is written with care by one who visited the places which he describes, and they are the very spots where the thrilling events of 1848 have occurred. The style is easy and agreeable, and the book is full of interesting facts of almost every description. We judge that it will be extensively read.

*Sanders' Fifth School Reader.* For the use of Academies and the highest class in Common Schools. New-York: Mark H. Newman & Co.

Sanders' School Book series have become deservedly popular, and immense numbers of the books have been sold. The Fifth Reader is of the highest order, consisting of a great variety of selections from the most distinguished writers in different parts of the world. We call the attention of teachers and school committees to the work.

## SERIALS.

*Devotional Bible*, Nos. 40 and 41. The ascent of Elijah in No. 41 is superb.

*Universal History*, by W. H. Graham, N. Y. No. 3. This No. is rich. One more will finish the department of *ancient* history. Only 25 cents a No.

*Harpers' Arabian Nights*—Part 4. Richly embellished.

*Cyclopædia of Moral and Religious Anecdotes.* Leavitt, Trow & Co., N. Y.—These Nos. seem te be more interesting than the preceding. Every family should have a set.

*Columbian Magazine*, for June. John S. Taylor, Publisher. It has a fine portrait of John Quincy Adams.

# REMINISCENCES OF A PASTOR.

BY REV. S. REMINGTON.

Passing along a thoroughfare of one of our large cities, and musing upon the different objects which were continually presenting themselves to my attention, I could but utter to myself, "What a world in miniature is here—these windows, how beautiful; how like palaces within; how fresh and inviting every thing appears—why, they look like new;—O, I recollect, they have just fitted up for Christmas. There goes a gentleman—how care-worn he looks. I'll venture he is thinking about his note in the bank, and saying to himself, "To-morrow I must meet it—but how?" Here goes a company, flirting along, gay and happy; no care—all is gayety and high-life. Aye, said I to myself, the butterfly is more beautifully adorned, and can rise higher in the air than the lion; but these short-lived beauties soon die away. Here comes a man with a very dignified appearance, and placid countenance; a parson, I suppose. He is trying to analyze some text of scripture, or moralizing and speculating upon the scenes before him, like myself.—What now? There's a mob, a cry—stop thief—away they go, by hundreds; they are out of sight. Don't know whether they will catch him or not; hope they will if he is guilty. Here comes Sooty, singing merrily his every day song—"Sweep O, sweep," &c. How he sings. He is happier now, with his sooty blanket over his shoulders, than many of these people who are dressed in their superfines. Here sits a blind beggar, with his withered hand extended to the passer-by for a small pittance. Poor fellow, if I could say, as did the Divine Savior, "Receive thy sight," how gladly would I do it; but since I have not this apostolic power, I have what they had not, a little silver; here goes a bit—"God bless you," utters the grateful beggar, and I pass on, saying to myself, "the blessing of him that was ready to perish is come upon me." There goes the reeling drunkard, quite a young looking man, well dressed. What a pity! On the road to ruin—ruined, perhaps, already. Who knows but he may have a praying mother,

who loves him tenderly, and prays for him every day. How would her heart bleed to see him in such a plight. May he be rescued!

O, these scenes of wealth, poverty, vice, misery, and degradation, how heart-sickening. Here they are, all mixed and crowded together. What a mass of moral corruption must there be in this large city. Here it puts on its best garb; this is the most fashionable and respectable part of this great city. Here are its lions of wealth, of pride and beauty. This is the emporium of its fascinations. 'Tis here that the world vainly endeavors to demonstrate that its votaries are happy. It stands out in bold relief, bidding the stranger and passer-by to look on and see if "Paradise is not regained"—but, alas! it seems to me more like "Paradise lost." All this apparent happiness is heartless and superficial; there is a worm at the root, that eats as doth a canker.

Lost to all surrounding objects, in a kind of revery, I had imperceptibly slackened my pace, and was walking much more leisurely than the forms that were flitting by me on every hand, when my attention was suddenly attracted by a very soft and gentle voice, saying, "Sir, won't you please give me a few pennies to buy some bread?" There stood before me a little girl about ten years old. Her form was slender and graceful, her countenance pale, and somewhat dejected, and her dress very neat and clean. She did not look like a common street beggar. She had evidently seen better days. I was interested; my heart was just in the right state to be affected by such an object.

"Child," said I, "have you no parents?" "O yes, sir, I have a mother, two brothers, and one little sister." "But can't your mother get any bread, and does she support her family by your begging along the streets?" There was a slight blush came upon the cheeks of this little suppliant, and she appeared much embarrased, hesitated a moment, and with her blue eyes glistening with tears, she was about to turn away from me. "Speak, my child," said I, "you shall not be harmed." Her confidence returned, and she began—"Why, sir, this is the first time in my life that I ever begged for bread, and I will tell you in a few words how I come to do it. This morning my little brother Sammy cried for some bread, and mother said that she had none. I told her that I would go and buy some. Upon which poor mother burst into tears, and said that she had no money. Little Willy had not yet waked up,

but I feared that he soon would, and then he too would be crying for bread. It was nine o'clock, and we had nothing for breakfast. Dear mother was weeping, and Sammy was crying, saying, "I'm hungry—I'm hungry—mother, why dont you give me something to eat?" So I ran out into the street, to see if I could not meet with some kind stranger who would give me a few pennies, that poor mother might not weep herself quite sick, and we have something to eat." "My child, how long is it since you have become so poor?" "Not but a short time, sir. Father died a few months ago; while he was sick the officers shut up his store, and after his death, sold it, and took away almost every thing we had, and then the landlord came, and told us that we must move out of his house. We had a few things left, which mother sold, and now all is gone—she hasn't enough left to buy a loaf of bread." "Your story seems reasonable: where do you live?" "O, sir, do not ask me that question: I should be ashamed to take such a gentleman as you to such a poor looking place; besides, my poor mother would feel very bad if I should. She would blame me for doing what I have done. If we lived where we once did, I should have no fears. We then had a good house, plenty of room, all handsomely furnished, and enough of every thing; but now we are crowded away into a little upper room, and a number of families in the same house. I told mother that I hoped that she would move somewhere else, where we could have more room, and things more pleasant. But she said that she could not, because she could not pay the rent of such a place, and was even afraid that we should be all turned out of doors, and not have so good a place as the one we now occupy." Here the poor little thing became affected, and my heart was touched. I resolved that succor should come to this poor unfortunate family, if upon farther examination I found her artless story correct. With some emotion, I said, "Tell me, child, where you live, and I will make all things right with your mother when I see her." "We live," said she, "in —— street, No. —. Mother's name is Mrs. W." "Here is a piece of money: go buy something for breakfast, and tell your mother that I will call some time this afternoon, and see her." "Thank you—thank you, dear sir," and away she tripped. In a moment she turned a corner and disappeared.

To me, this seemed an eventful morning. God has something

for me to do for that poor family. Blessed work; I had rather be binding up the broken-hearted, wiping away the tear of sorrow, drying up the fountains of human misery, visiting the widow and fatherless in their affliction, than to be in heaven;—for there, there are no tears to wipe away, no hungry to feed, no mourning souls to comfort. It is only during this short life that we can perform these acts of kindness and benevolence to our needy and suffering fellow-beings. May God help me to be faithful.

I had fixed in my own mind upon four o'clock P. M., on which to make that call, as my engagements were such I could not well attend to it before. But so anxious was I to perform my mission that the intervening six hours seemed like a long time to wait; but time, which waits for no man, rolled on, till at length, the hour, the set time had come. The clock struck four, and glad was I to hear it. Just at that moment I was sitting in my study, reading this beautiful passage, the words of my blessed Lord—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I closed the blessed book with this sweet promise of Holy Writ applied to my heart with the warming influence of a Savior's love. I took my cane, and immediately departed. The wind blew furiously, while it snowed, and the cold was piercing. The sky was covered with dark clouds, such as are peculiar to severe snow-squalls. It was gloomy without; but so intent was I upon my object, that I scarcely realized the inclemency of the weather; but on I went, from street to street. It was quite a distance to walk, the place being in an obscure part of the city. At length, I came to the street, and after some considerable looking, found the place. It was a large brick building, old and shackling, occupied with as many families as there were rooms in it, of almost all nations, with scores of children. I entered by a long, dark hall, where I met a number of these little urchins, ragged, filthy, and shoeless. The poor little fellows seemed shivering with the cold, and perhaps had not had enough of even the coarsest fare to satisfy their hunger. Of one of them I inquired, "Does Mrs. W. reside here?" "Yes, she lives up them stairs in the back room." I ascended the first flight, knocked at the door to which I supposed myself directed, and a woman came and opened the door. "Is this Mrs. W.?" "No, sir; she lives at the head of the next flight of stairs in the back room." I ascended them also, and though the

passage-way was dark, I soon found the door, and knocked: the door was immediately opened. And who should I first see but the little girl to whom I had made the engagement. Her name was Mary. She met me with a sweet smile, and bid me walk in.—There sat the mother, and sure enough there were little Sammy and Willy, and the little sister in the cradle, which little Sammy was that moment rocking. "Mother," said Mary, "this is that good stranger whom I met this morning, and was so kind as to give me that piece of money, and to promise to call and see us this afternoon." The mother received me with all the gracefulness of a lady who had been well educated, and accustomed to good society. And, indeed, she was a lady. She was yet young, having married at the too early age of sixteen. Her form was genteel, rather slender; her face was quite thin and pale; but there was intelligence which flashed in her eyes, and while an occasional smile beamed upon her countenance, she appeared amiable and benignant. The two little boys, the one eight, and the other five years old, were beautiful children, and appeared as cheerful and happy as if they had been in a palace. "Madam," said I, "my unexpected acquaintance with you I consider providential. You have doubtless been informed by your daughter of the circumstances which have brought me here. My motives in calling upon you are of the purest character, such as I think would influence my Savior if he were upon earth, to do the same. That you may have no suspicions to the contrary, I will inform you who I am, and what I am. My name is B——. I live in —— street, No. —, and am a clergyman by profession, having the pastoral charge of —— church. I judged from the statements of your daughter that possibly you had been unfortunate, and from a state of affluence in the world, you had experienced a sudden reverse of fortune, which had reduced you to this state of indigence. That the change was so great and unexpected, your mind sunk down under it into a kind of despair, which paralyzed every effort necessary to rise above it. That in this discouraged, and perhaps mortified state of mind, you had determined to hide yourself in some secluded place from all your former friends, and live and die unknown. In short, I supposed that you might be in a state of mind in which hope had well nigh departed, and you felt as though you were cast a wreck upon the world, without a friend. These being my impres-

sions, I determined to see if I could not do something for you, provided I was right in my surmises. Who knows, said I to myself, but I may be able to send out the life-boat, and save an interesting family from becoming a total wreck?"

Mrs. W. could restrain her feelings no longer. The tears ran in rivers down those pale cheeks, which had become somewhat tinged by the fever of excitement. Her heart was too full for utterance, and she wept bitterly. I silently waited until she could sufficiently command her feelings to reply. She was evidently trying to restrain her emotions, and at length she succeeded. After having wiped away the tears, she began, "Sir, I thought I had not a friend on earth; but God is better to me than my fears. He has raised me up one in you. And as you are his servant, he has apprized you of the exact state of my case. Your impressions concerning me are true to the letter. How you should so accurately know my feelings I cannot tell, unless the spirit of the Lord has made the suggestion to your mind. I am quite sure my little daughter could not have told you, nor any other human being. These feelings were in my own heart, and known only to God, and myself. I had no earthly friend to whom I could unbosom my sorrows and complaints. I carried them to the Lord, and I frequently felt that he was my only friend. But what a friend is He? What comfort have I received from him when in my closet I have supplicated his throne of mercy. How have I claimed him 'the widow's God, and the father of my fatherless children.' All my earthly hopes and prospects have been blighted; but hope in God has sustained me. My poverty and adversity have driven me to Him, my affections have been severed from this vain and unsatisfying world, and I have held communion with Heaven. This, dear sir, has been my only comfort and solace. This morning, when my little daughter was absent, I knew not where, and poor little Sammy was crying for bread, and I had none to give, upon my bended knees before God, I committed my cause into his hands, and once more plead his promise. Instantly my soul was calmed within me, and I felt assured that he who fed the young ravens, opened his liberal hand and supplied the wants of all his creatures, would take care of me and mine. Already I began to praise him, as if I had received his bounty. In a few minutes, Mary came running in,—"Mother, I have got some bread, and some things for break-

fast. A stranger gave me some money to purchase them with, and he talked so kind to me, asked me all about my mother, and all the family. He was so good, that I told him all my heart. He says that he will call this afternoon, and see us, and if I have told the truth he will try and do something for us.' 'O Mary,' said I, 'how came you to see him? did you stop him in the street, and beg for some money?' 'Yes, mother, I did.' 'How could you, child?' 'Why, mother, should we starve to death? I saw this stranger moving slowly down B——, and I thought he looked like a minister. He is a good man if he is one, and may be he will hear me, for I had already spoken to two others, and they were walking so fast that they would not stop to notice me. But this good man stopped, and several times while talking with me, he took his white handkerchief and wiped the tears from his eyes. O mother, he is a good man, I know he is.' Thus you perceive, sir, how God hears prayer, and I also trust that you see the secret spring that has moved you to this timely assistance, and to visit us in our solitude and penury."

"Mrs. W., I am perfectly satisfied that God has sent me here, and I rejoice that he has conferred upon me so great a privilege, and exalted an honor. I am happy that he has seen fit to choose me from among the multitude, to pour into your wounded and fainting heart, the wine and oil of consolation. It is of God, I trust, and by his grace I shall strive to obey him. So clear am I as to the path of duty, that I reckon this among the most fortunate and happiest hours of my life.

"Will you, madam, oblige me so much as to inform me of what you are for the present the most needy, and your wants shall be promptly met?"

Mrs. W. seemed much embarrassed at this request, and hesitated —"Why, sir, as to my immediate wants, I hardly know what to say—I have got"—and here she wept with sobs—"nothing to eat, except the remains of your bounty." Suffice it to say, I gave her enough to procure the necessaries for her family for two days, and promised on the third day to see her again, and after commending them to God in prayer, departed.

[To be continued.]

## THE BEE-HIVE AND THE WALNUT TREE.

The following account is related by Mr. Charles Stokes Dudley, of England: At one of the meetings for the circulation of the Scriptures, held in Dorsetshire, in 1833, a clergyman, from a distant county, related a circumstance which had fallen under his own immediate observation. A young farmer and his wife, having attended a meeting for the establishment of an auxiliary society, and another held in the evening of the same day for the formation of a ladies' association, became much interested in the object. On returning home, the wife expressed her earnest desire to subscribe a guinea a year to the female branch of the institution; to which her husband replied, that having become himself a contributor of the same sum to the auxiliary society, he thought they could scarcely afford two guineas a year. His wife reminded him that he had given her, a few days before, a guinea to purchase a hive of bees, which she had not yet bought; and that she should much prefer giving the money to the Bible Association. To this arrangement he consented. On the following day, a swarm of bees settled on a tree in their garden, and was soon safely hived. Struck with the circumstance, they immediately determined that the entire produce of those bees, and of the successive swarms from the hive, should be annually contributed to the Bible Society. The circumstance occurred in 1829. In 1830, the sum of £2 was contributed: in 1831, it increased to £10; last year it was £8; and, this year, they fully expected it would be £10 again, if not more.

I had a speedy proof that the relation of this little fact was not in vain. A friend of ours who was present, and under whose hospitable roof I was staying, observing me, on the following morning, admiring a noble walnut tree in his garden, whispered, "That tree belongs to the Bible Society; my wife and I have just dedicated it." I am happy to say, I never saw a tree better laden in my life. "More blessed are they that give than they that receive."

If I would conquer Satan in the end, let me resist him in the beginning.

## RELIGIOUS CORRESPONDENCE.

*Mr. Memorial—*

My natural serenity of temper must prevent my addressing you with any keenness of raillery, or acrimony of censure, however I may feel the injury which I have long sustained, and which I now publicly lament. My origin is not vulgar, nor is my residence mean: I associate with the happy spirits above, who treat me with reverence, and who never feel more exquisite delight than when I am present.

At the same time I reside amongst men; and, considering the obligations they are under to regard me, as also the happiness which I impart when I am properly regarded, I confess I am hurt to be treated, as I generally am, with utter neglect, or with that trivial notice which makes much nearer approach to the mockery of insult than the homage of respect.

My empire is small, and my faithful servants are few. A rival, (*Discontent*) whose appearance is frightful, whose sentiments are impious, and whose voice is disagreeable, lives in these lower regions, and has been too successful in expelling me from many of the abodes of men.

But the injury, on account of which I now apply to you for redress, springs from a class of people whom I respect, and by whom I am respected. You know that I have a claim, founded in wisdom, and established by custom, to appear at table for a few moments, at the time of meals, before the repast is begun, and when it is concluded. Meals, in these indulgent times, are of frequent recurrence. On some of these occasions I am called in; on others I am forgotten. This produces, as may easily be conjectured, much irregularity of conduct, and much perplexity of feeling, which at present I need not describe at large.

I entreat you to advocate my cause. Assemble around you, Mr. Memorial, your pious and learned friends. Examine ancient records and ancient manners. Trace out the practice of the wise that has been marked with propriety, and that of the foolish that has been marked with absurdity. You may inform your readers

how I have been abused by detention that was unreasonable, and vociferation that was ridiculous; and how I am now equally abused, such is the change of manners, by being compelled to move with despatch, and to speak in a whisper.

From the inspired oracles, the custom of the wise, and the dictates of enlightened and solid piety, lay down, I entreat you, such rules that my appearance on these occasions may be regular and proper. Let me not be compelled to usurp the place of a venerable sister (*Devotion*); and yet do what you can to free me from the insults which I experience from such enemies as these:—conformity, cowardice, formality, forgetfulness and neglect. Especially would I entreat you to decide on the important point, whether I ought to be admitted to the evening tea-table, which certainly is an honor that I do not now enjoy, except in a few exempt instances. In short, you will be explicit in stating when and how I am to appear.

Such, Mr. Memorial, is my request; and I have no doubt but that your attention to it will promote the interests of

GRATITUDE.

## MARRIAGE.

BY MRS. SIGOURNEY.

Not for the summer hour alone,
When skies resplendent shine,
And youth and pleasure fill the throne,
Our hands and hearts we join;
But for those stern and wintry days,
Of sorrow, pain and fear,
When Heaven's wise discipline doth make
Our earthly journey drear.

Not for this span of life alone,
Which like a blast doth fly,
And, as the transient flower of grass,
Just blossom—droop and die;
But for a being without end,
This vow of love we take,—
Grant us, Oh God! one home at last,
For our Redeemer's sake.

## FEMALE CORRESPONDENCE.

I AM a young woman, and have several sisters; and my father and mother are both alive. My mother, a few years ago, grew very religious, or, as people of the world would say, she turned Methodist. I mean, that she left off going to public places of amusement, changed all her gay for very grave acquaintances, began to read her Bible and other religious books, and made a point of sitting under gospel ministers. Of course we girls hardly ever got to the ball or the play, as we used continually to do before, and you will therefore easily believe that at first we did not altogether like the new religion, as we deemed it. We were thoughtless enough even to join in the cry against it, though we were not so rude as to say much before my mother. And now, Sir, it has come to pass by degrees, that our dear old father is also turned Methodist. He grows rather infirm, and we were willing to persuade ourselves that it was his last fit of the gout which made him resolve to take his leave of public places. I had, however, one comfort in this change in my father's sentiments. There were now none of those differences which we had been used to witness; for my father had been for our going out, and my mother for our staying at home, and I am sure I often should have been glad to do either the one thing or the other for the sake of peace.

And now, Sir, to come to the business of this letter. I, myself, have lately begun to think on these subjects. I have been considering whether it is necessary to be so exceedingly religious, and also whether the religion of our family deserves that name of Methodism which so many give to it: a name, let me tell you, which, however reproachful some may deem it, we are very far from being ashamed of in our circle. Pray, Sir, are you a Methodist? Some say that you are, and some declare that you are not.

I have lately been watching my mama very closely. She certainly is grown better in some things, and yet I doubt whether she is in others. I assure you that, as to religion, all the family is now so strict, that one of our present week days would make a very good former Sunday; for we sometimes go to religious meetings on common days, just as if they were the days appointed for public worship. We have also family prayers every morning and

night, and my mother reads nothing but religious books, whereas we used all to read newspapers on a Sunday. We also talk a great deal indeed about religion; and though we were shy at first, when we did not understand the subject, I assure you that we are reckoned to be coming on; for we now can discuss a doctrine, or give an opinion about the soundness of a sermon, without fear of being thought to betray our ignorance. As to doctrines, I am now quite on my mother's side, which is also that of almost all our company. Indeed I love family peace, as I before observed to you. On the whole, therefore, I stand very well at present, both with my dear father and mother, either of whose gray hairs, I am sure, I should be much grieved to bring down with sorrow to the grave.

And yet, Sir, I must again observe to you, that I think I see some defects in my dear mother's religion, and also in that of some others of her creed, though I know it is high treason in me to say so. To speak plainly, I have my fears that there are but few among us who lead quite so strict a life as we ought to do. We talk, as I said before, about religion. We are clear about the doctrines. We understand the gospel to the utmost nicety; but I suspect that there is more talking than doing among some of us. Not that any one of us is against good works: by no means: this is one of the slanders brought against us by those who know nothing of the gospel: on the contrary, I declare to you that we often speak in favor of them in our most private circles, and that we, therefore, are not the Antinomians which many suppose us to be. The evil is, that we young women, at least, are not so occupied in *doing* good works as you might suppose.

I will give you a general idea of the manner in which we spend our time,—I mean such of us as have finished our education, and are quite out of the hands of our governess. We rise, I think, about eight, which is nearly the same hour at which we got up before we became so very religious. When prayers are over, we use a little exercise, if the weather favors, and then go to breakfast. After this we perhaps take up a book; it is almost always a religious one; a missionary magazine, for instance, or a new little tract about the comfort some one had upon a death-bed; or an account of some extraordinary conversion; or any thing else that promises to entertain us, by being a little wonderful; for we deal

much in things that are rather marvellous. We then paint, perhaps, a few pictures for the screens, or we play an hour or two on the harpsichord. If the day is fine, we call on some religious friend, and talk about the health of this or that gospel minister, and ask where such a one preached on Sunday last, and where the other is to preach next Sunday. About four o'clock we go to dinner, which, as my father's health is moderate, I assure you is generally a very nice one; and I have been lately thinking that we all eat, perhaps, of rather too many dishes. The evening passes off much like the morning, except, as I said before, that we now and then attend some religious service. We grow a little dull towards night, and are glad to find that it is time to go to supper.

It is in some such manner as this that the day passes off. Now, though undoubtedly we are much better employed than the very wicked and dissipated, and though I cannot say that any of us are doing harm, yet I own that when I ask myself at night what *good* I have done, I am at some loss for an answer. To be sure, we made in the last month, two dozen caps for our charity children; and my mother, who has been very charitable in her judgment of us ever since we were so good natured as to agree to give up public places, was quite pleased to think that her daughters so much "adorned the gospel." My own conscience too felt a little eased by this employment. But judge, Mr. Editor, of my chagrin, when I found, the other day, that there is a family of ladies not far from us, who, though they know next to nothing of the gospel, had, in the very same space of time, made no less than five dozen. My apprehension, Sir, is this: that we who are so sound in faith, and so unlike the rest of the world in this respect, shall be expected to excel in works, to a degree of which my dear father and mother have no just conception. Let me entreat you, Sir, to set my mind a little at rest on this particular. Indeed, we do just nothing that is of use to any body. I do not mean that we are committing any sins which would be called very dreadful. No more are those other ladies of whom I was speaking. We live, nevertheless, so much like other people (a few occasional things excepted), that I own I am sometimes sadly frightened. Pray, Sir, could you not say something to such people as we are, about the duty of husbanding time, and being more diligently employed in what is useful. I think that I could give to some poor children

of our parish the religious part of their schooling, as well, at least, as their present mistress; but my father is afraid lest we should catch some disorder by going among them. And ought we not to educate some of our youngest sisters? For then we might give away the money which now goes to the governess; and the very business of distributing it with care and prudence might relieve my mind of a part of its present burden, by furnishing me with some useful employment.

Shall I proceed to tell you another circumstance which is a great secret? Even the minister under whose preaching we sit does not know it. Sir, we have a number of little private bickerings and differences among us. We all behave pretty well when he walks in, or when a large company is with us, and yet I think, that the other day he must have seen somebody's color rise, (I will not allude to the individual) when a certain applicable remark was made; but, to say the truth, he is not very quick at spying little things of this sort. Sir, when we are quite among ourselves, I have known the words to run very high indeed; and I suspect that there is more sin in this than some of us are apt to make of it. Why, the other day, I observed much bad humor to arise the very moment after prayers were ended. Indeed, Mr. Editor, I love peace for my part, as I have already observed to you; and it now and then occurs to me, that the religion of our family would have more effect in correcting our little heats and jealousies, if it were so *exactly* right as we all suppose it to be.

My dear mother little thinks that I am forming my private judgment of the family religion by such marks as these. Now the truth is, that I do not like some few things which I see among us. We are better certainly than our very irreligious neighbors, but then there is not all that difference which there ought to be. We have a saying among us, that the gospel implies a change of heart; but it seems to be not equally believed, that it implies a change of temper. Now, Sir, what is the meaning of this expression—change of heart, if it does not include a change of temper? I am a little puzzled on this subject. A very good old gentleman said, the other day, when I ventured to intimate that I knew somebody who showed a very bad temper, though reckoned remarkably religious: "Oh, madam," said he, "you know, as a good old divine used to observe, that grace is grace, even though it is grafted on a crab-

stick." "True," thought I, "but then the grace, if it is really grafted, should take away the sourness of the crab-stick: whereas here the same taste of the crab remains, even after the tree is grafted."

I suspect, Mr. Editor, that, although our religion on the whole may be very good, nay, probably better than any other which is equally common and fashionable, yet there is some little kind of error in it; and I now will come to my chief reason for thinking so. I have lately been looking very carefully into the Bible for myself; and you cannot think how many passages I have already found, which, if I do not strangely misunderstand them, are very much in favor of that very temper of gentleness, and forbearance, and peace, and love, which we seem to want among us.

It has been quite a comfort to me to find that the Bible is so much on my side in this particular. Why, Sir, I found a verse the other day, in which it is said that "unbelieving husbands might be won without the word by the good conversation of their wives." Only think, "won without the word." Now it is certain that we have not been apt to run much on this species of conversion. For example, when a cousin of mine lately came from the south to spend a month with us, what a long argument did we maintain with her about the gospel; and then we dragged her, quite against the grain, to hear first one minister and then another; and then we gave her a little tract, about the sudden and miraculous change wrought in a Miss ———; and then a second tract, about a conversion that was still more wonderful: but I am sure we never seemed to think of converting her by our example. We were, indeed, for a time, a little guarded before her; but I know that towards the end of the second week she must have seen many a bad humor break out among us. On one Sunday morning, in particular, we had a most violent altercation, as we walked to hear a sermon; for one of the party was sure that we should be too late; and then another, who was conscious that she had detained us, turned as red as fire, and insisted that we were much too soon. Then there was a long debate, whether this or that watch was right; and till we arrived at church, which was a mile and a half from home, there was no chance of ending it. And then again after church we had the whole dispute over again; for each party began to say that they had been in the right; whereas,

in fact, both had been in the wrong. We had arrived in decent time, though a little too late to obtain quite so creditable and comfortable seat as we all had wished for.

But I am afraid there will be no end to my letter. Excuse, Mr. Editor, the freedom of these remarks, since they come from one, who, though she may not be so well entitled as yourself to the name of *christian*, must, nevertheless, be allowed at least to be as unquestionably something of AN OBSERVER.

## COMPANIONS OF J. A. JAMES.

The Rev. J. A. James relates, in his "ANXIOUS ENQUIRER AFTER SALVATION DIRECTED AND ENCOURAGED," that he began his own religious course with three companions, one of whom was materially serviceable in some particulars to him; but he soon proved that his religion was nothing more than transient devotion. A second returned to his sin, "like a dog to his vomit, and a sow that is washed to her wallowing in the mire." The third, who was for some time his intimate friend, imbibed the principles of infidelity; and so great was his zeal for his new creed, that he sat up at night to copy Paine's "Age of Reason." After a while he was seized with a dangerous disease: his conscience awoke: the convictions of his mind were agonizing; his remorse was horrible. He ordered all his infidel extracts, the copying out of which had cost him so many nights, to be burnt before his face; and if not in words, yet in spirit—

> "Burn, burn," he cried, in sacred rage,
> "Hell is the due of every page."

His infidel companions and his infidel principles forsook him at once, and in the hearing of a pious friend who visited him, and to whom he confessed with tears and lamentations his backsliding, he uttered his confessions of sin, and his vows of repentance. He recovered; but, painful to relate, it was only to relapse again,—if not into infidelity, yet, at any rate, into an utter disregard to religion.

MEMOIR RELATING TO THE PREVALENT

# SUPERSTITION OF THE THALAMISTS.

Chronologists have generally admitted that the sect of the Thalamists is co-eval with that of the *Non-doers;* and it is presumed that at an early period the two parties entered into an alliance, founded on principles common to both, the terms of which have been preserved inviolate to the present time. Some writers have connected the Thalamistic superstition with the ancient mythology, alleging that the sect has, from the most remote antiquity, paid divine honors to Somnus, son of Erebus and Nox, and to Phobetor, Phantasia, and Morpheus, the ministers of that sullen deity. The mysteries of the Thalamists were, however, long anterior to Polytheism, though the advocates of the above-mentioned hypothesis have advanced arguments in its support which might startle incredulity itself.

Another class of antiquaries, arguing from the Thalamistic rite of immolating human victims, has labored to identify that worship with the sanguinary superstition of the Druids. It will appear in the sequel, that every individual among the Thalamists is both priest and sacrifice.

As it is by no means the design of this memoir to meddle with the endless controversies of antiquaries and mythologists, the compiler hastens to describe existing facts, begging leave to premise, that evident allusions to the worship of the Thalamists are to be found in the Book of Proverbs, which was probably written a thousand years before the christian era. The reader is referred to chap. vi. 9—11, and xxiv. 30—34.

The ritual observances of the sect in question commence in the morning, precisely at the hour when the conscientious are rising to their early orisons, and the industrious to their daily employments. The devotee is generally a solitary worshipper; for, strange as it may appear, where two or more assemble in the same temple, they restrain each other's idolatrous propensities, unless, as sometimes occurs, these abject idolists consent to forbear mutual reprehension. During the sacrificial rites the devotee continues

prostrate on the *Thalamos** or altar, concealed, though not entirely, under the sacred vestments. The silence of the temple is only interrupted by the deep-drawn sighs of the aspirant, who, excepting occasional changes of posture, involuntary contractions of the limbs, or convulsive starts, remains motionless : animation seems to be suspended ; and the devotee's countenance bears the pallid impress of death. The period of this gloomy devotion varies according to the strength of the devotee's principles. A bigot, it is said, will consume whole mornings in his private chantry, whispering an almost *silent mass*. The temples or chantries, where the Thalamistic mysteries are celebrated, are in some mansions decorated with costly furniture ; and the altar is their distinguished ornament. This, elevated on four low pillars, is a quadrangular frame of carpentry, supporting the softest spoils of the feathered world ; and upon these the willing victim is offered. Above him is a superb canopy, adorned with magnificent drapery. The temple is supplied with a lavatory, and all the apparatus necessary to cleanse the victim from ceremonial feculence.

The Thalamists gain numerous proselytes among all sects and parties, but are peculiarly successful in their efforts to convert the young, and such as have no regular occupation. It is confidently affirmed, that in our colleges the Thalamistic heresy would generally prevail, were not the immature heretics disturbed every morning, at an early hour, by the unwelcome expostulations of a faithful and sonorous monitor. Many a student, however, contrives, three or four mornings in the week, to disregard the admonitions of *metallic orthodoxy*, and, instead of duly attending the college primes, prolongs the Thalamistic nocturn. Yet these idolatrous habits are readily detected in the fatal hour of examination, where the academical devotee too late recognizes the value of sound principles.

* From this ancient Greek name of the altar, the superstition derives its name. The word signifies *a bed*. By some authors the Thalamists have been called *Cubilians*. Others, who, like Horne Tooke in his Diversions of Purley, amalgamate etymology with politics, insist that the Thalamists' proper appellation is *Tory*, from *Torus*, which, as well as *Cubile* and θαλαμος, these restless critics aver, signifies a *couch or bed*.

In our *public schools* the sect has numbered few adherents, the teachers having ever opposed tenets which ultimately tend to the destruction of all scholastic discipline. These teachers are decided *Anti*-Thalamistics;* and, in defiance of that received maxim which forbids the propagation of opinions by violence, do nevertheless employ that rude argument, by subjecting the trembling little Thalamists, if such be found, to the terrors of the torturing scourge; and the youthful devotees regain purity of principle at the expense of lacerated shins, and amidst sighs, and groans and tears.

The sect has numbered few illustrious characters among its patrons. Its creed has ever been deemed hostile to all that can be admired or loved. The faction is, indeed, popular, and glorious in the number of its adherents, while it is silent with regard to their moral respectability.

And now, dropping the sportive style of this paper, and to be serious on a serious subject, the writer invites the attention of all who consume their morning hours in criminal sloth,† to the following extracts from a work which, with all its acknowledged blemishes, deserves a place in every library.

"I take it for granted," says my author, "that every christian, that is in health, is up *early* in the morning; for it is much more reasonable to suppose a person up early, because he is a *christian*, than because he is a *laborer*, or a *tradesman*, or a *servant*, or has business that wants him. *Sleep* is such a *dull*, *stupid* state of existence, that even amongst mere *animals*, we despise them most which are most drowsy. You will perhaps say, though you rise *late*, yet you are always careful of your devotions when you are

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* The reader need not be apprized, that the opposers of Thalamism are a numerous and highly respectable body. The lover of poetry will remember in Dryden's Fable of Palæmon and Arcite, the following mention of an elegant Anti-Thalamist.

"Up rose the sun, and up rose Emily."

† A late eminent divine calculated that the difference between rising at five and at seven, in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be so spent) eight hours every day should be employed in study and devotion.

up. It may be so. But what then? Is it well done of you to rise late, because you pray when you are up? Is it pardonable to waste a great part of the day in bed, because some time after you say your prayers? It is as much your duty to rise to pray, as to pray when you are risen. And if you are late at your prayers, you offer to God the prayers of an idle, slothful worshipper, that rises to prayers as idle servants rise to their labor. Farther, if you fancy that you are careful of your devotions when you are up, though it be your custom to rise late, you deceive yourself; for you cannot perform your devotions as you ought. Now he that turns sleep into an *idle indulgence*, does as much to corrupt and disorder his soul, to make it a slave to bodily appetites, and keep it incapable of all devout and heavenly tempers, as he that turns the necessities of eating into a course of indulgence.

"A person that eats and drinks too much, does not feel such effects from it as those do who live in *notorious* instances of gluttony and intemperance: but yet his course of indulgence, though it be not *scandalous* in the eyes of the world, nor such as *torments* his own conscience, is a great and constant hindrance to his improvement in virtue: it gives him *eyes that see not*, and *ears that hear not:* it creates a sensuality in the soul, increases the power of bodily passions, and makes him incapable of entering into the true spirit of religion.

"Now this is the case of those who waste their time in *sleep:* it does not *disorder* their lives, or *wound* their conscience, as *notorious acts* of intemperance do; but, like any other moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into a state of dulness and sensuality. If you consider devotion only as a time of so much prayer, you may perhaps perform it, though you live in this daily indulgence: but if you consider it as a *state* of the heart, as a *lively fervor* of the soul, that is deeply affected with a sense of its own misery and infirmities, and desiring the spirit of God more than all things in the world, you will find that the spirit of indulgence and the spirit of prayer cannot subsist together. Mortification of all kinds is the very life and soul of piety; but he that has not so small a degree of it as not to be able to be early at his prayers, can have no reason to think that he has taken up his cross and is following Christ. What conquest has he got over

himself? What right hand has he cut off? What trials is he prepared for? What sacrifice is he ready to offer unto God, who cannot be so cruel to himself as to rise to prayer at such time as the drudging part of the world are content to rise to their labor? Some people will not scruple to tell you, that they indulge themselves in sleep because they have nothing to do; and that if they had either *business* or *pleasure* to rise to, they would not lose so much of their time in sleep. But such people must be told that they mistake the matter; that they have a great deal of business to do; they have a *hardened heart* to change; they have the *whole spirit* of religion to get. For, surely, he that thinks devotion to be of less moment than business or pleasure; or he that has nothing to do, because nothing but his prayers want him, may be justly said to have the whole spirit of religion to seek. You must not, therefore, consider how small a crime it is to *rise late*, but you must consider how great a misery it is to want the *spirit* of religion, to have a heart not rightly affected with prayer, and to live in such softness and idleness, as makes you incapable of the most fundamental duties of a truly christian and spiritual life. You must not consider the thing barely in itself, but what it proceeds from; what virtues it shows to be wanting; what vices it naturally strengthens. For every habit of this kind discovers the state of the soul, and plainly shews the whole turn of your mind. When you read the scriptures, you see a religion that is all life, and spirit, and joy in God; that supposes our souls risen from earthly desires and bodily indulgences, to prepare for another body, another world, and other enjoyments. You see christians represented as temples of the Holy Ghost, as children of the day, as candidates for an eternal crown, as watchful virgins, that have their lamps always burning in expectation of the bridegroom. But can he be thought to have this joy in God, this care of eternity, this watchful spirit, who has not zeal enough to rise to his prayers?

"When you look into the writings and lives of the first christians, you see the same spirit that you see in the scriptures. All is reality, life and action. From that time to this, there has been no person like them, eminent for piety, who has not, like them, been eminent for self-denial and mortification. This is the only royal way that leads to a kingdom."

It is confessed with regret, that some, whose claim to the christian character their general habits establish, must too frequently plead guilty to the charges implied in the above extracts. "How many consciences are kept quiet," observes the author in another part of his work, "upon no other foundation but because they sin under the authority of the christian world. Christians had nothing to fear from the *heathen world* but the loss of their lives; but the world becoming a *friend*, makes it difficult for them to save their religion." H. I.

## THE METHODIST AND THE DINNER PARTY.

"In the district which I once travelled," says a writer in the Christian Advocate, "on Easter Monday, 1825, a gentleman invited a number of his neighbors to dine with him; and among the rest a good Methodist lady was invited. She accepted the invitation, and attended, without the most distant thought that any thing contrary to her profession would be introduced. In this, however, she was disappointed. For, after dinner, the fiddle was brought in: the company rose to play and amuse themselves by dancing. At length one, with a spirit more daring than the rest, approached her, and asked her to dance. Without a verbal reply, she rose from her seat, and accompanied him on the floor. The company was arranged, the fiddler sitting with lifted heel and elbow sprung, and, no doubt, the devil laughing in his sleeve, and saying, 'Another Methodist caught in my trap.' But the good angel whispered, 'Not yet, Sir.' She paused, and then said, 'It is my custom to sing some first;' and, standing there, she gave out some verse, and sang. She then said, 'It is my custom to pray some first,' and dropped upon her knees, and prayed; and no doubt her prayer was the legitimate offspring of a warm heart.—Some of the company remained, some ran away, and some trembled and wept. The dance was broken up, the fiddler disappointed, the devil defeated, and the good Methodist lady victorious.

## PERSECUTIONS.—No. VII.

### CLEMENT OF ALEXANDRIA.

As we recede from those bright days when Jesus Christ and his apostles taught in simplicity the doctrines of the cross, we find that christian philosophers and learned schools, as well as dangerous heresies are multiplied, and much of that unassuming, ardent piety, which flourished so remarkably in earlier times, seems to have been lost amid unholy disputations and a desire for ecclesiastical aggrandizement among the teachers of religion.

In the latter part of the second century, the name of *Athenagoras* appears in the records of the church. He was a christian philosopher residing at Athens, distinguished for learning, being an elegant and voluminous writer. He is said to have been converted to christianity by means of reading the scriptures for the purpose of refuting them. His writings which are extant are usually subjoined to those of Justin Martyr.

*Theophilus*, Bishop of Antioch in Syria, A. D. 168, was a converted pagan, a man of extensive reading and a decided and faithful pastor. Some of his writings have reached us, which are rather allegorical. The word *Trinity* is said to have first occurred in his writings. He says that the three days preceding the creation of the sun and moon, are typical of the *Trinity* of *God* and his *Word* and his *Wisdom*. He died about A. D. 182 or 183.

Eusebius mentions several, who suffered the most ignominious tortures of martyrdom, about this time; but in their agonies they were sustained by the presence of their blessed Master.

Clement of Alexandria is the next prominent christian Father. Titus Flavius Clemens was, in early life, a pagan, and it is uncertain whether Athens or Alexandria was the place of his nativity. He travelled in Greece, the South of Italy, Cœlosyria, Palestine and Egypt. In the latter place he was the pupil of the learned Pantænus, master of the christian School of divinity at Alexandria.—Clement became a christian, was made a presbyter of the Alexandrian church, and finally succeeded his preceptor as master of that famous school. From A. D. 193 to 211 he taught with great distinction, and had Origen and other celebrated men as pupils. On account of a severe persecution of christians about A. D. 202, he went into Palestine and Syria, and is supposed to have died about

220, though the exact time and circumstances of his death are not known. He doubtless endured many sufferings from the malice of enemies to God, as he held so prominent a place in the christian world. Clement had good and natural talents, was bold in his speculations, had a lively imagination, and great learning for those times. He has been much censured by modern divines, still it is generally believed that he was truly pious and maintained the essential doctrines of the gospel.

He wrote several works on various topics, most of which are extant. There is a passage in his writings, which has been thought by Dr. Wall and some other Pædobaptists, to favor infant baptism; but Clement's writings are seldom brought forward now as favoring that unscriptural rite. The passage is contained in a work called Pedagogue (παιδαγωγος), in which, throughout the whole, he considers christians as *children*. The disputed clause is "*Children* raised from the water."*

Being raised from the water, implies that the *children* were first put into the water, and if *any* mode of baptism is indicated, it is certainly immersion. But those *children* were as certainly disciples. Clement considers Christ as the overseer of children, and maintains that all christians are children of the overseer. "We are the children," says he, "but the scripture mentions us by various names," &c. Again he says: "In being baptized we are *enlightened*, in being enlightened we are made children, in being made children we are made perfect. This is called grace, illumination, perfection and bathing." **** "both catechetical instruction leads to faith, and faith is taught by the Holy Spirit in connection with baptism."†

*Being enlightened, made perfect, and bathing*, indicate, surely, immersed believers, and not a word is said about the baptism of unconscious infants in the whole book. We agree with Henke in saying that, "When baptism was called an *illumination*, new-born infants could not well have been the subjects of it.‡ The same Father observes (Mystagog. 2.) "You were led to a bath, as Christ was conveyed to the sepulchre and were thrice immersed to signify Christ's three days burial." This does not sound like sprinkling or pouring. We cheerfully set down Clement of Alexandria as an eminent *Baptist* Father. EDITOR.

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* Paedag. 3. 11. The original is των εξ ὑδατος ἀναστωμενων παιδιων.

† Paedag. L. 1. c. 6. ‡ Kirch. Gesch. v. 1. p. 142.

# STANZAS.

BY WILLIAM B. TAPPAN.

I.

When morning breaks upon the night
That wrapt the slave of sin,
And, guided by its searching light,
The rebel sees within,

How Guilt upon the inner walls
Its images portrays,
To which the heart in worship falls—
Which every lust obeys:—

If sad conviction of his loss
Is deepened to despair,
Till, yielding at the blessed Cross,
He falls, a weeper there—

He dies to sin; and only then
Is certified of rest;
For, in the storms that trouble men,
He sleeps on Jesus' breast.

How sweet, within the arms of Love,
To sigh away the breath,
And taste, in presence of the Dove,
Eternal Life in Death!

II.

And yet 'tis not enough to die
To follies he had done:—
The waiting seats of bliss on high
Are not so idly won.

'Tis not enough that Grace may lift
The sunken from his woe:
The saint, redeemed, of Grace bereft,
Will find his place below.

He yet must die if he would live;
Die daily, hourly, still;
Die to the blessings Heaven may give;
In sorrow, die to Will.

Die—in the secret peace of God,—
To buffetings, malign;
To meet half-way, and take the rod,
Is more than to resign.

Die to his selfishness and pride;
In life and failing breath
To all with Christ be crucified,
And triumph in the Death.

## THE MINISTER'S WIFE AND THE MONUMENT.

A minister in Illinois, on receiving the sad news that the Ceylon missionaries had been obliged, in consequence of the curtailment of funds, to dismiss five thousand scholars from their schools, and that twenty-five dollars would resuscitate a school, resolved to try and raise that sum in his society. They were a little band, and had already done what they thought they could for Foreign Missions.

He went before his people, related the melancholy intelligence, and told them that he would give five dollars, if they could raise the remaining twenty. The sum was contributed in a few minutes. He then went home and informed his partner of the result. He found that she, too, had been revolving in her mind how she could raise a similar sum. "Well," said her husband, "if you will give up one gratification, you may." It seems they had recently lost a child, and had sent on an order to New-York for a tombstone, which would cost twenty-five dollars. He proposed to dispense with it. Trying though this was to her maternal feelings, she immediately consented, saying that the living children demanded her money more than the one that was dead. The order was countermanded, and a school in Ceylon was, of course, resuscitated.

## "THIS IS WHAT I WANT."

A certain man, on the Malabar coast, had inquired of various devotees and priests, how he might make atonement for his sins; and he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes, he was directed to place his naked feet, and to walk about four hundred and eighty miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words, "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want;" and he became a lively witness, that the blood of Jesus Christ does cleanse from all sin indeed.

## MR. COBB'S COVENANT.

Nathaniel Ripley Cobb, of Boston, displayed the character of a christian merchant in all its varieties of excellence. He was one of the few noble-hearted men of wealth whose affluence is constantly proved by their munificence. Yet it was not always from what is strictly denominated affluence that he was so benevolent, inasmuch as the vows of God were upon him that he would never become rich; and he redeemed the holy pledge which he had given, by consecrating his gains to the Lord. In November, 1821, he drew up the following remarkable document:—

"By the grace of God, I will never be worth more than fifty thousand dollars.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth twenty thousand dollars, I will give one-half of my net profits; and if I am ever worth thirty thousand, I will give three-fourths; and the whole after $50,000.

"So help me God; or give to a more faithful steward, and set me aside. N. R. Cobb, Nov. 1821."

He adhered to this covenant with strict fidelity. At one time, finding his property had increased beyond fifty thousand dollars, he at once devoted the surplus, seven thousand five hundred, as a foundation for a professorship in the Newton Institution for the education of christian ministers, to which, on various occasions during his short life, he gave at least twice that amount. He was a generous friend to many young men, whom he assisted in establishing themselves in business, and to many who were unfortunate.

Francis Spira, an Italian lawyer, embraced christianity, discovered great zeal in its diffusion, and was distinguished for his extensive knowledge of the gospel. When he found that he was likely to suffer for the sake of Christ, he publicly recanted; and soon after being seized with illness, and having the prospect of death before him, he was visited by several eminent christians, who conversed and prayed with him, but without avail. He died in a state of the most awful despair, declaring the impossibility of his finding mercy at the hands of God.

## THE NARROWS FROM PORT HAMILTON.

SEE ENGRAVING.

In presenting to our readers the beautiful engraving of the Narrows, or entrance to the Bay of New-York, with which our pages are enriched the present month, we would gladly, did our limits permit, accompany it with the account given by Hendrick Hudson of his first view of this lovely scene, two hundred years ago. We have room only for a short extract:

"On the sixth day, we had fair weather, and our master sent John Colman with four others in our boate over to the north side, to sound the other river—(the Narrows.) They found very good riding for ships, and a narrow river to the westward, (probably the passage between Bergen Neck and Staten Island), between two Islands. The lands, they told us, were as pleasant, with grasse and flowers, and goodly trees, as ever they had seen, and very sweet smells come from them. The night grew so darke, that the men could not find the shippe that night, but lay still on their oars."

Two days afterward, the bold adventurer got under way, passed the Narrows, and by slow degrees made his way up the noble river which still bears his name. Fort Hamilton, from which the view is taken, is a favorite resort of our citizens during the summer months, commanding a noble view of the ocean, with the freshest of all sea breezes, together with the minor but important advantage of superior accommodations for the pleasure seekers who throng this fashionable retreat.

A variegated scene is presented to our view in the engraving—the beautiful expanse of water—the Fort with its strong fortifications, sternly looking upon the passers by—the shore on one side, studded with neat villages, presenting their temple spires and elegant mansions, and on the other, adorned with the rural wildness and luxuries of nature—the highlands visible in the distance with occasional dwellings, and then the numerous vessels, from the largest ship of the line to the small schooner, spreading their white canvass to the breeze—all these can but enchant the beholder as he passes down the Bay.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

Southern Baptist Board of Missions.—We learn from the Third Annual Report of the Southern Baptist Board of Foreign Missions, that the receipts for the last year have been $19,214.09, which with $12,194.88 on hand at the commencement of the year, makes a total of $31,708,97. The expenditures for the year have amounted to $16,835.82, leaving a balance in the Treasurer's hands of $14,875.15. Deducting from this sum the amount specially designated for a chapel in Canton, which we suppose cannot for the present be built, a balance for general purposes remains of $7,500. There has been an increase of receipts during the year. The Board has Missionaries as follows:—*Canton,* Revs. I. J. Roberts, Geo. Pearcy, Francis C. Johnson; Mrs. Pearcy, Mrs. Clopton (returned); five native assistants—total, ten. *Shanghai,* Revs. J. L. Shuck, T. W. Tobey, M. T. Yates, J. S. James, M. D., missionary and physician; Mrs. Shuck, Mrs. Tobey, Mrs. Yates, Mrs. James; two native preachers—total, ten. *Africa,* Revs. John Day, F. S. James, A. P. Davis, B. J. Drayton, S. Pervis; J. Elkins, teacher—total, six. The total number of missionaries and assistants under the patronage of the Southern Board is twenty six.

The late annual meeting was held in Rev. Dr. Fuller's church, Baltimore, commencing May 17, Wm. Crane, Esq., one of the Vice Presidents, in the chair.—The annual sermon was preached by Rev. J. L. Reynolds.

Massacre of Three Missionaries.—The Sydney papers of the 31st January, announce the murder of three English Missionaries at the island of St. Christoral by the natives, in the month of September last, and the bodies were afterwards cut up and devoured by the savages. The English attendants on them contrived to effect their escape.

Rev. J. L. Wilson and wife, Rev. Albert Bushnell and wife, Rev. J. M. Preston and wife, Rev. W. F. Wheeler and Mrs. Griswold, sailed from Providence, R. I. June 14th, as missionaries of the American Board, for the western coast of Africa.

## ITEMS.

We understand that the edifice of the Norfolk-street Baptist Church in this city, which was destroyed by fire June 12, will be immediately replaced by a much better one. The loss was about $10,000, which was mostly insured.

The Hudson River Baptist Association held its Third Anniversary with the Laight-street Baptist Church of this city, commencing Tuesday, June 20, and closing Friday at about 6, P. M. The introductory sermon was preached by Rev. A. Bennet. A variety of topics were discussed. Dr. Welch proposed that the time occupied in reading letters should hereafter be spent in preaching and other devotional exercises. We think that the churches will not be willing to dispense with their epistles. The letters should be very brief, each not to exceed five minutes in reading, unless there is something very unusual. It is exceedingly tiresome to hear a long essay when we only expect a few lines of *interesting* information. Rev. C. G. Sommers, Moderator.

The friends of the American Baptist Free Missionary Society have determined to establish a college at McGrawville, Cortland Co., N. Y., and have already elected Rev. C. P. Grosvenor President.

We are happy to state that the ten thousand dollar plan of the Am. Baptist Pub. Society has succeeded, and the money has been raised.

We have received the second No. of a new Baptist paper, called the Western Watchman, published by T. W. Ustick, at St. Louis, Mo., and edited by Rev. S. W. Lynd, D. D. It is full of interesting and instructive reading. The editor is well known as a man of talent.

Europe.—The waves of revolution do not yet seem to be calmed in Europé.—We tremble for the safety of the French Republic. While we are penning these lines even it may be overthrown. The French seem to be thoughtless and fickle. If they had more stability of character they might now easily succeed, and be an example to Europe in the struggle for freedom. The laboring classes have pulled down the imperial throne, and now expect that they shall have money and employment enough. The government has probably promised too much, and cannot fulfill its promise. Thus a reaction is produced which may revive terrorism, attended with all the bloody scenes of Robespierrean memory. It is strongly feared that Prince Louis Napoleon Bonaparte will be placed at the head of the government. Naples has revolted the second time, and the Republicans say, "No mistake this time." They are determined that monarchy shall never breathe again there. Germany, Hungary, and Prussia, are yet in commotion. Immense armies are assembling on the western frontiers of Russia, and Nicholas is preparing for a terrible conflict. The various parties seem to be uniting their interests, and the time is probably not far distant when all Europe will be divided into two vast armies, and the most tremendous battle which the world has ever beheld, will be fought between freedom and oppression.

Since writing the above, news has arrived of a terrible insurrection in Paris, in which from 10,000 to 15,000 persons have been killed. Thirty-five thousand are said to have been killed and wounded. The account may be exaggerated, but the carnage was dreadful. We are happy to say that the forces of the Republic were entirely successful. The insurgents were either killed, wounded, or taken prisoners. We really hope that the Republic will not be obliged longer to wade in blood.

## REVIVALS.

Salem, Mass., 12 baptized in the Bethel congregation; Peterborough, N. H., 8 baptized; Utica, N. Y., Rev. Mr. Corey's church, 80 baptized within a few months; Fellowship, Jefferson Co., Miss., 11 baptized; Nashville, Tenn., 31 baptized up to June 17; Mount Vernon, O., 85 added to church.

## MINISTERIAL CHANGES.

Rev. C. C. Bourn, of South Franklin, has become pastor of the Baptish church in Harpersville, Broome Co., N. Y. Rev. H. Leavenworth has become pastor of the 2d Baptist church in Middlebury, Wyo. Co., N. Y. Rev. A. Lawtan has become pastor of the Baptist Church at North Brookfield, Mad. Co., N. Y. Rev. E. H. Hamlin, of Laporte, Ia., has become pastor of the Baptist church in Jackson, Mich. Rev. J. N. Webb has become pastor of the Baptist church in Ogdensburg, St. Law. Co., N. Y. Rev. E. W. Bliss has become pastor of the Baptist church

in De Ruyter, Mad. Co., N. Y. Rev. R. D. Pierce has become pastor of the Baptist church in Dewittville, Chata. Co., N. Y. Rev. B. H. Clift, of Littleton, Ms., has become pastor of the Baptist church in So. Gardner, Mass. Rev. P. Church, D. D., of Rochester, has become pastor of the Bowdoin Square Baptist church, Boston, Mass. Rev. J. W. Crumb has become pastor of the Baptist church in Kingsbury, Wash. Co., N. Y. Rev. J. D. Cole, of Whitesboro, has become pastor of the Baptist church in Nunda, N. Y. Rev. George Benedict, on account of protracted ill health, has resigned his office as pastor of the Norfolk-street Baptist church in this city, and Rev. Thomas Armitage, recently a Methodist clergyman, has been called to fill his place. Rev. Wm. Hague, of Boston, has resigned his charge as pastor of the Rowe-street church, and become pastor of the Baptist church at Jamaica Plain, Mass. Rev. Baron Stow, D. D., on account of severe illness, has resigned his charge as pastor of the Baldwin-Place Baptist Church in Boston.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Arza Stone, Evans, Erie Co. N. Y. Nov. 8, aged 47.
Robert Low, East Livermore, Me., Jan. 10, aged 88.
Israel Woodworth, Caton, Steuben Co., N. Y., Feb. 5, aged 47.
George Stacey, Jefferson Co. Ill., March 12, aged 43.
Abram Jackson, Hinsdale, Mass., April 10, aged 70.
M. J. Post, Fairfield, Iowa.
George N. Roe, Middlebury, Wyoming Co. N. Y., April 18, aged 21.
Hosea Holcombe, near Jonesboro, Ala., May 31.
David Foot, Lagrange, Wyo. Co. N. Y. June, aged 35.
George W. Jeffreys, Patrick Co., Va., June 15.
John Healey, Baltimore, Md., June 19, aged 84, having been pastor of the 2d Bapt. church in that city for more than 50 years.

*Ordinations.*

Edward W. Pray, Mt. Clemens, Mich., Feb. 1.
James Harris, Tuskegee, Ala. March.
A. S. Patton, Philadelphia, Pa. March 2.
R. Shirley, Ten Mile Creek, Hamilton Co., Ill., March 4.
Henry S. P. Warren, New Haven, Vt., March 23.
Charles Cross, Palestine Grove, Lee Co. Ill., April 5.
R. W. Buckner, Liberty, Caroline Co., Va., April 17.
—— Grimes, Boston, Mass., April 24.
Oliver E. Ayres, Boston col. May 26.
John F. Bigelow, Bristol, R. I., June 14.
S. T. Cobb, Philadelphia, Ark. June 14.
Albert Heald, Lyman, Me., June 15.
Thos. Armitage, Albany, N. Y. June 16.

*Churches Constituted.*

Troy Centre, Ind., Jan.
Benton, Ind.
Woodruff, Brazos, Texas.
Four Mile Prairie, Perry Co. Ill. Feb. 19.
Port Washington, Wis., Feb. 19.
Lumberport, Harrison Co. Va., Feb.
New Lexington, Perry Co. O. March 4.
Shady Grove, Hend'son Co. Ky. Mar 25.
Marshall, Harrison Co., Texas, April, (16 members.)
Boston, Mass. 12th ch. colored, April 24.
Mount Liberty, Va., April.
Lawrence Township, Marion Co., Ind., May 19.
Reisterstown, Md., May 11.
Boston, Mass., 2d colored ch., May 26.
—— Stepney, Ct., June 6.
Hamburg, S. C.
Monroe, Fairfield Co. Ct., June 6.
Stamford, Ct. June 28.

*Dedications.*

East Stoughton, Mass., March 29.
Roxbury, Mass., 3d ch. May 4.
Wheatfield & Pendleton Baptist church, May 4.———
Rockdale, Md., May 7.
Frewsbury, Cha. Co., N. Y., May 24.
Wilkinson (Pomfret Fact.) Con. May 30.

# LITERARY NOTICES.

*Chalmers' Posthumous Works.—Vol. III.—Daily Scripture Readings.* New-York: Harper & Brothers, 82 Cliff-st. pp. 426--12mo.

This volume completes the first series of works from the pen of the great Chalmers. It includes brief practical remarks on the Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah and Jeremiah. The remarks of the author are pertinent, highly devotional, and give evidence, in many parts, of the brilliancy and power of his mind. The printing and paper are beautiful, and the uniformity of binding in the several volumes will make them an ornament to one's library.

*Barnes' Notes on the Epistles—James, Peter, John and Jude.* By the Harpers.

This is one of the most valuable of Barnes' series. He presents an interesting introduction to the Catholic (or general) Epistles, and then expounds four of them. The author is one of our best *practical* commentators, and some of his expositions are learned. He is deservedly popular, and his works are used extensively in Sabbath Schools, in families, and by clergymen.

From the same publishing house a work has been handed to us entitled "*Mary Grover, or the Trusting Wife,*" by Charles Burdett. It illustrates the subject of temperance in an impressive manner.

*The Church in Earnest.* By J. A. James, author of the Church Members' Guide &c. Boston: Gould, Kendall & Lincoln.

We are glad to see another work from the pious and talented James. In a previous No. we noticed a work from the same author, entitled "An Earnest Ministry." Now we have "The Church in Earnest," a fit companion of the other.—Two more important works at the present time, could not well be presented to the christian world. Mr. James discusses a variety of subjects connected with earnestness in respect to religion, in a practical manner, calculated to arouse the dormant energies of the dilatory disciple. Every church member should have a copy. It is beautifully bound, and is printed handsomely on fine paper. We cordially commend it to the attention of our readers.

*A Life in Earnest*—Lectures to Young Men, by Rev. C. B. Smith, M. A. New-York: Gates & Stedman. pp. 204--12mo.

Mr. Smith has already favored the public with an interesting work on the "Philosophy of Reform." The present volume contains much valuable advice to young men, and we hope that it may be read extensively. The importance of diligence and perseverance, the claims of the times, politics, elements of success, self-reliance and religion, are ably discussed. The author is an original thinker, and a vigorous writer. We cordially commend the work to all of our patrons.

## SERIALS.

*Devotional Bible*, Nos. 42 and 43. *Universal History*, by Graham, No. 4 Tribune Buildings. *Harpers' Arabian Nights*, No. 5.—How many illustrations!—*Columbian Magazine*, July; as rich as ever. *Ewbank's Hydraulics*, Part VIII. This closes the series, and makes an extremely valuable work for all who are interested in practical mechanics. *Report of the American Protestant Society.*—This document should be read by all protestants. *Christian Review*, published by Wm. Heath, Boston, June.—This is a rich No. *Sixteenth Report of the American Home Mission Society.*—We have referred to this before. All Baptists should read it.



# REMINISCENCES OF A PASTOR.

BY REV. S. REMINGTON.

[Continued.]

At the appointed time, I called again to see Mrs. W. I was received almost as an angel of God. The children seemed ecstatic. Poor little Mary smiled in tears. The mother's countenance appeared much brightened since our last interview. On my former visit I had hardly noticed the room and its fixtures, my mind was so much occupied with its inmates. But now I took a full survey of it. There were but few things in it, but those were well adjusted, and every thing looked tidy and neat. After the usual salutations concerning health, &c., I told Mrs. W. that I had a special request to make, which I should ask as a favor, and that was, that she would give me a brief history of herself, including her misfortunes. For I thought that possibly there might be some peculiarity in her case, which would be interesting to know. I did not desire her to reveal any family secrets that belonged exclusively to the persons concerned; but principally the causes of her present depression. I assured her that if she saw fit to accede to my request, I should make no use of the details, either to her disadvantage, or any others who might in any way be implicated.

Mrs. W. was silent for a few moments, as if in deep thought. Her heart seemed to be burdened as with a load of grief and anguish. At length she spoke. "I am glad, sir, that you have made this request. It will be a relief to me to answer your inquiries. You are the first person who has ever asked me the question. I have to this hour kept my troubles shut up in my own heart, and endured all their corroding influence without a single sympathizing friend to hear my story, or share in my troubles.—The confidence which I have in your piety as a Christian minister, makes me perfectly free to spread before you my whole case, just as it is. I will not exaggerate on the one hand, nor be reserved on the other."

"I am pleased, Mrs. W., with your frankness, and if you do not object, you will oblige me if you begin with your birth and parentage, and so give me a brief sketch of your life to the present time."

"As to the first sixteen years of my life, there are no particular incidents of interest to relate, and therefore all I have to say of that period may be soon told.

"I was born about twenty miles from this city, in T——. My father's name was J—— C——. He was a merchant and farmer, a man of considerable property, and much respected among his fellow-townsmen. He was an exemplary, pious and active member of ——— church, and continued to be so until he died, which occurred about two years after my marriage. My mother died when I was very young. I scarcely remember her. But I am told that she was an estimable woman, and died, as she lived—a devoted Christian. My father never married again. He used often to say, when speaking of second marriages, 'I have one wife in heaven, and I want none upon earth. I never shall marry again. The thought of meeting my departed wife where we shall part no more, yields me more solid enjoyment than any wife could do upon earth.' He never could speak of my own dear mother but with tears. I remember that he often would silently gaze upon me for some minutes, and with tears in his eyes, would say, 'Mary, your mother has gone to heaven, but she has left her fac-simile behind her in you. In seeing you I sometimes feel that your mother has almost come back again to earth. Here is her own sweet image. No wonder she loved you. Her last moments were spent in commending you to her Heavenly Father. Live, my child, so that you may meet her in heaven.'

"My mother had but three children; one son, and two daughters. I am the youngest. My brother and sister are both married and settled;—my brother in one of our southern cities, and my sister in the far-off west. They are both said to be wealthy. If they knew of my situation they would afford me prompt and timely aid; but I have cautiously avoided all communications with them for the last eighteen months. For the want of funds, I have not been to the post-office, to see if there are any letters for me. You may think strange of this, but in the sequel of my history you will see the reasons for this course.

"My husband's name was Samuel W——. He was born and brought up in this city. He was an only son, and became an orphan when very young. Of course he heired all his father's estate, which was very considerable. Not having parental authority to guide his steps while young, he was indulged and gratified in almost all his wishes. Being wealthy, he was flattered, and allowed plenty of money, before his judgment was sufficiently matured to know how to take care of it. The consequence was, that he never learned how to acquire property, but early acquired the habits of a spendthrift. He was naturally bright, intelligent, and exceedingly prepossessing in his manners and personal appearance. He was well educated, and notwithstanding his predisposition to dissipation, graduated at one of our universities with honor.

"Mr. W. moved in the gayest circles, and his presence was everywhere courted, and hailed with delight by such society, wherever he was known. He was emphatically a man of pleasure, and the pursuits of its giddy rounds constituted his whole business.

"I first saw Mr. W. while attending a boarding-school in this city. I was then only fifteen years old. It was at a wedding party. He paid me special attention that evening, and expressed in strong terms the happiness it would afford him to see me again. After this, our interviews became frequent, and I had reason to believe our attachment mutual. I remained in the city six months, and then returned home to my father's, soon after which Mr. W. came to see me. My brother had heard of him, though he had no personal acquaintance with him, and he utterly despised him. To use his own words,—'I have heard no good of him.'—He accordingly entreated me to dismiss him at once,—said he was an idle, dissolute, pleasure-taking young man. It was true that he was wealthy. But how long will he remain so; and when his money is gone, what will he be good for? He will be hurled out of society, and become a poor, miserable wretch; and what then would become of you, should you join your destinies with his?

"At this discourse I confess that I was highly incensed. My affections were too strongly riveted to him to be easily severed. I could not, would not give him up. My whole soul was bound up in him. 'I had rather die,' said I, 'than to be sundered from him.' 'Then,' said my brother, 'you must be sundered from me;

for I will never own him as my brother. If you ever marry that light, superficial and heartless dandy, I will never visit you, or own you as my sister. No—we shall be two.' 'Well, brother, if it must be so, I had rather part with you than with him.' My brother left me, evidently under strong excitement.

"Astonishing! thought I, that my friends will oppose me in receiving such a suitor as Mr. W. There are hundreds of ladies of the first respectability, who would consider themselves the most fortunate of beings, were they in my place. Pshaw!—it's only a freak of my brother's disordered imagination. He will come to himself by-and-by, and make an apology to me for what he has said in so much haste. Be that as it may, my young and foolish heart said, Samuel is mine, and I am his. He loves me most tenderly, and he has means in abundance to make me happy. Why should I fear? As to his becoming poor, there is not much danger His income would more than support us both, and that, too, most respectably. Beside, he is a-going to open a large wholesale store as soon as we are married. He will then be steady, and increase his wealth, and will make a man of great weight and influence in the world. When my brother sees this, all will be well, and he will be among the number of those who will feel it an honor to be in his friendship. Thus I soliloquized, until I had built a beautiful castle; but, alas, I forgot that its foundation was in the air,

"The baseless fabric of a vision."

[*To be continued.*]

## CONVERSION OF THE AGED RARE.

In a sermon to young men, delivered at the request of the Philadelphia Institute, Dr. Bedell said: "I have now been nearly twenty years in the ministry of the gospel, and I here publicly state to you, that I do not believe I could enumerate three persons, over fifty years of age, whom I have ever heard ask the solemn and eternally momentous question, "What shall I do to be saved?"

## A STARTLING INCIDENT.

Near the hamlet of Udorf, on the banks of the Rhine, not far from Bonn, there yet stands the mill which was the scene of the following adventure:

One Sunday morning, the miller and his family set out as usual to attend service at the nearest church in the village of Heasel, leaving the mill, to which the dwelling house was attached, in charge of his servant maid Hanchen, a bold-hearted girl, who had been some time in his service. The youngest child, who was still too little to go to church, remained also under her care.

As Hanchen was busily engaged in preparing dinner for the family, she was interrupted by a visit from her admirer, Heinrich Botteler; he was an idle, graceless fellow, and her master, who knew his character well, had forbidden him the house; but Hanchen could not believe all the stories she had heard against her lover, and was sincerely attached to him. On this occasion she greeted him kindly, and not only got him something to eat at once, but found time in the midst of her business to sit down and have a gossip with him, while he did justice to the fare set before him.—As he was eating he let fall his knife, which he asked her to pick up for him; she playfully remonstrated, telling him she feared, from all she heard, he did little enough work, and ought at least to wait upon himself; in the end, however, she stooped down to pick up the knife, when the treacherous villain drew a dagger from under his coat, and caught her by the nape of the neck, griping her throat firmly with his fingers to prevent her screaming; then, with an oath, he desired her to tell him where her master kept his money, threatening to kill her if she did not comply with his demand. The surprised and terrified girl in vain attempted to parley with him; he still held her tightly in his choking grasp, leaving her no other choice but to die or betray her master. She saw there was no hope of softening him or changing his purpose, and with a full conviction of his treachery, all her native courage woke in her bosom. Affecting, however, to yield to what was inevitable, she answered him, in a resigned tone, that what must be, must; only, if he carried off her master's gold, he must take her with him too; for she could never stay to hear their suspicions and reproaches,

entreating him at the same time to relax his grasp of her throat, for she could hardly speak, much less do what he bid her, while he held her so tight. At length he was induced to quit his hold, on her reminding him that he must lose no time or the family would be returning from church. She then led the way to her master's bed-room, and showed him the coffer where he kept his money.—"Here," she said, reaching to him an axe, which lay in a corner of the room, "you can open it with this, while I run up stairs to put all my things together, besides the money I have saved since I have been here."

Completely deceived by her apparent readiness to enter into his plans, he allowed her to leave the room, only exhorting her to be quick as possible, and was immediately absorbed in his own operations; first opening the box, and then disposing of the money about his person. In the mean while Hanchen, instead of going up stairs to her own room, crept softly along several passages till she again reached her master's chamber. It was the work of a moment to shut and bolt the door upon him; and this done, she rushed to the outer door of the mill to give the alarm. The only being in sight was her master's little boy, a child of five years old; to him she called with all her might, "Run, run to meet your father as he comes from church; tell him we shall all be murdered if he does not come back." The frightened child did as she bid him, and set off running on the road she pointed out.

Somewhat relieved by seeing that the child understood her, and would make her case known, she sat down for a moment on the stone seat before the door, and, full of conflicting emotions of grief and thankfulness for her escape, she burst into tears. But at this moment a shrill whistle aroused her attention; it was from her prisoner, Heinrich, who, opening the grated window above her head, shouted to some accomplice without to catch the child that was running away so fast, and to kill the girl. Hanchen looked around in great alarm, but saw no one. The child still continued to run with all his might, and she hoped that it was but a false alarm to excite her and overcome her resolution; when, just as the child reached a hollow in the next field, (the channel of a natural drain,) she saw a ruffian start up from the bed of the drain, and, snatching up the child in his arms, hasten with him towards the mill, in accordance with the directions of his accomplice. In a mo-

ment she perceived the full extent of her danger, and formed her plan for escaping it.

Retreating into the mill, she double-locked and bolted the door, the only apparent entrance into the building, every other means of obvious access being prevented by strong iron gratings fixed up against all the windows, and then took her post at the upper casement, determined to await patiently her master's return, and her consequent delivery from that dangerous position, or her own death, if indeed inevitable—for she was fully resolved to enter into no terms, and that nothing should induce her to give up her master's property into the robbers' hands. She had hardly had time to secure herself in her retreat, when the ruffian, holding the screaming child in his hands, and brandishing a knife in one hand, came up, and bid her open the door or he would break it down, adding many awful oaths and threats; to which her only answer was that she put her trust in God. Heinrich, who from his window was witness of this colloquy, now called out to cut the child's throat before her eyes if she still persisted in her refusal. Poor Hanchen's heart quailed at this horrible threat, but only for a moment. The death of the child could be no gain to them, while her own death was certain if she admitted the assailant, and her master too would be robbed. She had no reason either to suppose that her compliance would save the life of the child. It was to risk all against nothing, and she resolved to hold out to the last, though the villain from without renewed his threats, saying that if she would not open the door to him he would kill the child, and then set fire to the mill over her head. "I put my trust in God," was still the poor girl's answer.

In the mean while the ruffian set down the child for a moment to look about for combustibles to carry out his threat. In this search he discovered a mode of entering the mill unthought of by Hanchen. It was a large aperture in the wall communicating with the great wheel and the other machinery of the mill; and it was a point entirely unprotected, for it had never been contemplated that any one would seek to enter by so dangerous an inlet. Triumphant at this discovery, he returned to tie the hands and feet of the poor child to prevent its escape, and then stole back to the aperture by which he intended to effect an entrance. The situation of the building prevented Hanchen seeing anything of this, but a thought

had meanwhile struck her. It was Sunday, when the mill was never at work: if therefore, the sails were set in motion the whole neighborhood would know that something unusual was the matter, and her master especially would hasten home to know the meaning of any thing so strange.

Being all her life accustomed to the machinery of the mill, it was the work of a moment to set it all in motion—a brisk breeze, which sprung up at once, set the sails flying. The arms of the huge engine whirled round with fearful rapidity; the great wheel slowly revolved on its axis; the smaller gear turned, and creaked, and groaned according as the machinery came into action; the mill was in full operation. It was at this moment that the ruffian intruder had succeeded in squeezing himself through the aperture in the wall, and getting himself safely lodged in the interior of the great drum wheel. His dismay, however, was indescribable when he began to be whirled about with its rotation, and found that all his efforts to put a stop to the powerful machinery which set it in motion, or to extricate himself from this perilous situation were fruitless. In this terror he uttered shrieks and horrible imprecations. Astonished at the noise, Hanchen went to the spot, saw him caught like a rat in his own trap, from which it was no part of her plan to liberate him. She knew he would be more frightened than hurt if he kept within his ratory prison without any rash attempts at escape, and that even if he became insensible he could not fall out of it.

In the mean time the wheel went round and round with its steady, unceasing motion; and round and round he went with it, while sense remained, beseeching Hanchen with entreaties, promises, and wild impotent threats, which were all equally disregarded, till by degrees feeling and perception failed him, and he heard and saw no more. He fell senseless at the bottom of the engine, but even then his inanimate body continued to be whirled round as before; for Hanchen did not dare trust appearances in such a villain, and would not venture to suspend the working of the mill, or stop the mill gear and tackle from running at their fullest speed.

At length she heard a loud knocking at the door, and flew to open it. It was her master and his family, accompanied by several of his neighbors, all in the utmost consternation and wonder at seeing the mill-sail in full swing on a Sunday, and still more so

when they found the poor child lying bound on the grass, who, however, was too terrified to give any account of what had happened. Hanchen, in a few words, told all; and then her spirit, which had sustained her through such scenes of terror, gave way under the sense of safety and relief, and she fell fainting in their arms, and was with much difficulty recovered. The machinery of the mill was at once stopped, and the inanimate ruffian dragged from his dreadful prison. Heinrich, too, was brought forth from the miller's chamber, and both were in a short time sent bound under a strong escort to Bonn, where they soon after met the reward of their crimes.

The story of this extraordinary act of presence of mind concludes by telling us that Hanchen, thus effectually cured of her *penchant* for her unworthy suitor, became eventually the wife of the miller's eldest son, and thus lived all her life in the scene of her imminent danger and happy deliverance.—*London paper.*

## THE SUTYA-GOOROOS.

About the year 1820, a number of persons were found in a few villages near Dacca, in India, who had forsaken idolatry, and who constantly refused to render to the Brahmins the customary honors. They were said also to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. They were the followers of no particular leader, but from their professing to be in search of a true Gooroo, or teacher, they were termed *Sutya-Gooroos.* It was said that they had derived all their principles from a book which was carefully preserved in one of their villages.

Some native Christians resolved to visit the sect of whom they had heard so many remarkable particulars. The singular book from which their principles were derived, was exhibited to the visitors. It was much worn, and was preserved in a case of metal resembling brass. Whence it came no one could tell. On examination, it was found to be a copy of the first edition of the Bengalee New Testament, printed at Serampore in 1800. This copy of a part of the sacred volume seemed to have thus prepared many inhabitants scattered through ten or twelve villages, to receive religious instruction from missionaries, who afterwards labored among them with success.

## HARRIET ARNOLD.*

HARRIET ARNOLD was, at the time of her death, in the seventeenth year of her age. She was the first-born of her parents, their only daughter, and around her entwined their warmest and tenderest affections. She was a fond and beloved child, affectionate, dutiful and obedient to her parents, affable and kind to all, and ever ready and delighted to perform any little act of benevolence in her power to the poor. When we looked upon her, we could not avoid loving her, (as the Savior did the young man in the gospel,) for the many amiable and endearing qualities which she naturally possessed. But notwithstanding her native amiableness of character, she was, till a short time before the close of her mortal career, destitute of vital piety.

About eight months before her decease, she was taken with the disease which at length terminated in death. She was obliged to leave the seminary at Charlestown, Mass., where she was pursuing her studies, and to return home to Warwick, R. I. From the commencement of her disease, much anxious solicitude was manifested, and many fervent prayers were offered, by her beloved relatives and Christian friends, for her salvation, but there was no material alteration in the state of her mind. But God intended yet to manifest surprising grace in her salvation. She was to be saved, even at the eleventh hour, and in such a way that all might acknowledge, "This is the finger of God." About two days before her decease, she took to her bed, herself and others little expecting that the close of her earthly pilgrimage was so near at hand. Her symptoms soon became very alarming and decided, the painful truth was evident that she could not long continue an inhabitant of earth, and the anxiety and solicitude of her friends for her salvation was much increased. She was faithfully and affectionately conversed with, and fervently prayed for, by the Christian friends and ministers who visited her, but still she continued, although not

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* The Interesting facts here related, occurred in Bro. Dowling's own congregation while pastor of the Baptist Church in Warwick, R. I., and illustrates the grace of God as manifested at the eleventh hour.—*Ed.*

insensible, too little concerned. About seven hours before she died, she grew much worse, and it was thought that she was just about to leave the scenes of time to enter upon the realities of eternity. A few drops of wine were given to her, and in a few minutes she revived again, when all at once she broke out, exclaiming with impassioned earnestness—"God be merciful to me a sinner." And now followed a scene which the power of language is inadequate to describe—a scene which caused the hearts of all who witnessed it to throb with unusual emotion, and upon which angels, if conversant with the transactions of earth, must have gazed with intense and overwhelming interest. As the writer was not present during much of the scene to which he refers, he is happy in being able to present the following sketch of it, written by a lady present during most of the scene which she so forcibly and touchingly delineates.

"About one o'clock, I entered the house of mourning. Numbers had preceded me, and were pressing around the bed of the invalid. She was reclining on a couch, supported by pillows. The first accents that I heard from the dying girl were, 'Lord, be merciful to me a sinner.' The most affecting sight was that of the tender, affectionate mother, entreating the Father of all mercies to grant a free and full pardon to her dying child. The earnest desire to see her child *truly* reconciled to death, and have an evidence of her acceptance with God, overcame every other feeling. She besought the Lord for submission, while the reiterated cry of 'Lord, have mercy, Lord, have mercy,' responded from many a sympathizing heart.

The father's grief found vent in tears, and, leaning partly on the bed, he sobbed aloud. He felt at that moment that the hand of the Lord was heavy upon him; that the tie of paternal affection was unloosing; that the chord which bound him to his beloved one was breaking asunder, and that he must give the body of his first-born to the grave, and her spirit to God who gave it.

'Will no one pray for me?' said the sufferer. 'Lord, I submit—I do submit to the Savior's love—an interest in Christ—pardon. I give up all, every thing worldly. God, be merciful. I desire an evidence—grant me faith, patience, and submission.' Many were the promises held up to the stricken one, while repeated prayers ascended to the throne of God in her behalf.

'Have confidence in God,' said one, 'he will not despise the contrite spirit. Believe only, and you shall be made whole.' 'Will God hear me? Will he pardon such a sinner?' said she. 'Yes, my child,' said her mother, 'he will hear, pardon, and bless you; he saved a dying thief on the cross, and he will save you; he is not afar off, but near you. Lord, enable me to give up my darling child, soul and body, for they are thine! Oh! could I hear thee say, my loved one, that thou art happy, I would cheerfully resign thee!'

'That is also my desire,' said her father. Their beloved one felt encouraged, and hope began to dawn in her soul. The prayer of faith again went up on her behalf. 'Lord, have mercy,' trembled on her lips. 'I submit—the Savior's love I ask.' And while her tongue was convulsed by the spasm, her lips moved with holy aspiration, and her heart was fixed on one object—the Savior's pardoning mercy. Her eyes were raised to things above, and for fifteen minutes, she seemed to be in the last agony of expiring nature. But her spirit still fluttered in the frail tabernacle. She spoke audibly, while a faint smile hovered on her white lips, and she extended her cold hand to grasp the one offered her. 'Harriet, my dear, do you know me?' said a familiar voice. 'O yes, it is aunt Abby! I feel calmer,' said she. 'I do not feel that weight of guilt—I think I shall be happy—I hope I'm not deceived—no fear of death—Christ is all and all. Oh!' said she, 'do you think it possible that the Lord has had mercy upon me?' Am I deceived? Oh! I know I am not. I am ready to die now. Death has no terror. But oh! what if I had died yesterday!'

'Mother, dear mother! do you feel willing to give me up, and see me die?' 'I hope I do, my dear child,' said she. 'Then why do you mourn? Oh! I cannot see you weep so. Rejoice! rejoice!' 'This is mourning for joy—we feel to bless God,' responded both parents. 'My child,' said her mother, "do you feel that Jesus can make a dying bed, feel soft as downy pillows are?' She replied with much emphasis—'He can! he can!'

She then requested each individual, calling them by name, to take a sad farewell. Her parents and nearest relatives embraced her. She blessed them for their kindness, and besought such as were pious to live devoted to God, and meet her in heaven; and to others, she insisted that they must repent and be converted.—

For two hours this joyful frame of mind continued. Not a murmur escaped her lips; not a groan gave evidence that death was at her heart-strings, but all was calm and peaceful. She then reached forth her dying hand, (and as she was wont to do in infancy) passed it across her father's cheek, and said—'Father, dear father! you will live for God, and resign me, and meet me in heaven. You have been a kind parent to me, but God is better. You will promise me that, father.' In broken accents, he replied, 'The Lord enable me so to do. Yes, my child, your father is willing to resign you to a better Father.'

'Come, William and John, my dear brothers, come kiss me, and remember what I say to you: be obedient, attend meeting, seek religion. You have been kind to me. Do not forget me.' She seemed wholly taken up with the divine presence, and desired a last farewell to be repeated to all her friends. 'Tell them,' said she, 'and tell every body, to seek the Savior. Tell all how I die.' To her parents she said—'Dispose of my things as you think proper. Your will is mine as it regards them.' 'I have witnessed,' adds the above lady, in concluding her description, 'many trying scenes, seen tears shed at parting, watched the last struggle of life, but nothing so heart-rending did I ever before witness—such a sudden transition from despair to joyful hope—such unwavering faith and firm confidence—such floods of tears—such overwhelming sorrow—and then such delightful joy as pervaded all present. All were compelled with one accord to say, 'It is the Lord, let him do what seemeth him good.'"

A messenger had been to my residence that afternoon, during my absence, to hasten me to the house of mourning. Immediately on my return I repaired to the sick room of the dying one. When I entered the room, which was about an hour after she had obtained peace in believing, as described in the preceding sketch, I felt as if the place was inconceivably solemn. As I approached the bed-side of Harriet, I could not avoid observing the apparent change. She was evidently much fatigued with the great exertion she had been making—

> "To tell to sinners round,
> What a dear Savior she had found."

But a heavenly smile yet played upon her countenance, which be-

spoke the calmness and serenity within. I felt a good evidence, from what I had just heard from the friends, that her heart had been changed by sovereign grace, but aware of the possibility of soul-deception, and anxious to hear from her own lips, for myself, I enquired—"Well, Harriet, you begin to think that what the Christian friends have been telling you about the excellency and value of religion, is true?" The words were hardly uttered before she replied with emphasis—"It is all true!—It is all true!"—her countenance beaming with joy as she spoke. "Are you happy?" "Yes." "Is Jesus precious to your soul?" "O yes, he is!" "If you could be assured that you should get well, and live a number of years, and enjoy the pleasures of the world, would you be willing to give up what you now feel?" "No." "Have you any desire to get better?" "I want the will of God to be done." What a surprising and joyful transformation from yesterday! I felt involuntarily to exclaim—"Truly the dead is made alive—the lost one is found."

The few hours that she remained on earth, she continued in a most happy and joyful frame of mind, seeming almost to breathe the very air, and to tread on the very threshold of heaven, forcibly bringing to mind the words of the poet:—

> "The chamber where the good man meets his fate,
> Is privileged beyond the common walks
> Of life; quite on the verge of heaven."

She frequently expressed much affection for Christians, and especially for the ministers who had visited her. She continued until utterance failed her to recommend the Savior to all around her, *deeply regretting that she had not sought him before, and earnestly entreating them not to neglect the great concern of salvation to a death-bed as she had done.* The last thing she said to her mother was—"Oh! I wish to be patient, but I feel as though I wanted the time to come!" She lingered on the shore of time till half-past seven in the evening, when the weary wheels of life stood still, and her happy spirit took its flight to the regions of immortal bliss.

> "She sleeps in Jesus, and is bless'd—
> How sweet her slumbers are!
> From suff'ring and from sin releas'd,
> And freed from every snare."

*Willimantic, Ct.*, July 3, 1848. T. DOWLING.

# DANGERS OF THE WHALE FISHERY.

## A SCENE ON THE COAST OF KAMTSCHATKA.

On the coast of Kamtschatka, in June, 1845, the ship John Welk, from Sag Harbor, might have been seen cruising for whales. I was one of the crew, a foremast-hand. In moody silence the captain paced the deck as our noble ship dashed along its course under a fair breeze. All was remarkably quiet on the ship. My own imagination was busy with the scenes of my native land—and my humble prayer was offered in behalf of the little church of which I had been a member for years. "There she blows," cried the man at the mast-head, pointing to the leward of the ship. We immediately lowered the boats, and commenced the chase. In about an hour the captain's boat, which was foremost in the chase, struck the whale, and the other boats rushed with all speed to the scene of action to assist in slaying the monster. The first mate coming up, threw the harpoon, and made himself fast to the whale. The second mate had by this time arrived, and was in the head of his boat, pulling directly for the monster, when he suddenly disappeared, and coming up under his boat, stove it about midships, then raising his enormous head, he brought it down upon the gunwale, breaking off nearly the whole side; then turning suddenly, he struck the boat with his fin and stove it to atoms. The crew had jumped into the sea, and those who could swim were making for the other boats. Nothing could exceed the disinterestedness and manly conduct of Captain Hedges, and that worthy young officer, Mr. French, on that occasion. Next to Divine Providence, the crew owe their lives to the coolness, energy, and presence of mind of these two officers. Captain H. and Mr. F. were both fast to the whale, but when they saw the boat stove, they cut their lines, regardless of what might become of their valuable prize, and hastened on to save the drowning crew. Being in the mate's boat, and not more than twenty yards distant, I saw the crew jump into the sea, and saw the second mate in the water near the whale's head. It was evident that his peril was imminent, for the maddened monster was dashing about in a terrific manner. He

called for Mr. French, the mate, to come to his relief. But the whale, being headed towards us, would have doubtless rendered us incapable of assisting, in a moment, had not Mr. French given orders to "stern all." Turning round, we soon saw the bowsman, encumbered with heavy clothing and boots, dashing through the water with surprising ease and rapidity, and he was the first to gain the boat. Next came another by the aid of an oar which he had picked up, swimming for dear life. Soon all were safe but one poor fellow, who, because he could not swim, was still clinging to some broken pieces of the stoven boat, and the whale was still near him, throwing up his huge head and flukes, and bringing them down amidst the fragments in the most frightful manner. At one time, the whale coming up under him, raised him on his back high above the water. Again he was upon another fragment of the boat, struggling to escape, while the monster lashed the foaming deep, and covered him with surf. It seemed a long time before the whale left, and when we picked up the drowning man, he was sinking for the last time. His struggles were faint and desperate; but he had received no injury, save swallowing a large quantity of sea-water. Again we made for the whale, who, at a little distance, seemed to bid us defiance by beating the waves with his fins and flukes in a terrific manner. It was dangerous to approach him.—Raising his body high in the air, he would bring it down with a force which would cause the sea to boil and foam as though dashing over breakers. But after playing round him at a safe distance a few minutes, we darted another harpoon into him. He gave one dash with the fin, and away he darted through the water, drawing us in his wake. Being already wearied with his exertions, and weakened by the injuries he received, his race was short. Again he lay sluggishly in the water, as though gathering strength for the last struggle. We quickly drew up to his side, and an experienced whaleman darted a lance as he said to his life. "Stern all," was the prompt cry ere the lance had reached its destined place, and drawing off at a little distance we witnessed the dying throes of the monster. The sea all around was stained with his blood. He threw his huge body into every form and position, in the most violent manner, till weakened with the loss of blood, he rolled "fin out," and we towed him along side the ship.

*Sag Harbor, N. Y.* N. B. G.

## THE GOOD WIFE.

The good wife! How much of this world's happiness and prosperity, is contained in the compass of these two short words! Her influence is immense. The power of a wife, for good, or for evil, is altogether irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is, to a man, wisdom, and courage, and strength, and hope, and endurance. A bad one is confusion, weakness, discomfiture, despair. No condition is hopeless, when the wife possesses firmness, decision, energy, economy. There is no outward prosperity which can counteract indolence, folly, and extravagance at home. No spirit can long resist bad domestic influences.

Man is strong; but his heart is not adamant. He delights in enterprise and action; but, to sustain him, he needs a tranquil mind, and a whole heart. He expends his whole moral force in the conflicts of the world. His feelings are daily lacerated, to the utmost point of endurance, by perpetual collision, irritation, and disappointment. To recover his equanimity and composure, home must be to him a place of repose, of peace, of cheerfulness, of comfort; and his soul renews its strength, and again goes forth, with fresh vigor, to encounter the labors and troubles of the world. But if at home he find no rest, and there is met by a bad temper, sullenness, or gloom; or is assailed by discontent, complaint, and reproaches, the heart breaks, the spirits are crushed, hope vanishes, and the man sinks into total despair.

Let woman know, then, that she ministers at the very fountain of life and happiness. It is her hand that lades out, with overflowing cup, its soul-refreshing waters, or casts in the branch of bitterness, which makes them poison and death. Her ardent spirit breathes the breath of life into all enterprise. Her patience and constancy are mainly instrumental, in carrying forward, to completion, the best human designs. Her more delicate moral sensibility is the unseen power which is ever at work to purify and refine society. And the nearest glimpse of heaven that mortals ever get on earth, is that domestic circle, which her hands have trained to intelligence, virtue and love, which her gentle influence pervades, and of which her radiant presence is the centre and the sun.

G. W. B.

## RELIGION THE GUARDIAN OF THE SOUL.

One of the circumstances of our moral condition, is danger.—Religion, then, should be a guardian, and a vigilant guardian ; and let us be assured that the Gospel is such. Such emphatically do we need. If we cannot bear a religion that admonishes us, watches over us, warns us, restrains us ; let us be assured that we cannot bear a religion that will save us. Religion should be the keeper of the soul ; and without such a keeper, in the slow and undermining process of temptation, or amidst the sudden and strong assaults of passion, it will be overcome and lost.

Again, the human condition is one of weakness. There are weak points, where religion should be stationed to support and strengthen us. Points, did I say ? Are we not encompassed with weakness ? Where, in the whole circle of our spiritual interests and affections, are we not exposed, and vulnerable ? Where have we not need to set up the barriers of habit, and to build the strongest defences, with which resolutions, and vows, and prayers, can surround us ? Where, and wherein, I ask again, is any man safe ? What virtue of any man, is secure from frailty ? What strong purpose of his, is not liable to failure ? What affection of his heart can say, "I have strength, I am established, and nothing can move me ?"

How weak is man in trouble, in perplexity, in doubt ;—how weak in affliction, or when sickness bows the spirit, or when approaching death is unloosing all the bands of his pride and self-reliance ! And whose spirit does not sometimes faint under its *intrinsic* weakness, under its *native* frailty, and the burthen and pressure of its necessities ? Religion, then, should bring supply, and support, and strength to the soul ; and the Gospel does bring supply, and support, and strength. And it thus meets a universal want. Every mind *needs* the stability which principle gives ; needs the comfort which piety gives ; needs it continually, in all the varying experience of life. O. D.

Let me pay every thing I owe as soon as possible, and live in peace with all men.

## THE THUNDER STORM.

SCENERY IN THE HIGHLANDS, ON THE RIVER HUDSON.

In the second day of the voyage, they came to the Highlands. It was the latter part of a calm, sultry day, that they floated gently with the tide between these stern mountains. There was that perfect quiet, which prevails over nature, in the languor of summer heat; the turning of a plank, or the accidental falling of an oar, on deck, was echoed from the mountain side, and reverberated along the shores; and, if by chance, the captain gave a shout of command, there were airy tongues that mocked it from every cliff.

Dolph gazed about him, in mute delight and wonder, at these scenes of nature's magnificence. To the left, the Dunderberg reared its woody precipices, height over height, forest over forest, away into the deep summer sky. To the right, strutted forth the bold promontory of Antony's Nose, with a solitary eagle wheeling about it; while beyond, mountain succeeded to mountain, until they seemed to lock their arms together, and confine this mighty river in their embraces. There was a feeling of quiet luxury in gazing at the broad, green bosoms, here and there, scooped out among the precipices; or at woodlands high in air, nodding over the edge of some beetling bluff, and their foliage all transparent in the yellow sunshine.

In the midst of his admiration, Dolph remarked a pile of bright snowy clouds, peering above the western heights. It was succeeded by another, and another, each seemingly pushing onwards its predecessor, and towering, with dazzling brilliancy, in the deep blue atmosphere: and now muttering peals of thunder were faintly heard, rolling behind the mountains. The river, hitherto still and glassy, reflecting pictures of the sky and land, now showed a dark ripple at a distance, as the breeze came creeping up it. The fish-hawks wheeled and screamed, and sought their nests on the dry trees; the crows flew clamorously to the crevices of the rocks; and all nature seemed conscious of the approaching thunder-gust.

The clouds now rolled, in volumes, over the mountain tops; their summits still bright and snowy, but the lower parts of an inky blackness. The rain began to patter down in broad and

scattered drops; the wind freshened, and curled up the waves; at length, it seemed as if the bellying clouds were torn open by the mountain tops, and complete torrents of rain came rattling down. The lightning leaped from cloud to cloud, and streamed quivering against the rocks, splitting and rending the stoutest forest trees. The thunder burst in tremendous explosions; the peals were echoed from mountain to mountain; they crashed upon Dunderberg, and then rolled up the long defile of the Highlands, each headland making a new echo, until old Bull Hill seemed to bellow back the storm.

For a time, the scudding rack and mist, and the sheeted rain, almost hid the landscape from the sight. There was a fearful gloom, illumined still more fearfully by the streams of lightning, which glittered among the rain-drops. Never had Dolph beheld such an absolute warring of the elements; it seemed, as if the storm was tearing and rending its way through this mountain defile, and had brought all the artillery of heaven into action.

WASHINGTON IRVING.

## THE FATHER'S ADVICE.

A gentleman had two children: the one a daughter, who was considered plain in her person; the other a son, who was reckoned handsome. One day, as they were playing together, they saw their faces in a looking-glass. The boy was charmed with his beauty, and spoke of it to his sister, who considered his remarks as so many reflections on her want of it. She told her father of the affair, complaining of her brother's rudeness to her. The father, instead of appearing angry, took them both on his knees, and with much affection gave them the following advice:—"I would have you both look in the glass every day; you, my son, that you may be reminded never to dishonor the beauty of your face by the deformity of your actions; and you, my daughter, that you may take care to hide the defect of beauty in your person by the superior lustre of your virtuous and amiable conduct."

## AN ENLIGHTENED CHRISTIANITY ESSENTIAL

### TO PERMANENT NATIONAL PROSPERITY.

Amid the commotions of Europe, now shaking the civilized world—amid anarchy, and war, and bloodshed—while institutions established ages ago are rapidly passing away—while thrones and kingdoms and empires are demolished at once, and no one knows where to find safety—the inquiries naturally arise: What will be the result? will it be disastrous or in favor of good order? will all government and rule be overwhelmed and *terrorism* reign unimpeded, or will the chaos of broken kingdoms be transformed into governments more favorable to the advancement of virtue and enlightened piety? have the nations in 1848 receded towards the dark ages, or do we see in these revolutions the dawnings of that millennial day, when all temporal kingdoms shall fall before the triumphant progress of the Savior's reign? What has been the tendency of revolutions from ancient times until now? Do we not perceive the need of some guiding hand, more powerful than human, to direct the waves of popular commotion—to calm the storm and unite the rending elements? Do we not perceive the necessity of an enlightened christianity as a conservative principle to secure national prosperity?

These are questions worthy of consideration at the present time, but we shall only have space to merely glance at the general subject. A nation is a body of people united together under the same sovereign, forming a civil society, and accomplishing its purposes by means of government as an instrument. Civil society, or society of any kind, consists in a contract between each individual on the one part, forming the society, and all the other members taken collectively, on the other part. In simple society the contract may be dissolved by either party, unless there be an express prohibition. In civil society, a higher principle is involved. It is evident from the fact that man naturally loves society, from the attachment between the sexes forming a society of itself, and from the fact that the human race would soon be destroyed if they were mere isolated individuals; that it is in accordance with the will of God, that civil society should exist. In other words, it is

an institution of God, and each individual is under obligation to God as well as to man to keep the contract, and though one party may violate it, yet the other party is under obligation to perform its part of the agreement. We perceive at once that moral considerations come into the account. Even in simple, and especially in civil society, moral obligation binds the parties together. Conscience is essential to the existence of society in any form.

A nation, like an individual, is a moral agent, and is responsible for its acts; and the more it exercises its power of discerning moral obligation, the more capable is it of self-government—the better qualified to secure the rights and immunities of the individuals of which it is composed—the better qualified to administer a free government. Indeed, a nation in reality derives all its power as a body politic from the individuals of which it is composed. True, there are despotic governments, in whose administration the people apparently have no part. But recent events in Europe have shown the world where the power lies. Monarchies, thrones and tyrants have been but as chaff before the mighty storm. When the individuals constituting a nation become enlightened, they cannot long be enslaved by tyrants. They will burst their chains of oppression and be free. Kings and emperors and swarms of the nobility have only been able to maintain their authority by keeping the people in ignorance. They have rolled in wealth and splendor by extorting enormous taxes from those whom they had already ground to the dust by their oppressions. We rejoice that the *people* are beginning to understand that they have rights and power too. Their attempts for freedom may be, at times, injudicious and injurious to the cause which they advocate—still their course is onward. They have struck the first blow at despotism, and are destined to succeed; but they need something to guide them over the dark waters of revolution. It is an enlightened Christianity—the Bible fully translated and understood. No government, we think, will be likely to exist long without it—unless it can keep its subjects in the grossest ignorance, and even then it cannot be very permanent. It has within itself the seeds of ruin. If we take a view of governments during the different ages of the world, we shall find that an important element for their permanence was wanting. The more barbarous, were generally less permanent. The history of nations is little more than a history of revolutions. The first

two monarchies, Assyria and Chaldea, of which Nineveh and Babylon were the capitals, were almost continually engaged in wars, and by practicing the most arbitrary rule and the greatest oppression and vices, maintained their existence for a long time; but finally their vices and cruelties proved their ruin. The sword of Nineveh had drenched in blood the cities of Palestine, and ruined the ten tribes of the house of Israel; but was at last, with the kingdom of Assyria, destroyed by the Chaldeans and Medes. This destruction is represented in the Scriptures as a judgment from heaven upon that wicked city, because her inhabitants were idolaters, and did not acknowledge the God of heaven. The Chaldean monarchy in her turn, with her splendid capital—the scourge of the nations—the proud and wicked mistress of the earth—experienced deserved vengeance from on high, and was overthrown.—"Thy days are numbered and finished," said Daniel to her trembling sovereign, "thy kingdom is divided, and given to the Medes and Persians." The prediction was awfully fulfilled the same night. These barbarous monarchies continued in one form or another for a long time; but they could hardly be considered as regular governments. They were a kind of military despotism, and were almost continually convulsed by revolutions.

Egypt was founded upon a better basis. There was intelligence, morality and virtue, to some extent, among her citizens, and the government was maintained for more than a thousand years. But the people lacked the one thing needful. They had not genuine religion, and finally sunk under Cheops and Cephrenus, into barbarism, licentiousness, and ruin.

The Hebrew nation, by her sins, was rent and finally destroyed, with the fearful slaughter of the inhabitants of that city over which Jesus wept.

About half a century before the Christian era, the Medo-Persian empire was formed by a union of the Babylonian, Medean and ancient Persian empires. It continued for awhile amid various revolutions; but was finally overwhelmed by the armies of Alexander the Great.

The Chinese empire has probably existed in some form from the time of Prince Yaw more than two thousand years before Christ. There has been considerable intelligence among the people on many subjects, and much attention to morality and virtue. Thus con-

siderable permanence has been secured to their institutions, but the empire has been rent almost continually by feuds and invasions, resulting often in a change of dynasty.

Ancient Greece was settled 1800 years B. C., and her inhabitants became distinguished for liberty, intelligence, valor, patriotism, economy and industry, with their attendant virtues. The nation prospered for a time; but had the seeds of destruction within her bosom. She was unacquainted with the principles of Christianity. Her inhabitants bowed down to graven images, and had a very defective standard of virtue and piety. Dissentions soon arose among them, and finally the triumphant arms of Alexander the Great subdued the country, and vice of every description was spread over the land. She declined rapidly, and about 150 years B. C. her name was blotted from the list of nations, and she became a Roman province.

Ancient Rome's palladium of liberty was the virtue of her inhabitants and their simplicity of manners. Pagan Rome was prosperous and extended her victorious arms from the Hellespont to the Atlantic, and from the Red to the Black Seas. The refinements of Greece, and the wealth and luxury of Asia flowed rapidly into the empire. Her manners and morals were corrupted, the consular energies were turned against her liberties, Cæsar triumphed over Pompey, and at last the empire was overwhelmed in a deluge of northern barbarism. Nearly 1000 years of the dark ages followed, during which Europe was drenched with blood, and almost every thing ennobling enveloped in gloom. In more modern times, governments have been formed and overturned in quick succession, while some have, by their virtues, maintained their existence during a considerable time.

Occasionally *republics* have appeared, like those of Milan, Florence, Genoa, Venice, and others; but the general prevalence of luxury and corruption, blighted those fair blossoms of liberty, and their places were supplied by the horrors of the inquisition and the oppressions of Popery. Revolution succeeded revolution in governments, until the *world* was thrown into commotion by the French revolution of 1789. Terrorism raged with unremitted fury, until the governments of France, Spain, Portugal, Holland, Germany, Switzerland, and of the States of Italy, were overturned.

Bonaparte laid desolate many parts of Europe, before he was

conquered on the plains of Waterloo, and doomed to die in solitude at St. Helena. The sovereigns of France have generally been vain, extravagant, vicious, ungodly men, and the people have not had the fear of God before their eyes. The spirit of freedom, however, has existed among the masses, and though borne down by oppression, it has occasionally burst forth like the desolating flames of subterranean fires, spreading dismay in every direction. Revolutions thus produced have sometimes, for a season, perhaps, retarded the cause of freedom; but on the whole it has been advanced. The revolution of 1848, is but another ebullition of the spirit of liberty. Whether the republic will be successful, time will prove. We have strong fears that the moral principle of the nation is not yet strong enough to warrant permanent success. France and *Europe* have had Christianity; but it has generally been a heartless and oppressive system of vain, showy ceremonies, without scarcely one enlightening, elevating principle. Jesuitism is a relic of the dark ages, always endeavoring to keep the people in ignorance. The only hope of France is in her virtue and piety. If the pure principles of the gospel could be generally embraced, there could be no reasonable doubt that the republic would succeed.

So in other nations of Europe. The revolutions in favor of freedom will be really successful in proportion to the virtue of the people. In this favored land, our free government has existed for more than half a century, and been prosperous, in consequence of the moral principle and attention to true religion generally prevailing. Just as soon as we swerve from the path of virtue as a nation, our freedom will be no more. Civil society, as we have said, is an ordinance of God, and just in proportion as that fact is recognized and acted upon by nations, just so far they will be prosperous.

When it is asked, what is the cause of the present revolutions in Europe, no one can doubt that the immediate cause is a general desire and determination on the part of the people to be free. The cause of this desire is a thousand different forms of oppression from their sovereigns, by which they have been goaded to insupportable madness. But the original cause is deeply fixed in the soul of every human being. Man feels that he is created free, and no tyrant has a right to deprive him of that boon of liberty. He must and will be free. The world has quietly submitted to the

tyranny of kings and emperors long enough. They will now assert their rights and maintain them at the point of the bayonet, if they can do it in no other way. There is an immense army rising—a terrific and sublime combat is hastening onward,—the stern and unyielding forces of despotism, and the determined, irresistible ranks of freedom, are soon to meet—the nations are marshalling their forces, and sooner or later the contest must come. The revolutions which have recently occurred are but the feeble rumblings of that terrible volcano which is to burst and spread desolation around.

In the minds of intelligent observers there can be no doubt that all of these moral commotions will finally result in the advancement of truth and freedom—the result will be in favor of order, virtue and piety. The way is rapidly preparing, we believe, for the universal dissemination of the Gospel of Christ, and the present movement of the nations may be the distant dawnings of the millennial glory. Oh, how important that these movements should be guided by an omnipotent hand! They will be thus guided.—The people need Christianity—simple, enlightened, pure, holy—and until they have it and embrace it, we doubt whether they will have permanent national prosperity. EDITOR.

## WASHINGTON'S REGARD FOR HIS MOTHER.

General George Washington, when quite young, was about to go to sea as a midshipman; every thing was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her; but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the servant and said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him,—"George, God has promised to bless the children that honor their parents, and I believe he will bless you."

# RULES FOR PREPARING SERMONS.

BY A PASTOR.

1. Ascertain *the* meaning of the Holy Spirit, in the text. Every passage of God's word has a definite meaning—a point which is peculiarly its *own*. Hence, scripture cannot be faithfully expounded, until that meaning is known. To gain such knowledge, three rules are important.

(1.) Careful examination of the context, or the connection in which the passage is found.

(2.) Comparing the text with parallel passages, as scripture is the true expounder of scripture.

(3.) Studying critically the original, in which the inspired author wrote. When the particular thought designed to be communicated is ascertained, let *that* and that *alone* be the theme of discourse. Then there will be no want of an interesting variety.

2. Never begin to write a sermon, nor even the sketch of a sermon, until able to write the particular theme of discourse, at the commencement. Clearness and unity can never be secured, without the observance of this rule. The speaker or writer who has no distinct topic of thought in his mind, will spread darkness rather than light.

3. Let not *words* be presented as a substitute for *thoughts*. A beautiful and flowery style without thought, may please shallow minds, but will never interest minds of depth and intelligence; much less will it leave any salutary and abiding impression. *First* there should *be* thought to present, and *then* the style should be so simple and clear, that nothing will be seen and noticed but the living thought.

4. Every sermon should be inseparably connected with Christ. That great motto of the Apostle—"I determined not to know any thing among you, save Jesus Christ, and him crucified," should direct every pastor, when preparing his sanctuary instructions.—Themes which have no union with Christ, may interest an intelligent audience, and secure great applause, but they have no bearing upon the salvation of souls, and form no part of the gospel of Christ. The doctrine of the cross includes the whole system of re-

vealed truth, and opens a field sufficiently extensive for the most exalted minds.

5. In the preparation and preaching of every discourse, the solemn day of reckoning should be kept distinctly in view. The feeling should be, "I may now be preparing my last sermon, and may be about to meet my congregation for the last time, previous to the meeting of the judgment. Let me preach therefore,

> "As never sure to preach again,
> A dying man, to dying men."

The above rules are affectionately commended to the attention of young pastors, with the earnest desire, that they may prove themselves "workmen that need not to be ashamed, *rightly* dividing the word of truth"—and that they may "watch for *souls* as those who must give account."

## PRINCESS CHARLOTTE'S BENEVOLENCE.

It is related of the lamented Princess Charlotte, that in one of her walks with Prince Leopold, in November, 1816, she addressed a decent looking man, who was employed as a day-laborer, and said, "My good man, you appear to have seen better days." "I have, your royal highness," he replied: "I have rented a good farm, but the change in the times has ruined me." At this reply she burst into tears, and said to the prince, "Let us be grateful to Providence for his blessings, and endeavor to fulfil the important duties required of us, to make all our laborers happy." On her return home, she desired the steward to make out a list of all the deserving families in the neighborhood, with the particulars of their circumstances: orders were given to the household that the whole of the superflous food should be carefully distributed according to the wants of the poor: and, instead of the usual festivities on the following birth-days of the prince and princess, £150 were spent on each occasion in clothing the poor.

# THE THREE MARYS.

SEE ENGRAVING.

The name of Mary calls to mind many of those affecting scenes which transpired while the Savior was upon earth. So long as we remember the humble appearance of the infant Jesus, with a manger as his cradle and a stable as his abode, we shall think of his honored mother. With maternal care she watched over his tender years. When he was crucified, she was there with two other Marys, to mourn his tragical fate, and on the day of his resurrection, one of the Marys (Mary Magdalene) was the first to reach the sepulchre, "while it was yet dark," and behold her risen Redeemer.

It is supposed that reference is made to six persons by the name of Mary in the New Testament; but three are more particularly mentioned in connection with Jesus Christ.

1. Mary the mother of Jesus was of the tribe of Judah, and of the royal house of David. After the crucifixion, she resided, by the special direction of Christ, at the house of the Apostle John.*

2. Mary of Magdala—called Mary Magdalene, supposed to be the one out of whom the Savior cast seven devils.†

3. One of the sisters of Lazarus.‡

4. The mother of James the Less and Joses, a sister of the mother of Jesus and wife of Alpheus or Cleophas.§

5. The mother of Mark, the Evangelist, at whose house the christians of Jerusalem were accustomed to assemble.‖

6. A disciple by that name living at Rome, whom Paul mentions in an honorable manner.¶ Nothing more is known of her.

The engraving is necessarily a fancy sketch; but may, we hope, suggest some profitable and interesting reflections.

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* See John 20: 25, 27. Acts 1: 15.
‡ Luke 10: 39—42. John 11: 1.
‖ Acts 11: 12.
† Luke 7: 36, 37.
§ Matt. 27: 56, 61, &c.
¶ Rom. 16. 6.

# SHORTNESS OF TIME.

As fades the summer flower,
Adorned with richest hue,
As fall from pleasure's bower,
Its petals fresh and new;
So life is fast declining,
And hastens on the day,
When all its joys resigning,
'Twill quickly pass away.

As flits the meteor blazing,
Across the brilliant sky,
And passes while we're gazing,
Beyond the keenest eye:
So onward we are going,
To meet our final doom,
Where heavenly winds are blowing,
Or reigns the darkest gloom!

Oh! are you now preparing,
For purest joys on high?
Or are you rashly daring,
Your Maker to defy!
Beware, lest storms of sorrow,
May burst upon thy soul!
And e'er the dawning morrow,
Their billows o'er thee roll.

EDITOR.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

Brother Goddard's health is improved.

Dr. James and lady, missionaries of the Southern Baptist Miss. Board, were drowned in the Harbor of Hong Kong, by the upsetting of a schooner in which they were sailing. Rev. Mr. Abbot writes from Sandoway, Feb. 12, that he had visited the Karen churches. One of the native pastors had baptized six hundred, and another five hundred and fifty natives during Mr. Abbot's visit in this country. North of Bassein and Pantanau he writes that twelve hundred converts are waiting for baptism.

July 11th the Southern Foreign Miss. Board appointed Bro. B. W. Whilden and wife, of South Carolina, as missionaries to China.

Rev. J. Wade and lady, missionaries of the American Baptist Miss. Union, arrived at Boston about the first of August.

We understand that Prof. Stuart, of Andover, on account of ill health, has resigned his office as Professor of sacred literature in the Theological Seminary, and that Professor B. B. Edwards has been appointed in his place.

## REVIVALS.

Lebanon, Ky., 15 baptized; Greesy Creek, Russell Co., Ky., 25 added to ch.; Trenton, Ky., 15 baptized. We regret to perceive that there are few revivals of religion in our churches at the present time.

## MINISTERIAL CHANGES.

Rev. G. S. Stockwell has become pastor of the Baptist church at New Lebanon Springs, N. Y. Rev. F. Ketcham, of West Kensington (Philadelphia) Pa., has become pastor of the 2d Baptist church in New Haven, Ct. Rev. E. Turney, formerly of Granville, O., has become pastor of the Broad-street Baptist church, Utica, N. Y. Rev. S. W. Lynd, of St. Louis, has been appointed President of the Covington Institute, located at Covington, Ky.

*Deaths of Baptist Ministers.*

William E. Clopton, Stewart Co. Tenn. June 2.
William Leftwich, Otter Farm, Bedford Co. Va. June 16, aged 81.
Charles Cox, Jr., Lafayette, Sussex Co. N. J. July 18, aged 28.

*Ordinations.*

John Daniel, Mount Zion, Buckingham Co. Va. April 21.
John J. Berryman, Enon, Buckingham Co. Va. June 11.
Malcom Roberts, Ripley Centre, N. Y., June 21.
Daniel Corey, Day, Saratoga Co. N. Y. July.
J. B. Reynolds, Union, Tioga Co., Pa., July 5.
Moses Green, Lexington, Tenn. July 16.

*Churches Constituted.*

Oswego, Kendall Co., Ill., May 24.
Fennimore Grove, Grant Co., Wisconsin, May 27.
West Creek, Ind., May 27.
Lower Apple River, Joe Davies Co. Ill. June 10.
Baker's Mill, Tipton Township, Cass Co. Ind., June 10.
Pomeroy, Meigs Co. O. June 21. (No. members 14.)
Rehoboth, Miss., June.
Bush Run, Lewis Co. Va., June.
Euharley Valley, Geo.

*Dedications.*

Pittsfield, Pike Co. Ill., June 17.
Brunswick, Me., East Church, July 14.

# LITERARY NOTICES.

*The Englishman's Greek Concordance of the New Testament.* By George W. Wigram. New-York: Harper & Brothers. pp. 882. Royal octavo.

All friends of the Bible will rejoice at every additional assistance in understanding the original languages of the sacred text. The time has arrived when a knowledge of the Hebrew of the Old, and especially the Greek of the New Testament, is considered as indispensable for able expounders of the word. Such knowledge is particularly important for Baptists, as the original Greek words in the New Testament, relating to baptism, are incontestibly in our favor. In the work before us under the word *βαπτιζω* (baptizo), reference is made to all of those passages in the New Testament where the word is found. So of *βαπτω* (*bapto*) and other words. We consider this concordance as one of the most valuable books in our library.

The celebrated Greek Concordance of E. Schmidt, (the Glasgow edition of 1819) is the basis of this Work. There is one extant attributed to Henry Stephens, and one by John Williams of London, (1767) but they are far inferior to that of Schmidt. Much labor has been expended on the volume before us. The author has made an attempt at a verbal connection between the Greek and English texts. This is the plan of Trommius' Greek and Latin Concordance of the Septuagint, Kirchers' Hebrew and Greek Concordance of the LXX., Marius' Hebrew and Latin Concordance, and others. The work contains an immense amount of matter, being printed in fine style, with double columns. The Greek word is given, and then follow in English the several passages in which the word occurs, the English translation of the Greek term being put in italics.

Thus the book is nearly as valuable to the mere English scholar as to others.—In the latter part of the work there are added proper names and an index, English and Greek, which will serve as an excellent key to the scripture Greek synonyms, as well as a dictionary. There are also two other indices exhibiting the occurrence of important particles. We are glad that the increasing demand for this great work has called out a second edition. The substantial and beautiful manner in which it is got up, reflects much credit upon the enterprising publishers. We heartily commend the volume to our readers.

*Modern French Literature.* By L. Raymond de Vericour, revised with notes by W. S. Chase, A. M. Boston: Gould, Kendall & Lincoln; for sale by L. Colby & Co., N. Y. pp. 448—12mo.

Vericour was formerly professor in the Royal Athenæum at Paris, and has resided several years in England, so that he is qualified to write about his country in the English language. He has given a thorough and able view of the national progress of France, intellectual, moral and political, during the present century. He brings to light the machinations and secret influences by which the wheels of government have been moved, and by which the moral rectitude—the *soul* of France, has been corrupted, and enveloped in the darkness of infidelity and the calamities of her revolutions. Perhaps no work could be issued which would be more interesting at the present crisis of France and Europe. The author explodes the bubble of Fourierism and other vagaries of French minds. Mr. Chase, the American editor, has added valuable notes at the end of the volume. At the beginning it is adorned with a splendid steel engraving of the noble Lamartine, said to be a very accurate likeness. The mechanical execution of the work is unexceptionable.

*Christian Songs.* By Rev. J. G. Lyons, D. D. Third edition. Philadelphia: S. Appleton, 148 Chesnut-st.

This is a beautiful work, containing a great variety of excellent original poems, written in a very pretty style. The paper, printing, and binding reflect great credit on the publisher.

## SERIALS.

*Arabian Nights Entertainments*—No. 6, is received from the Harpers. *Virtue's Bible*, Nos. 44 and 45. *The Columbian* for Aug. has an elegant view of Niagara. We have received an admirable Sermon on the Law of Revolutions, by Rev. R. Turnbull, of Hartford, Ct., published by Brockett, Fuller & Co. An able Discourse by Rev. J. N. Granger, of Providence, on "the Pastor's relation to the Missionary work."



SABBATH DAY POINT.

# REMINISCENCES OF A PASTOR.

BY REV. S. REMINGTON.

[CONCLUDED.]

At this moment my sister Helen entered the room, and, perceiving me much agitated, inquired, "What is the matter, Mary?" "Nothing in particular," said I. "But I am sure there is something the matter, for you are evidently much excited." "Well, if I must tell you—brother has said some hard things to me. He is violently opposed to my receiving the addresses of Mr. W.; says that 'he is a worthless fellow, and if I do not abandon him, he will disown me as his sister.' I cannot, and I will not comply with his wishes. They are unreasonable. They are founded in my brother's caprice, and certainly he has no right to make any such demands of me, and I will not comply with them if I have to endure all the consequences which he threatens. I am willing to hear his advice; but am not quite prepared to be obsequious to all his whims. What does he know of Mr. W.? Nothing personally, he admits. It's all hearsay. And upon mere hearsay he convicts, sentences, and executes him, and is ready to hang me upon the same gallows with him. I ask, Helen, is this brotherly, and is there the least exhibition of reason in such a hasty decision? I am sure you will agree with me when I say that our brother John is evidently a monomaniac."

"No, my sister Mary, if I must be honest and frank with you, I must say that though brother John may have been a little hasty and severe with you, yet he is not to be blamed for his decided opposition to any particular attachment between yourself and Mr. W. To tell you the whole truth, he has obtained his information respecting this young gentleman, if I may so call him, through me. Mr. K. was a class-mate with him in college, and knows all about him. He has given to me his full history. And I deem it proper that you should know the facts as they are, so that you may not throw yourself away, and be ruined, irretrievably ruined. You know that Mr. K. is a gentleman of truth, and what he says can be relied upon. I have not told brother the worst features in his history, for if I did, I was afraid that he would treat him uncourte-

ously before the whole subject was sufficiently explained to you. Now, sister Mary, I am prepared, if you desire it, to give you the whole story as I have received it from Mr. K. himself."

"Of course I will hear you, but pray, Helen, don't paint; tell the facts simply as they are."

"No, Mary, I will not put on one shade more than the original, and then you can judge for yourself. And I trust that, whatever may be your affection for him, you will not allow yourself to become the victim of an unworthy attachment. Remember, sister, this is not romance—it is real life—the whole life is concerned. Your destiny for this world, and, for aught I know, the world to come, is implicated in this affair. To begin: Mr. K. admits that Mr. W. is a very bright, talented young man. That he was a fair scholar—that he passed through his college course without being particularly impeached by the faculty, and that he graduated with some honor. But such was his artfulness, that the college authorities knew but little of his true character. He succeeded well in keeping the veil over their eyes, so that they saw but little of his chicanery. They knew him as a student only, and as he was generally well prepared for his recitations, he stood well with his professors. But his private character was well known to his classmates. Among them he was proverbial for his dissolute habits. He was a spendthrift and a gambler. In one single night he has been known to have squandered away more than $100, and then to make it all right with his guardian, inform him, by letter, that he had either lost it or had it stolen from him. He was also very licentious, and so corrupt was he as a libertine that Mr. K. assured me a detail of his deeds of darkness could not consistently be ever stated to me. Withal he was a drunkard—not a common drunkard, but he would often become so intoxicated as to be unable to walk without assistance. That at such times he was exceedingly abusive and quarrelsome. On one of these occasions he fought with one of the students much like himself, but being a little more drunk than his antagonist, was severely beaten, and for a whole week was unable to go out of his room. He excused himself to the faculty—said that a horse had run away with him, thrown him out of a gig, and injured him very severely. This last feature in his character is worse than all the rest. He is a drunkard. He has been a drunkard for years. He is one still, and he will proba-

bly die a poor miserable inebriate. Think of this, my sister Mary. How would you feel to have your husband come home drunk and abuse you—perhaps unmercifully beat you? Let me forewarn you, that if you ever marry him you will know what this means to your sorrow. My advice therefore is—escape for your life—dissolve all connection with him at once, and determine not to sacrifice yourself by becoming united to such a heartless and corrupt person as Mr. W. evidently appears to be."

I must confess, that at this very candid recital I was for a few moments somewhat alarmed and shaken. I had confidence in Mr. K. He afterwards married my sister, and is now a clergyman.—For a moment my judgment seemed to triumph, and I thought if this be true I will be advised—but this rational view of the subject was but transient. My affections soon predominated, and I was ready to excuse him, and hope for better things for the future. I sat mute for some time. At length the feelings of my young and romantic heart, rather than sober reason, prompted me to speak. "Sister Helen, all this may be true, and the consequences which you prophesy never take place. Don't you know it is a common proverb that 'every body must at some period of their lives sow their wild oats?' May we not reasonably suppose that he has been 'sowing his wild oats,' and if so, is it not better now than when he gets older? He has probably got about through by this time. And may we not hope that he will soon settle down, and become a steady, and influential man in society?"

Helen replied, "As to the proverb you name, it is an excuse for immorality only to be found in works of fiction, with which I fear you have been too conversant. Man is a creature of habit. Bad habits early acquired, generally grow with our growth, and strengthen with our strength. If they be 'wild oats' when 'sown,' the harvest that follows is still 'wild oats,' with a terrible increase. You know the Bible says, 'Be not deceived, whatsoever a man soweth that shall he also reap.' Now as a proof of this, from some inquiries which I have lately made into the private character of Mr. W., I learn from undoubted authority that his bad habits are awfully increasing upon him. That he secretly mingles in that kind of society for which gamblers and drunkards only could feel an affinity. His having money will only increase this means of dissipation, strengthen its incentives, and hasten his ruin." So

saying, Helen left the room with a request that I should ponder well upon the subject, and write to Mr. W. a decided dismission.

I confess that I was overcome by the arguments of my sister, and finally concluded that if my father was of the same opinion with my brother and sister, I would make the sacrifice whatever it might cost me. My father had heard the statements of Mr. K., but had not expressed any opinion, and therefore his mind was not yet known to any one but himself. I knew that whatever his decisions were, I should be obliged to submit to them, and I therefore felt great solicitude to know what they would be. But days passed away, and not a word was said. Indeed, my father seemed to studiously avoid every allusion to the subject—and I was much perplexed to know what it all meant. In the mean time, I wrote to Mr. W., informing him of the objections which my brother and sister had urged against him, and requested him not to visit me again until I obtained the opinion of my father. At this Mr. W. was enraged, and became more fierce than ever to accomplish his purpose. He employed a lawyer of known respectability to see my father, and while he allowed his friend to acknowledge that he had been a little wild in his boyish days, declared that now he was as steady and uniform in his life, and upright in his morals as any young man to be found in the city; that every report to the contrary was false and slanderous. Strange, indeed! My father, though a very judicious and careful man, and though he loved me tenderly, listened with complacency to all this, and fully believed it. His mind was made up, and unfortunately for me, it turned in favor of Mr. W.

Soon after this he called me into a private room—said that he had "some important communications to make to me." I well knew what they were. I trembled lest I should feel the withering force of his veto. He began by asking me some questions—"How long have you been acquainted with Mr. W.?"

"About seven months."

"Has he ever expressed a desire to make you his wife, and while he has offered you his pledges, has he solicited yours?"

"He has."

"Are you mutually pledged one to the other?"

"With your permission, sir, we are."

"Is that the condition, and the only condition?"

"It is, sir."

"Well, child, you know, and I know how decided is the opposition from your brother and sister. But I have been at some pains to search out this matter, and have come to the conclusion that their information as to his present character is erroneous; that he is a worthy and excellent young man; that his prospects for this world are very fair, and that his moral principles are not corrupt. You are therefore at liberty to act your pleasure with regard to the fulfilment of your pledges to him; only be discreet, and prudent, advising me of your wishes from time to time."

At this unexpected decision of my father, a thrill of joy went like electricity through my young and susceptible heart, and filled me with ecstacy. I was sure I was right. My father was on my side, and I cared not who else was against me. I had a feeling of triumph which raised me above the opinions of others. I was perfectly independent, and reckless of the frowns or smiles of my brother and sister, and I was not backward in exhibiting all I felt in my deportment toward them. Whenever they mentioned Mr. W.'s name to me, I treated all they said with perfect contempt.—They soon became conscious that they had lost their influence with me, and let me alone.

I wrote to Mr. W. and informed him of the cordial feelings of my father toward him, and invited him to visit me whenever it suited his convenience. It was not long before he renewed his visits, and my father received him with paternal affection. My brother and sister treated him as they would any stranger, without any marked attention; but nothing was said. A few months passed away, and the bridal day arrived. The wedding party was select, though not large—and when the clergyman solemnized the nuptial ties, my brother and sister could command their feelings no longer.—They were sitting side by side, looking solemnly and most intently upon us; but when the sealing words of the covenant were repeated, "I pronounce thee husband and wife together in the name of the Father," &c., the tears gushed from their eyes in spite of every effort to repress them. They abruptly left the room, and we saw no more of them that night. Mr. W., who by no means felt himself inferior to them, was inspired with indignation, which made his face for a moment of a scarlet hue, and I can assure you that I fully sympathized with him. Shortly, however, my feelings were

calmed, my spirits buoyant as ever in the recollection that now I had secured the object of my supreme affections. Mr. W. never spoke to them afterwards except upon business, nor they to him. Thus we were severed, and so have remained to this hour. These facts, dear sir, will explain to you the reason why I have studiously avoided giving them any information respecting my present situation. The remainder of the story is soon told. Mr. W. went into business. He opened a large mercantile establishment, fixed our residence in the most fashionable part of the city, where we lived, like many of our wealthy neighbors, in a style exceedingly gratifying to my pride and vanity. Here I imagined myself the happiest of mortals. My husband was kind and affectionate, all my wishes were gratified, and almost anticipated. Emphatically I lived in pleasure. Present possession, and future prospects were so brilliant to my warm and youthful imagination, that I fancied that what I had supposed to have been the fabled history of the fairies might have been a reality, and the fantastic paintings of romance the sober truth. I was intoxicated with earthly bliss, and verily thought that heaven itself could not very far exceed that happiness which I really enjoyed.

For two years nothing of importance occurred to interrupt my joy, or to excite my fears, to lessen my hopes, or becloud my prospects. And I still believe that Mr. W., during this time, was quite a reformed man. Though still fond of pleasure, yet, as far as I could learn, he did well in all his business transactions, and was rapidly growing in the confidence of the mercantile public.

But, alas! how did my joys begin to wither, my hopes to fade away, my spirits to sink, when for the first time my suspicions were confirmed that Mr. W. not only took the friendly glass, but was really intoxicated. At first I thought it might have been an inadvertence which would not be repeated. But in this I was mistaken. It was repeated—not every day—but frequently evenings after the business of the day had closed, and on public occasions. To my sorrow I saw that my husband was a drunkard.—Not generally known as such—but it was enough—aye, it was too much for me—I knew it. About this time my dear father died, and I had no relative with whom to counsel. My husband was going rapidly to destruction—I saw it—knew it—and deplored it. But what could I do? Tears and entreaties were in vain. His

character was changing. His looks—his actions, were all different from what they used to be. His face was bloated, and I knew the cause. At one time he would appear exceedingly simple, and at another morose and severe with his family.

In short, he soon seemed more like a stranger than the husband and head of his family. A few years—and what I feared, I was brought to realize. He became a bankrupt. His property was sold by his creditors, and he was a degraded drunkard. Just as my furniture was to be sold, and while the red flag of the auctioneer was hanging out of my window, Mr. W. expired, a raving maniac.

With this relation Mrs. W. was quite overcome—and she wept. Poor woman! I could but weep with her. After recovering herself a little, she said, "Sir, God has been good to me, and I am thankful to him for the gracious manner in which he has dealt with me. It has been the means of bringing me to himself. I had no earthly friend to whom I could go, and therefore went to God by prayer unceasing. I trust that he gave me repentance unto life for my sins, and spake peace to my troubled conscience. The peace of God has been for the last three years of my life my constant and never failing support. God has been my friend, and I put my trust in Him. His love inspired my heart, and I could say 'Abba Father.' The Bible has been my constant companion, and its sweet promises my only solace. And I can say that 'all things work together for good to them that love God.' I am poor in this world, but I often think I am 'rich in faith.' The widow's God is my God, and the orphan's God the God of my children."

I was delighted to hear that Mrs. W. in all her sorrows had sought and obtained comfort from above. I saw that she had come forth from this furnace, a bright and decided Christian, though she was not a member of any Christian society. I determined to introduce her to some of the most influential and pious females of my church, which I did a few days afterwards. Through their influence she removed her residence to one of comfort; and some benevolent individuals helped her into a small business, which, by industry, so far increased, that she not only supported her family respectably, but increased her capital. She became a member of my church, and an efficient Sabbath School superintendent. At length she was married to a most excellent, and influential Christian—her children have been well educated. Mary is now the

wife of a devoted clergyman—Samuel a Sabbath School teacher and a member of the church. In short, the whole family are happy and prosperous. A reconciliation has been effected between her and her brother and sister, and the smiles of heaven and earth seem to be resting upon them all.

## OLD AND YOUNG MEN.

BY MRS. S. MOWBRAY.

"Our years a fruitless race without a prize,
Too many, yet too few to make us wise;
To say the truth, though in its early prime,
And when unstained with any grosser crime,
Youth has a sprightliness and fire to boast,
That in the valley of decline are lost;
The fruits of age less fair, are yet more sound,
Than those a brighter season pours around." COWPER.

THE ancients were so certain that with the aged alone is wisdom, that they regarded as utopian, every supposition of youth excelling in anything that required the exercise of either judgment or prudence. This mistake seems to have originated principally in the difficulty then existing of acquiring knowledge otherwise than by experience.

But if such was the error of olden times, the belief of our own day has verged on the opposite extreme. Youth now, as if determined on making ample amends for its long minority, assumes to itself the whole field of enterprize and fame, as if the arduous pursuits of these departments were wholly incompatible with matured knowledge and lengthened experience. Surely this sentiment is equally absurd, and the design of this article is to illustrate the folly of both these impressions, and to convince by undeniable facts, the advocates of each, that eminence has been attained in almost every kind of excellence, by very old as well as by very young men. And indeed this is one of the most remarkable peculiarities of human character, its capability of acting from apparent intuition, as well as from reflection or experience.

D'Israeli says of the pleasures derivable from the cultivation of

the arts, sciences, and literature, that "time will not abate the growing passion for these pursuits, since old men still cherish an affection, and feel a youthful enthusiasm for them, when all others have ceased to interest." Dr. Reid, to his last day, retained an active interest in his various studies, and particularly in the revolutions of modern chemistry. In advanced life we may resume our former studies with a new pleasure, and in old age enjoy them, with the same relish with which more youthful students commence. Professor Dugald Stewart relates a remark of the celebrated Adam Smith, that "of all amusements of old age, the most grateful and soothing is a renewal of acquaintance with the favorite authors of youth."

Socrates learned to play on musical instruments in his old age; Cato, at eighty, thought proper to learn Greek, and Plutarch almost as late in life, Latin.

Theophrastus began his admirable work on the Characters of Men at the extreme age of ninety. His literary labors were only terminated by his death.

Sir Henry Spelman neglected the sciences in his youth, but cultivated them at fifty years of age, with eminent ability and success. His early years were chiefly spent in farming, which greatly diverted him from his studies; but a remarkable disappointment respecting a contested estate, disgusted him with these occupations; and then, resolving to attach himself to regular studies, and literary society, he sold his farms, and became a learned antiquary and lawyer.

Tellier, the Chancellor of France, learned logic, merely for an amusement, and to dispute with his grand-children.

Dr. Johnson applied himself to the Dutch language, but a few years before his death.

Ludovico Monaldesco, at the extraordinary age of 115, wrote the memoirs of his times, a singular exertion, noticed by Voltaire, who is himself one of the most remarkable instances of the progress of age in new studies.

Some of the most delightful works of Blair, Fenelon, Young, Massillon, and Fontenelle, were written, at a very advanced age, and every student of the Bible must feel that the book of Proverbs, with its profound wisdom and universality of adaptation, is a labor of advanced life—whilst nothing less than a youthful imagination

could have conceived and executed the inimitable designs of Raphael or Correggio.

Alexander subdued his enemies in Greece, took possession of the neighboring countries, conquered the whole of Asia Minor, Syria, Egypt and Persia, and a large part of India, besides countless smaller kingdoms, and died at Babylon, at the age of thirty-two years.

Hannibal was made general of the Carthagenian armies at the age of twenty-two. By the time he was twenty-eight, he had driven the Romans from Spain and Gaul, had crossed the Alps, and by the battle of Cannæ had brought Rome itself into imminent danger of subjection.

Buonaparte, at the age of twenty-seven, was made general of the French armies, after which he subdued the whole of Italy, passed into Egypt, invaded Syria, returned to France, was made First Consul, crossed the Alps, gained the decisive victory of Marengo, again subdued Italy, and was eventually crowned Emperor—having gained many of his most brilliant victories before he reached the age of thirty-five.

Cortes pushed his way up from obscurity, and obtained the command of the expedition to Mexico, and by his consummate boldness and address, at the age of thirty-five, became master of the mighty Aztec Empire. The younger Pitt was appointed chancellor of the exchequer and prime minister of England, at the age of twenty-four. Burke laid the foundation of his reputation for eloquence as a writer and speaker, as early as his twenty-seventh year. Lord Bacon had conceived his design of overthrowing the philosophy of Aristotle in his sixteenth year. Sir Isaac Newton had made his most important discoveries before he reached the age of thirty.—Lord Byron composed many of his finest poems before his thirtieth year ; and Burns, who died at the same age, published some of his most exquisite compositions before the age of twenty-seven.

The Rev. Sylvester Larned, at the early age of thirteen, was chosen by his fellow students of the Academy of Pittsfield to deliver an oration on the anniversary of American freedom. It was a subject of great surprise how this remarkable boy could, by a glance of thought, range through the whole field of knowledge, and without any apparent effort, outstrip all his cotemporaries.—His subsequent brilliant career, and lamented death, are too well

known to require from me a repetition in this place. I might go on to narrate many other instances of precocious genius, as well as of vigorous intellect in old age, but enough has been said to prove that no one rule can be applied universally either to the development or the decay of the mental faculties. We admire the manifestation of genius and energy in early youth, but when, as in the case of the venerable Adams, the patriot and the sage of Quincy, we see the tree that in extreme youth was covered with blossoms, still bringing forth fruit in old age, we involuntarily bow before the majesty of this more than Roman virtue, and confess that such a hoary head is indeed a crown of glory.

## OBEY CHRIST.—ANECDOTE.

An American Presbyterian clergyman, when in England, a few years ago, published an interesting account of an American cottager, on a missionary station in one of the Western States. This pious woman had been received as a member into a Christian church, but had not yet enjoyed the privilege of obeying the Savior's command, "This do in remembrance of me." She was suddenly laid on a sick bed, which indeed proved the bed of death. She sent for her pastor, and expressed a most ardent desire that he would administer to her the holy ordinance of the supper. Her ardor on the subject was so strong, that he began to fear she was attaching to it too much importance, and was considering obedience to this command a passport to heaven. He delicately expressed to her his fear on this subject. Her reply, however, was more than satisfactory: "No, sir, I do not think that the reception of the Lord's supper is essential to the salvation of my soul; but I do feel that if I die without it, I shall hardly be happy, because I shall never forget that there was a command of the Savior who loved me that I never obeyed."

I will endeavor to regulate every thing with reference to the religious instruction of my household; and see that a suitable and sufficient time is alloted to domestic devotions.

# THE TWO WHALERS,

## OR ISLANDS WITH AND WITHOUT THE BIBLE.

In the year 1835, a whale-ship left the harbor which lies before my open window for the Pacific Ocean. While sailing along one of the beautiful isles of that sea nearly under the equator, a large number of the natives came off for the purposes of trade. No treachery was suspected, and all for a while went on amicably.—But, upon a signal from a chief, the natives sprang for the harpoons, whale-spades, and other deadly weapons at hand, and a desperate contest immediately ensued. The captain was killed by a single stroke of a whale-spade ; the first mate also, soon after. The second mate jumped overboard and was killed in the water, and four seamen lost their lives. A part of the crew ran up the rigging for security, and the rest into the forecastle. Among these last was a young man, the third mate, by the name of Jones, the only surviving officer. By his cool intrepidity and judgment, and after a long and fearful encounter, the ship was cleared, the chief killed, and many of his companions, both of those on board and those who came alongside to aid in securing the ship. Mr. Jones now became the captain, buried the dead, dressed the wounded, and made sail for the Sandwich Islands, whence the ship was sent home to this port,—the voyage, for the want of necessary officers, being completely broken up and thousands of dollars lost to owners and underwriters.

The blessed gospel had never shed its influence on this benighted island, and there was no power to weaken the ferocious passions of men. Had the gospel been there, how different would have been the scene.

Somewhere the survivors of that massacre must find an asylum. Weeping over their slain companions, in the anguish of their own wounds, and in the disappointment of their broken-up voyage, they must hasten somewhere for refuge. But what made their asylum at the Sandwich Islands so welcome and desirable ? The gospel was there ! Missionary influence had made the Island a fit and a safe resort. The downcast mariner knew that where the gospel banner waved there was safety.

Let us now contrast with the bloody outrage above recorded another scene. Some two years ago, another whale-ship sailed from this port. In pursuing her voyage, she arrived among the Hervey Islands in the month of November last. In a dark and squally night, the strong current had carried the ship beyond the captain's reckoning, and she struck on a coral reef a few miles from the shore of the island of Aitutiki. The masts were immediately cut away to relieve the ship, but she soon began to break to pieces, thumping on the reef with dreadful violence at every surge of the sea.—Here were all the horrors of shipwreck. The crew took to their two remaining boats,—three out of five having been dashed in pieces,—saving nothing but the clothes they had on at the time the ship struck. They must perish if they remained with the ship. But what had they to expect from yonder island that opened on their vision as the morning broke? How many wrecked mariners, escaping from the fury of the sea, had fallen before the fury of savage men. But go they must: and with anxious hearts they ply the oar to reach the land. Had the gospel gone there, or had it not? On that question hung their destiny. The affirmative would fill them with joy; the negative with despair! They reach the shore drenched with water, cold, fatigued, having lost their all. And what new disaster was to cap the climax of their woes!

But the gospel had been there! They were *not* to be the prey of ferocious men. Their first interview with the natives showed them they might dismiss all their fears. An English missionary was there, and he and the natives vied with each other in showing all hospitality and kindness to the distressed mariners. When the captain left the island the chiefs presented him a document written by one of their number in a fair hand. The same identical paper lies before me. It gives in their own language a brief account of the wreck. "Eta ma e te Bu o te pai," &c. On the other side is a translation by the missionary as follows:

"Sirs,—The owners of the ship wrecked. This is the likeness of the ship wrecked here. We rose early in the morning, and the ship was a total wreck. We went with all haste to the aid of the crew, and found that they were all safe. A part only of the cargo was lost, and a part we saved. This is the amount of what we saved: 251 casks of oil, &c. * * * The word of the chiefs to the

owners of the ship is finished. May you obtain salvation from the Lord.

Class Chiefs:

Ko Valma Rangi.
Ko Tamatoa.
Ko Umkura.
Manaa Tangi.

Aitutiki, Dec. 17, 1847."

Under what obligation were these suffering mariners to that wisdom and benevolence which had caused the gospel banner to wave on that island ere their ship went to pieces on its shores? What a fate might have been theirs had Zion never said—

"Wake, isles of the South,
Your redemption is nigh!"

This island first received the gospel through the agency of Rev. John Williams, that burning and shining light among the Pacific Islands. Accompanied by two of the native teachers, whom the church at Riatea had chosen, Mr. Williams reached Aitutiki in October, 1821. He describes the natives as "the mildest people he ever saw." As an instance of their misery and degradation he says:—"I was disgusted with the sight of some females, who had cut themselves shockingly, the blood streaming from their bodies, while their shrieks and howlings were dreadful." In 1825, four years after his first visit, Mr. Williams visited the island again, and in a letter to the London Missionary Society says of the Aitutikians:

"Lions and beasts of savage name
Put on the nature of the Lamb:

and the lovely island exhibits a fine settlement, stretching along the shore, which is lined with white cottages, having a fine chapel in the centre." In 1830 the natives of the island gave one hundred and three pounds sterling, about four hundred and ninety dollars, to the London Missionary Society, which had been contributed within the last two or three years by them for the cause of missions. A letter from the captain of the wrecked ship lies before me, from which I quote:

"During my short stay on the island, "I stopped at the house of the English missionary, whose name is Henry Royale. His kind-

ness toward me was more than I could reasonably have expected from any individual. As regards his christian character, he is a man truly devoted to God. The interest he manifested for those under his care is more than I have witnessed at any other missionary station. Every morning it was his practice to rise at daylight to teach his scholars. The natives are a kind and hospitable people. I have never seen any more so. They have a large stone church which will contain from eight hundred to one thousand people, and it was well filled every Sabbath while I was there.—They have likewise a large stone school-house and about twenty-five dwelling houses. As regards civilization, the natives of Aitutiki have made as great advancement as those of the Sandwich Islands."

Who can contemplate the facts stated in reference to these two ships without seeing that the diffusion of the gospel among the pagan islands of the sea is an unspeakable blessing to the interests of navigation and commerce in the protection of life and property, as well as in preparing immortal souls for the bliss of heaven.—*N. Y. O.*

F——, Mass. July 3d.

## A YOUNG MOTHER PRAYING FOR HER CHILDREN.

My Friend! my only changeless Friend!
I bring these children now;
Oh! Guardian of their joy and peace,
Their God—to Thee they bow!

Thou, who in love that thought transcends,
Our ruined hopes reprieved—
Redeemer, Savior, Jesus, Lamb,
On whom I have believed:

Look down with pitying kindness, look
Upon each little one,—
Give to their youthful hearts Thy grace,
And make them all Thy own.

SUSAN MOWBRAY.

*New-York*, March, 1848.

## LOTT CARY—LATE GOVERNOR OF LIBERIA.

A brief sketch of the *first* American colored missionary to Africa, cannot fail to interest the readers of the Memorial. Lott Cary was born a slave, in Virginia. When a young man he was hired out in Richmond. His parents were pious slaves, but in his youth he was given to profane and intemperate habits. About the year 1807, he was awakened by hearing a sermon from the third chapt. of John, on the interview of Nicodemus with our Savior. He immediately obtained a Testament, and commenced learning to read, by studying that chapter. He soon learned to read and write, and became superintendent of all the hands in the largest tobacco warehouse in Richmond. As a member of the First African Baptist Church, having connected himself with it, he soon received permission, as an exhorter or preacher, to hold meetings with colored people in the city and adjacent country. This church then numbered about 1200 members; in 1847 it numbered 2477 members.

In the fall of 1813, Rev. Luther Rice, having just returned from the East, was instrumental in arousing the Baptists of the United States to the work of missions. In November of that year, the Richmond Foreign Mission Society was formed, and delegates were sent the ensuing spring to Philadelphia, when the Baptist Triennial Convention was organized. These missionary measures excited a deep interest among the colored members in Richmond, and on Easter Monday in 1815, the Richmond African Baptist Missionary Society was formed, with the sole object of sending the gospel to Africa. Lott Cary was the most efficient person in originating it. For four years their annual meetings were held on Easter Monday, and their donations had accumulated to the amount of seven hundred dollars, no persons having yet offered to go as missionaries. Lott Cary determined to go himself to Africa, accompanied by Collin Teague. They were appointed by the Board of the Baptist Triennial Convention as missionaries to Africa. In January, 1821, Cary and Teague, with many more emigrants, sailed in the Nautilus, from Norfolk. A few nights before they left Richmond, Cary and wife, Teague and wife, and their son Hilary, (now editor of the Liberia Herald), and old Joseph Sand-

ford and wife, seven in all, were formed into a church, now the First Baptist Church in Monrovia, and the mother of the Providence Baptist Association in Liberia.

He labored faithfully, as a missionary, and finally became the Governor of the Colony. He died in November, 1828.

GRANVILLE.

## ANECDOTE OF REV. DR. PAYSON.

A few years before Dr. Payson's death, he visited, at their most crowded season, the springs of Saratoga. He sojourned at the principal hotel, where he was surrounded by the very *elite* of the United States. From day to day he mingled in general intercourse, and took his full share in conversations on philosophical, literary, and general topics, to the delight of every one. At length he proposed that on a coming day, which he named, the hour after dinner should be devoted to *religious* conversation. Some of his most intimate friends were fearful lest the mighty talent by which he was surrounded, which, alas, was lamentably stained with infidelity, should prove more than equal to his pious zeal, or that he might be left alone to regret that he had made the proposal. At length the hour arrived, and after the cloth was removed, he found himself surrounded by a very large assembly. He sat for some time in deep and solemn silence, and then made some remarks, simply to elicit observations and inquiries in return. A leading statesman rose determined to try the Dr.'s strength to the utmost, and boldly and with great energy attacked Christianity in some of its strongest holds. Interest was excited to its highest intensity, as the worthy minister rose to reply. With candor, clearness, and power he restated the strongest arguments which his opponents had brought forward, and then with simplicity and eloquence, which absolutely electrified his audience, he demolished every objection they had urged, and triumphantly won the unbounded admiration of all who heard him, every one of whom declared they had never before listened to such strains of wisdom, benevolence, and piety.

## THE CRY OF INJURED TEXTS.—No. II.

*Mr. Memorial:—*

I AM as universally known as almost any text in the Bible. There is scarcely any man that does not profess a regard for me. I am the chief favorite of many. Wherever you go you will hear me commended. Even profligate people will boast of me as the ground and measure of their religion. "What does God require of us," they observe, in my words, "but to '*Do justly, love mercy, and walk humbly with God*'?"

Now, Sir, I do not complain that I am too much exalted (for that can scarcely be), but that I am made to speak what was certainly never my intention. It cannot have escaped your notice, that almost every one who mentions me, represents me not only as inculcating the whole of religion, but as superseding the great doctrines of redemption, and as promising life to those who are not grossly unjust or unmerciful. As for what I have said about "walking humbly with God," they seem to take very little notice of that: they consider it as of no importance whether they walk with God at all in the exercise of *religious* duties, provided they are tolerably attentive to the duties of *morality*. Indeed, from the self-complacency which they manifest, and the confidence they express when they speak of me, they seem to have made a little mistake, and to have read my words thus: "Do justly, love mercy, and walk *proudly* with God;" for it appears to me that nothing is further from them than *humility*. They evidently suppose that they have done all that is required of them; and that they may expect heaven as a reward due to their meritorious conduct. There is one occasion in particular on which they bring me forward: if any one tells them from scripture, that they are sinners, deserving of everlasting misery, and that they must seek acceptance with God through the blood and righteousness of his son, Jesus Christ, they introduce me immediately to contradict all such *melancholy* and *fanatical* assertions; and thus, by my means, they set aside at once all necessity for repentance and faith in Christ.

Permit me now, Sir, to ask, whether this be not a great grievance? and whether I have not a right to be heard in my own defence,

when I am thus represented as opposing all the fundamental doctrines of christianity? Why should it be thought that I am such an enemy to Christ, when a near neighbor and relation of mine, with whom I perfectly accord in sentiment, prophecied of him in a most honorable manner, and foretold, with greater precision than any other part of the inspired volume, the place of his nativity?* If then I may be permitted to speak for myself, I will inform your readers what I really do mean; and then will offer a salutary hint to those who have dealt so unfairly with me.

A Jew, convinced of his base ingratitude to God, who had preserved him from his first coming out of Egypt till his safe arrival in the promised land, protecting him from the rage of Pharaoh at the commencement of his journey, and from the devices of Balak and Baalam at the end of it, is supposed to ask, what he shall do in order to conciliate the favor of the offended deity. But, partly through ignorance of the nature of the ceremonial law, and partly through an attachment to the practices of heathens, he expresses his willingness to do any thing, however difficult or painful, if he may but at last attain his end. In answer to him, I bring to his recollection what Moses had before told him;† but, lest he should misapply his words, I give him such additional information as will either prevent or correct his error. I tell him that he must unite faith and practice: that in order to please and honor God, he must attend to the duties of equity and mercy; but that when he has done his utmost, he must walk in a humble dependence on God's mercy to pardon him, and on God's grace to assist and preserve him. Fortunately for me, the Lord Jesus himself pointed me out to his hearers, with an infallible comment of his own.‡ Some of the Pharisees of his day were not very unlike the Jew whom I addressed: they laid a stress upon some ritual observances, but "overlooked the weightier matters of the law," (*the very things which I intended to point out,*) "judgment, mercy and faith."

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* Micah v. 2, 4, 5.

† Deut. x. 12, 13. "And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord and his statutes which I commanded thee this day for thy good?"

‡ Matthew xxiii. 23.

Here, you perceive, that that expression of mine relating to a "humble walk with God" is explained by the term "faith." Though the words of Jesus are somewhat different from mine, we both meant the same thing; which was, to show the necessity of relying wholly on the grace of God to assist us in duties, and on his mercy to pardon our defects. With respect to *the order of my words*, it forms no objection at all against this explanation; for our Lord's words occur in the same order: and even Paul himself speaks sometimes as if sanctification preceded justification; while at other times he clearly shows that it is an effect and consequence of our justification.* While, therefore, so many persons bring me forward, as setting aside the necessity of faith, and warranting a dependence on our own imperfect righteousness, I beg to have it remembered, that I utterly disclaim all such intentions, and that I really inculcate a directly opposite doctrine. I certainly recommend *the practice* of equity, and *the love* of mercy; but I say not one word about people being justified before God either for the one or the other. On the contrary, I enjoin all to "walk humbly with God," as sinners, who, after all their efforts, will find abundant cause of humiliation before him, and for an exclusive dependence on the atoning blood of Christ. I desire, then, that these two things may be taken together. The people of whom I complain would cry out instantly, if any one should introduce me as recommending faith without works; yet they themselves act with equal injustice, while they represent me as recommending works to the neglect of faith. I propose that each should be attended to in its proper place. I comprehend the duties of the second table under the terms "equity and mercy;" and the duties of the first table under the idea of "a humble walk with God." Yet while I do this, I do it in terms that clearly manifest a reference to the gospel; for I enjoin to all a dependence on God's mercy in Christ for acceptance and salvation.

Let me, before I dismiss the subject, offer a hint to those of whose conduct I complain. They seem to think that if salvation were offered to them upon a compliance with the terms which, according to their view, I prescribe, they would have nothing to fear. But I

* Compare 1 Cor. vi. 11, with 2 Cor. vii. 1.

beg leave to remind them, that, supposing the exercise of justice and mercy to be the appointed terms of salvation, all mankind, especially that part of it which has arrived at the age of maturity, must perish; for who is he that has at all times *perfectly* "done justice," so as never to have deviated from it, in any degree, in act, word, or thought? Who has so "loved mercy," as never to have omitted one single occasion of exercising it, or to have exercised it in a less degree than the occasion called for? If then all have violated these laws at some time or other, all must perish according to this law. If it be said that the law *allows* of deviations from it, I affirm that to be impossible; for then God himself would *prescribe* a law that admits of unmercifulness and injustice. Besides, admitting for argument sake that it were so, who has told us, or who can tell us, what degrees of unmercifulness and injustice will consist with an obedience to this law? If it be said that God will pardon men's defects, I answer, it is true, he will; but then it is not the proud, self-righteous moralist that he will pardon, but the humble, contrite believer: "He will resist the proud, and give grace only to the humble." I therefore desire those who have hitherto perverted my meaning, to get a clearer and more experimental knowledge of the things I enjoin; and to consider that, if they persist in founding their hopes of happiness on such partial and distorted views of my words, the injury they do to me will ultimately fall upon their own heads. MICAH vi. 8.

## EXTRACTS FROM CECIL.

Avoid all idleness. *Exercise thyself unto godliness:* plan for God. Beware of temptation: the mind, which has dwelt on sinful objects, will be in darkness for days. Associate with spiritually-minded men: the very sight of a good man, though he says nothing, will refresh the soul. Contemplate Christ: be much in retirement and prayer: study the honor and glory of your Master.

Let me recollect that if I do not hurt myself, it will be very difficult for any body else to hurt me much.

# PERSECUTIONS.—NO. VIII.

## TERTULLIAN.

Before the third century had commenced, Severus was elevated to the throne of the Cæsars, and the hand of persecution was raised again with renewed energy against the disciples of the Redeemer in various parts of the Roman empire. This drew out apologies from eminent christians, and especially from Tertullian, who was one of the most distinguished christian philosophers of that period. With him we pass the termination of the second century. He was born A. D. 160, and died about 220; but he is generally considered as a writer of the second century. He was the son of a pagan centurion of proconsular rank, a native of Carthage in Africa. He was a lawyer, and, finally becoming a christian, was made a presbyter in the church of his native city. About A. D. 200, he embraced the sentiments of the Montanists, and became their most learned and able defender, maintaining, among other superstitious notions, that Montanus was the Comforter promised by Christ to his disciples. He had a strong mind, and was highly argumentative and severe in his writings. He wrote about thirty treatises upon different topics, and frequently mentions the subject of baptism.

Here we may remark that Tertullian is the first writer among christians or pagans, who made the slightest allusion to infant baptism, and he opposes it. The principal disputed passage in his writings is the following:

"But they whose duty it is to administer baptism, should know, that it is not to be given rashly. '*Give to every one that asketh thee,*' has its proper subject, and relates to almsgiving. But *that* command is rather to be regarded; *Give not that which is holy to dogs, neither cast your pearls before swine;* and, *Lay hands suddenly on no man, neither be partaker of other men's sins.* Therefore according to every person's condition and disposition, and age also, the delay of baptism is more profitable, especially as to little children. For why is it necessary that the sponsors should incur danger? For they may either fail of their promises by death, or may be disappointed by a child's proving to be of a wicked disposition. Our Lord says indeed, *forbid them not to come to me.* Let

them come then, when they are grown up; let them come when they understand; let them come, when they are taught whither they are to come; let them become Christians when they are able to know Christ. Why should their innocent age make haste to the forgiveness of sin? Men act more cautiously in temporal concerns. Worldly substance is not committed to those, to whom divine things are entrusted. Let them know how to ask for salvation, that you may seem to give to him that asketh."

"It is for a reason of no less importance, that unmarried persons, both those who were never married, and those who have been deprived of their partners, should, on account of their exposure to temptation, be kept waiting, till they are either married, or confirmed in a habit of chaste single life. They who understand the importance of baptism, will be more afraid of hastening to receive it, than of delay: an entire faith secures salvation."*

Some Pædobaptists have maintained that the words of Tertullian in this passage imply that infant baptism was the prevailing custom at that time, and that Tertullian in opposing the rite was pleading in favor of a new practice. But we do not discover any such implication. He attacked the practice of infant baptism; but we cannot conceive how that necessarily implies that the rite was *usually* practised. It implies that infant baptism had been practised to some extent; but there is not a clause in the whole passage, which would imply at all that the custom was a general one. Furthermore, we have evidence *in* this very passage, that infant baptism was *not* generally practised at that time. Tertullian did not merely plead for the *delay* of the ceremony; but for the *postponement* of it until the infants were "grown up"—until they were "taught whither they" were "to come"—until they "were able to know Christ." He was entirely opposed to infant baptism, or adult baptism, unless the candidates were christians. If they were infants, they must wait until they had become instructed, and until they had become true believers. If they were virgins or widows, baptism must be delayed until they should have "faith"—until they should become real disciples of Christ. While he reasoned thus, his opponents maintained the opposite view, bringing forward

* Tertul. De Baptismo. chap. 18.

the passage, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."—Showing clearly that infant baptism was a subject of controversy. Still Tertullian's opponents say not a word about infant baptism being a universally or generally prevalent custom, or one handed down from apostolic times. Most surely would they have made use of such arguments if they believed them to be valid. In none of Tertullian's or Cyprian's writings do we find any allusion to the apostolic origin of this unscriptural rite.

It is quite evident that the practice had just been introduced, and Tertullian violently opposed the innovation. Afterwards this Father opposed the Cajans, who, like the Friends at the present day, rejected outward baptism altogether. He maintained the necessity of baptism, and in the warmth of debate expressed himself in a manner somewhat contradictory to some of his former statements when arguing with the advocates of infant baptism; but a careful examination of his writings will show that he clearly advocated *believers' baptism*, and that only.

This is the view of Neander. Says he: "Tertullian declared against infant baptism, which at that time was certainly not a generally prevailing practice—was not yet regarded as an apostolical institution. On the contrary, as the assertions of Tertullian render in the highest degree probable, it had just begun to spread, and was regarded, by many, as an innovation."* Von Cöln says: "Tertullian is the first who mentions it," (infant baptism) "and he censures it."† Almost all of the biblical scholars in Germany maintain the same view, in reference to Tertullian.

There can be no mistake in reference to his belief. Hear his words: "We are immersed three times (ter mergitamur) fulfilling somewhat more than the Lord has decreed in the gospel."‡ In his treatise on baptism,‖ he speaks of the baptized person, as *let down into the water* (in aquam demissus) and *dipped* (tinctus). In Sec. 6. he speaks of the baptized as "afterwards going out of the bath," &c. In Sec. 4. he remarks: "It is a matter of indifference whether one is baptized in a pool, river, fountain, lake, or bath;

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* Neand. Spirit of Tertullian, p. 207. † Vol. 1. p. 469.

‡ De Cor. Militis, §3. ‖ Sec. 2.

nor is there any difference between those whom John immersed (tinxit) in Jordan or Peter in the Tiber."

Professor Stuart remarks on this passage: "Here we have in a very clear passage, the usual elements named in which baptism was performed. It was done at or in some stream, pool or lake. What other good reason for this can be given, excepting that immersion was practised?" Most surely was Tertullian a Baptist, taking Pædobaptists themselves as judges.

During two centuries then after Christ, we find no mention made of infant baptism, excepting in the writings of Tertullian, and he by no means approves of it. There was one unbroken phalanx of *bible christians* who practised the *immersion* of *believers*, and infant baptism entered not into their discussions, and, we presume, not into their thoughts. But during the third century there was a greater departure from apostolic usage, and many mischievous heresies crept into the church.

EDITOR.

## A CHAIN OF CALAMITIES.

A christian whom God had prospered in his outward estate, and who lived in ease and plenty on his farm, suffered the world to encroach so much upon his affections, as sensibly to diminish the ardor of his piety. The disease was dangerous, and the Lord adopted severe measures for its cure. First, his wife was removed by death; but he still remained worldly-minded. Then a beloved son; but, although the remedy operated favorably, it did not effect a cure. Then his crops failed and his cattle died; still his grasp on the world was not unloosed. Then God touched his person, and brought on him a lingering, fatal disease; the world, however, occupied still too much of his thoughts. His house finally took fire; and as he was carried out of the burning building, he exclaimed: "Blessed be God, I am cured at last." He shortly after died happy in the anticipation of a heavenly inheritance.

## SABBATH-DAY POINT—LAKE GEORGE.

See Engraving.

This singularly beautiful Lake was called, by the Indians Lake Horican, and is still known to the Catholics as Lake Sacrament, probably from the remarkable purity and transparency of its waters, which are carried by them to great distances for consecrated purposes. Its secluded situation, far aside from the great thoroughfares of travel, has assisted to preserve its sacredness of character. The following beautiful description of Lake George, is taken from Willis' Illustrations of American Scenery:

"Loch Katrine, at the Trosachs, is a miniature likeness of Lake George. It is the only lake in Europe that has the same style or degree of beauty. The small green islands with their abrupt shores—the emerald depths of the water, overshadowed and tinted by the tenderest moss and foliage—the lofty mountains in the background—and the tranquil character of the lake, over which the wind is arrested and rendered powerless by the peaks of the hills, and the lofty island summits, are all points of singular resemblance. Loch Katrine can scarce be called picturesque however, except at the Trosachs—while Lake George, throughout all the mazes of its three hundred and sixty-five islands, (there are said to be just that number,) preserves the same wild and racy character of beauty. Varying in size from a mile in length, to the circumference of a tea-table, these little islets present the most multiplied changes of surface and aspect—upon some only moss and flowers, upon others a miniature forest, with its outer trees leaning over to the pellucid bosom of the lake, as if drawn downwards by the reflection of their own luxuriant beauty."

The scene before us, in the beautiful plate we give our readers this month, presents one of the loveliest views of this lovely lake. It is about twenty-five miles from the head of the lake, and received its name from Lord Amherst, who landed there with his suite to breakfast on a Sabbath morning.

# THE DAY OF WRATH.

## A NEW TRANSLATION OF THE "DIES IRÆ."

(DESIGNED FOR USE IN SOCIAL MEETINGS.)

BY REV. J. NEWTON BROWN.

Day of Wrath! whose blaze sublime
Shall consume this world of crime,
Prophets from the birth of Time,
Thine approach foretell;
What shall be the pangs of fear
When the Just One shall appear,
And His scrutiny severe
Is for Heaven or Hell!

When the Trumpet's awful tone,
Through Death's silent regions blown,
Summons all before the Throne,
Who can then withstand?
Death shall perish in surprise,
All created Nature rise,
Answ'ring to the Judgment cries
Heard on every hand.

Forth the fearful Book is brought,
Where each word and deed and thought,
Whence the web of Doom is wrought,
Stands recorded clear;
Then before the judgment throne
All things secret shall be known;
Not a sin of time long flown
Unavenged appear!

How shall my poor soul endure?
Where an Advocate procure,
When the righteous, though secure,
Scarce their hope maintain?
King of awful majesty!
Thy salvation must be free;
Save me, Source of Piety!
Other help is vain.

Think, kind Savior! on the past,
I have caused thy journey vast;
Do not lose me, then, at last,
In that day severe;
Thou hast sought me wearily,
Borne the Cross to ransom me,
Shall such labor fruitless be?
Speak, and calm my fear.

O, my Judge! thy wrath is just;
Give me, then, some ground of trust,
Ere that day of terror burst;
Pardon, I implore;
O'er my weight of guilt I groan,
All my faults with shame I own;
Spare a suppliant at thy Throne,
Sad and stricken sore.

Thou who Mary hast forgiven,
And a robber raised to heaven,
Hope to me hast therefore given,
Worthless though I be;
My unworthy prayers inspire,
Thou whose goodness cannot tire;
Leave not to eternal fire
A soul that trusts in thee.

In that day, O let me stand
With thy sheep at thy right hand,
Severed from the faithless band
Who thy grace abhorred;
When the cursed, clothed with shame,
Sink into the burning flame,
With the blessed call my name
To thy kingdom, Lord.

Sorrowful in prayer I bend,
As in dust my heart I rend,
Savior! guard my latter end
With unfailing care;
And when comes the wailing day,
Which to judgment wakes my clay,
Spare a guilty man, I pray,
In thy mercy spare.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

Interesting exercises were held in the second Baptist church in Rochester, recently, in reference to the departure of Rev. Henry L. Van Meter, of Philadelphia, and Miss Louisa Hooker, as missionaries to Arracan. They were married by Rev. Dr. Tucker.

## ITEMS.

*Removal of Madison University.*—It has been finally decided by the Board of Trustees of this valuable institution, to remove it from Hamilton to Rochester. There has been a long and, we think, unprofitable discussion, upon the subject. We have much regretted to notice, in some cases, that wrong feelings have been manifested, and the motives of beloved brethren impeached. If we cannot sustain our Institutions without quarreling about them, we had better dispense with them. We are happy, however, to find that after the decision to remove was finally made, the minority manifested a disposition to yield the controversy for the sake of harmony. We have had our doubts whether it would be better, during a series of years, that the University should be removed. The excitement in its favor, among the Rochester people, may, by and by, subside, and not be so lasting as the attachment of its tried friends in and around Hamilton. Still as the Rochester people will secure a fund of $100,000 for the endowment of the Institution, certainly there need be no fear, if their interest for it should grow somewhat cold. The money will be forthcoming. As the matter is decided, and farther discussion will be of no avail, we say to our brethren at Hamilton and in every other part of the State, let us come up unitedly to the help of Madison University, with our money and our hearts, and we doubt not that it can be made one of the most flourishing Institutions in the land. The Faculty have distinguished themselves as scholars and able teachers.

*Commencement of Waterville College.*—We understand that the exercises passed off very pleasantly. The graduating class was small; but their orations are highly spoken of. Rev. Z. Bradford, of Providence, R. I., addressed the Fraternity on the influence of the Bible on the intellect. It was admired by those who heard it. Rev. Mr. Field, of Hallowell, we understand, delivered an excellent poem. Rev. Mr. Judd, of Augusta, delivered a well written oration, and C. Thurber, Esq. of Worcester, a poem.

Rev. T. Meredith, editor of the Biblical Recorder, proposes to establish a *Monthly* or *Quarterly Southern Baptist Review*, of a high character. Bro. Meredith has already exhibited evidence of his ample qualifications to conduct such a work.—We bid him God speed. The first No. is to be issued in January, 1849.

*Commencement of Madison University.*—The graduating class consisted of 15, who did themselves much credit by the talent which they exhibited in their orations. Sermons were preached by Dr. Williams of this city, and Rev. Mr. Daniels

of Leroy. Addresses were made by Rev. W. W. Everts of this city, and Dr. Conant of Hamilton. Eighteen theological students took part in the exercises.

We notice that Rev. Adam Wilson, who has been proprietor of "Zion's Advocate" from its commencement, more than twenty years ago, and its indefatigable editor during most of that time, has sold out to Samuel K. Smith and Rev. A. Kalloch. Bro. Wilson has endeared himself to the Baptists in Maine by his straight forward course, and has made himself respected as an energetic writer, as far as he is known throughout the editorial fraternity. He intends, we understand, to devote the remainder of his life to the gospel ministry. The paper is hereafter to be edited by S. H. Smith. Bro. S. has already, in the numbers of the paper which we have seen, exhibited qualifications as an editor of a high order. The paper is enlarged.

Rev. W. H. Taylor has resigned his office as principal of the Mississippi Baptist. It is hereafter to be edited by an association of clergymen.

The 79th Commencement of Brown University occurred on Wednesday, Sept. 6, in the First Baptist Church in Providence. The graduating class consisted of 30, eleven of whom delivered orations, which were very well received. Orations before the Societies were pronounced by Rev. S. L. Pomeroy of Bangor, Me., Hon. L. S. Foster of Norwich, Ct., and Rev. Dr. Cheever of this city. The poem was pronounced by Chas. Thurber, Esq., of Worcester, Mass. More than fifty students have already been admitted as members of the Freshman class. The President, Dr. Wayland, and the Professors are deservedly popular, and will draw around them large numbers of youth who are desirous to avail themselves of the advantages of an Institution, behind no other of the kind in the land.

## REVIVALS.

Leeds, Me. 9 baptized—among them is one household; Lonsdale, R. I. 8 added to the church; Damascus, Butler co. Ala. 28 added to the church; Fredericksburg Va. 180 added to the church since Feb.; Poinsett co. Ark. 16 added to the church; Gilgal, Ark. 30 added to the church; Sandy Run, N. C. 15 baptized; Antioch, Warren co. Miss. 10 obtained hopes; Starkville, Miss. 70 hopeful conversions; Nominy Grove, Va. 45 hopefully converted; Gibeon, Va. 30 conversions; Van Buren, Mich. 22 baptized.

## MINISTERIAL CHANGES.

Andrew Dunn, of Roylston Centre, has become pastor of the Baptist church in Winchendon, Mass. Rev. Wm. Lamson, of Gloucester, Mass., has become pastor of the Baptist church at Portsmouth, N. H. Rev. W. T. Brantly, of Augusta, Ga. has been appointed Professor of History and Belles Lettres in Franklin College, Athens, Ga. Rev. A. Plumley has become pastor of the Baptist church in West Pembroke, Gen. co. N. Y. Rev. P. S. Adams, of South Reading, Mass. has become pastor of the First Baptist church in Newbury and Newburyport, Mass.—Rev. C. Evans, of Saline, Mich. has become pastor of the Baptist church in Edwardsburg, Cass Co. Mich. Rev. G. W. Patch, of Sharon, Mass. has become pastor of the Baptist church in Marblehead, Mass. Rev. J. N. Murdock, of Albion, N. Y. has become pastor of the Baptist church in Lockport, N. Y. Rev. E. Tucker, D. D. of this city, has become pastor of the First Baptist church in Chicago, Ill.

*Deaths of Baptist Ministers.*

J. Sexton James, near Shanghai, China, April 11.
Philip Taliaferro, Gloucester co. Va., May 11, aged 68.
Moses Gillett, Rome, Oneida co. N. Y., June 4, aged 72.
Gamaliel L. Olds, Bloomfield, Pickaway co. O., June 14, aged 71.
Jacob W. Herndon, Spotsylvania, Va., June 18, aged 64.
Elias Nelson, Jay, Me. June 21, aged 76.
S. M. Rice, Green Oak, Mich. June 26.
Thos. Powell, near Granville, Licking co. O., July 6, aged 88.
Wm. M. Gaskins, Richmond, Va. July 7, aged 28.
Newton Bosworth, Paris, Canada West, July 14, aged 71.
Jonathan Steward, Bloomfield, Me. July 31, aged 79.
John W. Tippett (licentiate) Richmond, Va., Aug. 1, aged 22.
Hampton B. Mathis, Bethel, Green co. Ala. Aug. 13, (suddenly while he was preaching.)
Simeon Crowell, South Yarmouth, Ms. Aug. 25, aged 70.
J. P. Martin, Wayne co. Miss.
Nathaniel Kendrick, D. D., Hamilton, N. Y., Sept. 11
J. H. Brouner, New-York city, Sept. 12, (from a paralytic shock.)

*Ordinations.*

Joseph Garlick, Beulah, King William co. Va., Dec. 28, 1847.
—— Ormsbee, Newton, Pike co. Ohio, April 8.
Nimrod Sullivan, West Union, S. C., May 20.
Elijah Collings, W. Union, S.C. May 20.
P. P. Kennedy, Aurora, Portage co. O., May 24.
Ralph H. Maine, Tariffville, Ct. May 25.
Jas. Simpson, Mechanicsburg, Champ. co. O., June 8.
John Newlan, Winnsboro, S.C. June 12.
Clayton Chamberlain, Green, Maloning co. O., June 16.
R. W. E. Brown, North Randolph, Ms. June 22.
Nelson Atwood, Delavan, Ill. July 12.
S. U. Ferguson, Erieville, Mad. co. N.Y. June 29.
C. A. Newland, Bingham, Potter co. Pa. July 12.
Thomas H. Fox, Mt. Carmel, Caroline co. Va., July 18.
Isaac Southworth, East Cameron, Steu. co. N. Y., July 19.
James Deloach, Liberty ch. Picken's co. Ala.
William G. Turner, Forest Hill, Louisa co. Va., July 28.
William H. Wines, Coxsackie, N. Y., Aug. 3.
Harvey Goodale, Richmond, Va. Aug. 3.
Ira E. Kenney, Truxton, Cort. co. N.Y. Aug. 9. Bro. K. is settled as pastor of the Baptist ch. at Martha's Vineyard, Mass.
H. B. Gower, Buxton, Me. Aug. 15.
Judson G. Lyman, White Hills, Fairfield co. Ct., Aug. 16.
Calvin C. Moore, Stillwater Village, N. Y., Aug. 30. Bro. M. is to go out as a missionary of the American Baptist Missionary Union, to Arracan.

*Churches Constituted.*

Clatsop Plains, Oregon, March 19.
Newton, Pike co. O. April 1.
Corner Stone, Amherst co. Va. April.
Winston, near Choctaw, Mi.
Near Mobile, Ala. April 22.
Amherst co. Va. April 24.
Perintown, Clermont co. O. May 13.
Minishillen, Stark co. O. May 21.
Kingsbury, Ind. May 26.
Liberty, Clay co. Mo., May.
St. Mary's Co. Md., June 4.
Tipton, Cass co. Ind., June 10.
Toulon, Starke co. Ill. June 24.
Windsor, Dane co. Wis., June. No. of members 11.
Blue Ridge, Jackson co. Mo., July 10.
Temperate Oak, Tenn., July 19.
Forest Hill, Louisa co. Va. July 28.

*Dedications.*

Catlin, Chem. co. N. Y. June 28.
Little Miami, O. July 29.
Patten, Me. Aug. 6.

# LITERARY NOTICES.

*The Jerusalem Sinner Saved: The Pharisee and Publican, &c.* By John Bunyan, with his Life by Hamilton. New-York: Robert Carter. Also, *The Greatness of the Soul*, by the same author.

The fact that a work is from the pen of the old tinker of Elstow, is a sufficient guaranty that it will be perused with interest. He is distinguished especially as a Christian *allegorist*, and even as a *theological* writer he stands high among the Puritan Divines. There is a simplicity, pathos, and spirituality in his writings rarely met with at the present day. In these beautiful volumes may be found some of the richest thoughts of the author upon a variety of interesting subjects connected with the salvation of the soul. Some of his appeals to sinners are searching, and we hope that these books will be extensively read, not only by Christians, but by the unconverted.

*The Redeemer's Tears Wept over Lost Souls, etc.* By John Howe, with the Life of the Author by Rev. Dr. Urwick.

This is another rich volume of Carter's Cabinet Library. Howe was one of the ablest and most godly of the Puritan Divines. In perusing this book, one is carried back to the good old times when piety flourished—when the servants of God were not afraid to speak the truth lest they should offend their hearers.

*Memoir of H. Duncan, D. D.* By his son, Rev. G. H. C. Duncan. R. Carter.

Dr. Duncan, author of "The Sacred Philosophy of the Seasons," was an able writer, a distinguished philanthropist and a lovely christian. We commend the volume to our readers. It furnishes an example worthy of imitation. The four books mentioned above are handsomely bound, the first three with gilt backs. The last contains a fine steel portrait of the author.

*Spiritual Heroes, or Sketches of the Puritans.* By J. Stoughton, with an Introductory Letter by J. Hawes, D. D. New-York: M. W. Dodd. pp. 334—12mo.

This is a valuable book, containing a kind of biography of those worthies who suffered for righteousness' sake during the sixteenth and seventeenth centuries.—It is not a continuous history of the Puritans; but contains lively sketches of the leading ones, as well as glowing descriptions of various important events. The work is one of the most attractive of the season. It is adorned with engravings, is printed handsomely on fine paper, each page being surrounded with lines, and is beautifully bound.

*Man and his Motives.* By G. Moore, M. D. Harper & Brothers. pp. 301—12mo.

This is the 26th volume of the New Miscellany, and contains a philosophical view of the highest powers of the human soul. The work is argumentative and logical, and exhibits great power of thought in the author. All who wish to have their intellects and hearts improved we think will be desirous of reading this work.

*Home Influence for Mothers and Daughters:* By Grace Aguilar. From the same publishing house. pp. 412—12mo.

A perusal of this work will call into lively exercise those feelings which will make home happy. It is written in a beautiful style, and will be read with great pleasure and profit.

*Rollin's Ancient History.* Abridged by W. H. Wyckoff, A. M. Illustrated with maps of Ancient Geography and Engravings. New-York: Nafis & Cornish. pp. 550—8vo.

Mr. Wyckoff has performed a good work in bringing the great standard history of Rollin into a convenient form, within the reach of even the school-boy. The task required an immense amount of labor, and we trust the author as well as the enterprising publishers will be well rewarded by an extensive sale of the volume. It is just the thing which is needed for schools, and should be universally introduced into school libraries, and as a class book. It is substantially bound.

*"Cottage Garland"—"Bridal Keepsake"—"Talbot's Reflections."*

These are three beautiful miniature volumes, published by C. H. Camp, No. 272 Pearl-street, N. Y. They are full of instructive reading, and are elegantly bound in gilt.

*Nursery Songs.* By T. Hastings. New-York: M. W. Dodd. Excellent for mothers,



# SOUGHT AND FOUND.—A MOTHER'S LOVE.

BY S. C. MERRIGATE.

## CHAP. I.—THE PRISONER.

Down seven stone steps, crowned with an iron door, the heavy, sullen footsteps of two men, step by step, with a clank of iron between them, were heard. Dear daylight shed its last sweet beam on that iron door, and for ten long years the last it could bestow on one of those who walked there. But not the sunlight parting sadly with him at that door—for it grew faint to death there—nor the cold cheer of windowless granite, the dull light of the lantern, nor the savage face (more savage in that light) of his conductor, sent any thrill to the young felon's heart, or touched it with one new emotion. Red wrath was in his scornful face, wrath in his proud heart, wrath in his impatient gestures, and on his blasphemous tongue.

"Growl, young tiger! we'll give you a nest of granite, and a steel colar, and a bed, where your tongue may tire before it gets an answer!"

A gnash of his teeth was the young man's only answer to the mocking of his grim guardian.

"He—he—cub! snarl and gibber! I owe you a little, top o' the law's account; and now ye'er here, see if I don't quit the score!" and the brutal keeper gave the gyves a wrench on the wrist of his prisoner, that made him gnash again for very pain.

Clank, clank, tramp, tramp, along a low, narrow, dark passage, flanked on either hand by narrow cells with grated openings into this dismal hall, the train proceeded. Dimly, the haggard faces of old criminals showed through the gratings, some with eager looks half-hopeful, till the clank of irons told them that the unwonted light came to lead another victim into, not out of, that foul place and some, with unquenched hate still glaring in their eyes. Long shrivelled arms, thrust through the bars, now writhed with scornful gestures, now stretched supplicantly to the passers; and a low chuckle of delight, out of the dark that showed no form or feature, came

from one cell as the clank of chains went by—a fiendish triumph from the "Murderer's Grave," a cell devoted to the last hours of the condemned—for there a lost wretch greeted thus each newer victim as he passed. At the end of this black passage a huge door, whose great bolts sunk in triple beds on the four sides that bounded it, glided back and let them pass; and here, as the gate fell to with a sullen clang, the keeper paused.

Looking into a cell on the right, to which a current of fresh air, and a little imprisoned light came from a deep window, high up out of reach, the jailor shook his head, muttering to himself—"No, no, that's too extravagant; a winder's too nice; he shall go no farther."

A few steps more brought them to a dungeon, where no kind beam had ever found its way, and no sweet breath could come; a low, cold cell, with a grated opening twice as deep as it was broad, where food could only be taken piecemeal through the bars; the very turnkey set not his foot there in his rounds. The cell had been long vacant, and would have remained so now, but for the spite of the official monarch of this cheerless realm; for by a little resistance to the chain that was being fastened on his hands, the prisoner gained that dark ruler's displeasure, which was vented by thrusting him into this den of night. Mockingly the turnkey thrust the young man in, and before loosing the fetters from his prisoner's limbs, he raised the lantern to his face with a black grin, as if it were a joy to gloat over a fellow-being's misery. But he saw something there in the sudden calmness of stern and horrible purpose, that made his own dark features ghastly. A rattle of the chain as it fell from his hand, told of his terror; another, as it arose with the two arms of the desperate youth, and fell with a crash upon the coward's shoulder, told what cause he had to fear!

The blow fell not on his brain, only because he shrunk from it; and before the shackled prisoner could lift his irons for another, the wretch was past his reach: the door was thrown between them, and the courageous officer of the state fired a pistol-shot at random through the grating, and fled, careless of what might have been the result, and determined to tame by starvation the spirit he provoked by brutality. The shot had no effect but to fill with stifling sulphur the narrow cell, and to wring an oath with a cry of regret that his body had not been in its path, from the frantic prisoner.

He sunk where he stood, for in the darkness nothing was dis-

cernible; and, clenching his fetters with his hands, he cursed aloud, and howled till his voice grew weak; then he dropped his head upon his knees, and muttered to himself. One near him could have heard such words as these:

"Ten years! O God! ten years of darkness and stone and iron! Ten years HERE! Forgery! The curse of the withered and heart-scalded, light on the wretch who first invented traffic! and doubly hot on him who made words stand for things, and an ink-blot a horrible significance! Forgery!—they lie! I only wrote the name of my employer, as I had done a hundred times before; and only that I wrote it on my own account, and not his, I must take this!"

His chains rattled with his anger. "It is much," he continued, "that I should counterfeit a petty scrawl, a thing of their invention who use it; but the lying wretch whose whole life is a counterfeit of honor and truth, and God's hand writing, law—fit tool for such sanctioned forgers—has no terrors for him! To counterfeit a smile and the warm pressure of friendship, when the whole heart is black and icy cold, is the daily lie of cursed society, and neither God's justice nor man's revenge has any retribution. Bonds of dues owed from man to man are sacred, and surrounded with terrors; but the hypocrite's prayer and the sycophant's smile, and all the forms and seemings which are bonds on human hearts, may pass current as the winds, and none may say them nay."

Ah, wretched youth, hush! those stones there in the black night, *may* have ears, and thou hast mingled with thy evil words enough of truth, bitter and bitterly said for wrath's sake, to have doomed thee once to a darker fate than thine, though thou hadst been white from all offence, and only inspired by honest good-will and integrity.

"Well," said the forlorn youth, "let the cursed world triumph! I did forge a name, but the base fawning of humility, the craven bow of servile obedience to law or custom, I will not forge or pass. Nay, curse on the law and the law's minions—I can bear! Curse the day that laughs over me—it cannot come here to laugh! Curse man, and beast, and the free air, and all that would mock me, but, for my dungeon fortress, cannot! Curse the friend who ruined me—the grave fools who would have saved—the beggary that made me seek wealth—and the fortune that cursed me with its poison influence! Nay, curse all that is—myself, and all that knew me—the father who begat me—and the moth——"

A hot hand smiting on his very brain and heart struck dumb the wretch, before his lips could fashion the horrible imprecation. A dew-drop, sweated from his cold cell, struck on his cheek with a rebuke that it should be dry at the memory of his mother, and a pale blue light, a dim phosphorescence from the damp filth of his unused cell, fluttered before him, as if to hint to the guilty youth how closely he treads upon the brink of hell, who, in whatever place he may be, dares to curse his mother. The youth fell mute on his dungeon floor, and a tender voice—the farewell voice of his mother—seemed to sound in his ears as it had sounded when he left their poor home for the great city:

"And now, Willie, my boy, shun wicked company; and if evil suggestions come, remember your poor old mother. God bless you, Willie! Good bye!"

He saw her lift her spectacles to wipe off a tear from her old eyes, as she turned back to her wheel, while he, full of young hope and promise, went forth into the world, and——

## CHAP. II.—THE SEARCH.

A woman, leaning on a staff, and covered with a tattered cloak—an old, gray, withered woman—old in years, and very old in heart—rapped at the keeper's door in the ——Street Prison, in the "City of Brotherly Love." A gruff voice bade her in, but the old palsied hand only knocked again when it strove to lift the latch.

"Why can't you come in, and not stand there fumbling and mumbling?"

At last the latch rose, and the poor woman, not unused to such rude greeting, came forward. The jailor, half abashed, muttered something about, "Didn't know 'twas a woman—men bother me—too much company,"—offering at once a wound and apology in his morose way.

"Don't mind me, sir," said the poor woman; "I'm a poor old creature, that has looked in a'most all the dark places that man has made for his brother, sir—a looking for my poor boy, God bless him! Can you tell me, sir, for the love of God and pity of a poor creature like me, if my boy is in this prison?"

"Is the creature a fool or mad?" muttered the man of office. Kicking a chair toward the woman as he spoke, he growled, from habit rather than a will to growl, "There's boys enough here, marm—how should I know?"

"To be sure, dear me, you shouldn't know my poor Willie, and it's likely he's changed. But, could you tell me if there's a lad here named William Biron—or rather, he was a lad ten years ago—brave one-and-twenty—when he left me; and since, I hear he was put into prison somewhere; but he must have changed his name, poor boy, as he did his nature."

The prison-keeper run his eye over a list of commitments, till he heard the last words of the bewildered woman.

"Why, bless you, did you come here to bother me? If you don't know where your boy is—who appears to be a bit of an 'old boy,'—how should you know any thing about it, or I other?"

The penal functionary meant no offence, "but his jocose nature," as he sometimes expressed himself, "would take to fun, just to relieve his office of the *humans*,"—a rare term to be had for a feeling of sympathy. The weak and wasted old woman dropped into a chair from exhaustion and misery, and, with a look of sincere deprecation, which neither her faltering nor his rudeness demanded, she said:

"I beg your pardon, sir: God knows I would never come but for the love of my poor boy."

"But what do you know about him?" asked the jailor, in a subdued tone.

"Ten years ago, sir, he was as good a lad as ever a mother need look at—the sole help of his old mother—for I was old then, sir; and it is misery, more than years, that makes me so much older now. If there was any fault, sir, it was that he felt too sharply the bite of poverty, and the scorn which it will sometimes meet, unjustly; and I fear that was his hurt."

"And he's in prison, eh?"

"Yes, sir, to the shame of my old gray hairs; but I'll tell you what I know, though it breaks my poor heart. Ten years ago I sent him to the city, to try his luck in business; and who he served I can't tell, for he never wrote the name to me nor the business; the dear child was waiting to surprise me. But at last I heard no more from him, and thought he must have died. Searching all the papers I could find, I tried to get a word of him, though it were a bad word. I sold the dear boy's clothes, and advertised him, only I saved the little 'slip' he had when he was a baby. I couldn't bear to part with all, and that was full of dear memories."

And for a moment the grief that made her garrulous, melted to tears, and made her dumb. The jailor was silent, and looked sour, which was a sign that he was touched.

"For all the little I could do, I could get no trace of him," continued the wretched mother, "till once somebody sent me a paper with a passage marked in the dying speech of a murderer, who was hanged in New Orleans—I have it yet. O dear! it's all the trace of my dear Willie I have found!"

She drew from her pocket a little folded bit of leather, worn and tear-stained; and opening it, a fragment of a newspaper was shown, pasted on the inside. "Here, sir, I have carried it long, and the tears I shed have dimmed it some, and my eyes too."

From the dying speech of the murderer, the jailor spelled out, stammeringly, these words: "And if my words can ever reach him, let them warn the last of my young companions in crime, before it is too late—the bright Will Biron—*I* have reached the last step; *he* has reached only the felon's dungeon. When he shall again see the light, I shall have been ten years in ——"

The rest was obliterated.

"Ah!" groaned the poor mother, "that was my boy—my poor Willie—and eight of these ten terrible years have I spent in hunting from prison to prison for him. Now tell me, for the love of God, if he is here!"

"I guess not, marm; I don't see no such name in the pile."

He mumbled over, half to himself, a list of names before him. "John Jones, June 7th—five years, for barn-burning; James Smith *alias* Simpson, July 1st—two years, for house-breaking;" and on through the year all the commitments of the eighth year from the date of his present speaking.

No Willie Biron there, though the mother listened with so much anxiety and desire, to catch his name in that dark list, as once she would to have heard his better fame. Bending forward to take every muttered tone in her falling ears, the absence of the one she sought fell on her heart like a want. She begged the keeper to let her go through the prison.

"It may be he has changed his name, and will know the voice of his poor old mother."

The man could not refuse, rough-hearted as he was; so growling out an ungracious assent, he lighted his lantern, thurst it into

his pocket, and taking a huge bunch of keys from an iron safe, proceeded to lead the way. The aged mother noticed her grim companion no longer; her old eyes glistened, her step was not now so faltering, as she followed on with hope in her worn heart, though often so sorely disappointed.

"O Willie!" she cried, as she entered among the cells, "will you hear the voice of your poor mother, and speak to me if you are here? You needn't shame to be known now. The world may say what it will of you, but your mother loves you. Willie Biron! my poor boy, are you here?" So from cell to cell she went, calling with tremulous voice. Old men wept to hear her, and young men hid their heads to think of their own mothers, forsaken and left to shame and sorrow. But no answer came to give her heart its long and sole desire. Through all the passes of the prison she went, all that the light of day could visit; and now the iron door of the great dungeon lets them in.

She shuddered as the clanging door fell back, to think it possible to find her darling there. The lantern was drawn up from its hiding place, and raised to the grates, as each prisoner was called forward to receive the scrutiny of those tear-wet but searching eyes.

"O Willie—Willie Biron—my boy, my dear boy—are you here in this dark place? If you hear me, Willie, it's your poor old mother that speaks, and you'll answer me for the memory of the time when you were a little child. O Willie Biron, are you here?—Speak, for the love of your old mother who loves you, whatsoever you have done! Let me see you once more! O God, let me see him once before I die!"

She turned, from disappointment after disappointment, her wrinkled face to heaven, and supplicated God to help her. The hard, rough keeper, stood fixed with wonder, and a touch of the human seemed to vibrate in his bosom, for he stood sullenly still and scowled, without fixing his eyes anywhere or moving them—sure mark that such a nature has been humanly stirred. He suffered the lantern to be taken from his hand, by the poor mother whose strange words thrilled the darkest lairs of crime, and started tears where they would never flow but in the dark. Not a doomed felon in that blackest cave of penalty that mocked her, and, alas! not one that answered to her darling's name!

Another blank in the long annals of her awful search; and the poor mother, struck by another blow, went farther into the open air, to wander——whither?

### CHAP. III.—SEARCHING ENDED.

Down seven stone steps, topped by that iron door which more than eight years ago received a form it had not let pass out, two persons trod; the one, a kind, good-hearted man, who had superseded the cruel keeper of former times in his office; the other, an aged woman leaning on his arm.

"The man you seek, perhaps, is this way," said the attentive guide.

"God bless you, sir. I shall be happy if it proves so, for I came to this very door near seven years ago, and the man who could not have done less to a robber, wouldn't let me in, and many and many a mile have I walked, by the help of kind charity, only to come back to this place again, and now I am just ready to die, if my hope fails here."

The prisoners, attracted by the light, came forward to their windows, and even among the deepest sunk in crime, there shone some human meaning in the glances they bestowed upon their keeper, for he had sought by kindness to undo the wrongs which hate, the world's scorn, and their own dark passions had done to them.

"Far ahead is a prisoner. I could wish, if you must find your son here, he were the one. When I came here, there was in the foulest dungeon of the prison, a hard, sour man, bitterly taunting every one to whom he was allowed to speak. The former keeper had abused him beyond the measure of his common abuse, and a proud spirit that would not break, only turned from vain revenge to sullen hate. I went into his cell to take off the chains, which had been left, without warrant, on his limbs; and though I spoke with kindness, he trusted me not, but struck me with the manacle from which I had freed him, a very cruel blow. I told him I should not use my privilege, to whip and chain and starve him for it, only what the law demanded should I inflict, and for all private wrongs he had my free forgiveness. He was silent and savage, and for all my notice remained so for days. At last I wrung a reply from him. I asked him to be a man, for he was yet to go among men—

"'A butt for their vile mirth,' he answered bitterly. The ice was broken, and I continued—'But conquer your stained name, and win a good one by a strict life which can be yours through a trust in God—

"'In whose just providence,' he said, 'huge crime walks unrebuked, while little sins are avenged ten-fold.'

"I appealed to every memory, hope, or aspiration that I believed yet lurked, or ever lived in his bosom. They only awoke new tokens of despair, and utter hardness, but at last a thought came to me, and I said, 'Young friend, God keep me and you, as I pity you; but I shudder to think that your fate is not the worst your act may have produced. It may be you have a mother, whose trembling frame hangs over the grave, heavy with agony for a loved son in prison and shame."

"God reward you that you said it, whoever he was," said the poor mother, who, beguiled by her interest in the prisoner, had been led into a vacant cell to hear the story, unconscious of the pause, though eager to test her last hope.

The jailer continued: "The poor youth lifted his pale hands, and smote his breast, exclaiming—

"'O forbear, forbear;—my mother, O my mother!' and I turned me from the sight of his tears to hide my own. That day he consented to let me move him to a better cell, where a little sunlight, a little fresh air, and the waving of green grass about the dungeon window, might be some solace to imprisonment. Since then he has been a growing and generous spirit, contrite and humble, yet not meanly crouching. Ceasing to accuse mankind, or himself bitterly, he waits in patience for the time of his release. He never told his name. It is not that you ask for, on the files of the court. But a few steps now," he said, for they had resumed their walk, "will bring you to his cell."

The great door yielded, as its four-fold, triple bolts fell back. A little stream of light poured across their path from a cell within. The great door closed again with a jar, the cell was opened, and the dimmed eyes of the grief-bowed, and age-bent woman, fell upon a pale, sad-faced young man of about thirty, who lifted his eyes with a faint smile, as the keeper of the prison entered, but turned with an instant's glance of inquiring wonder on the changed form before him. It was but for an instant. The mother spoke.

"Willie, my boy, is it *you* ?"

"My mother !"

The jailer retreated, leaving mother and son locked in each other's arms. Ask not of me how passed the next half hour in that lone cell, how memory flooded all the past with tears, how the long heaviness of eight distressful years of pilgrimage rolled in a moment from that mother's heart, and left no thought there of the erring, and the lost, but only one deep, glowing, overwhelming sense of gratitude and joy in the penitent found, the darling of that poor old heart, so long awearied, now so blest !

That half hour passed, and left no cloud between them, and long and short as it was—long in the passing, and short when it had passed—it sufficed the jailer to do some business in ; for when he came back, he brought the Governor in person to the cell, with a full pardon in his hand, if he should find the prisoner worthy ; and before another half hour passed, Willie Biron and his blessed mother were on their way to their old home again, where the kind charities of the good had given her the means to retreat, and see her son a prosperous farmer in the neighborhood, before she closed her satisfied eyes in death.—*Ladies' Wreath.*

## A SPIRITUAL MIND.

A spiritual mind has something of the nature of the SENSITIVE PLANT. "I shall smart if I touch this or that." There is a holy shrinking away from evil.

A spiritual mind enjoys, at times, the influx of a holy joy and satisfaction. When bereaved of creature-comforts, it can sometimes find such a repose in Christ and his promises, that the man can say, "Well ! it is enough : let God take from me what else he pleases !"

A spiritual mind is an INGENUOUS mind. There is a sort of hypocrisy in us all. We are not quite stripped of all disguise.—One man wraps round him a covering of one kind, and another of another. They, who think they do not this, yet do it though they know it not.

# TO MY FATHER.

BY MRS. EMILY C. JUDSON.

A welcome for thy child, father,
A welcome give to-day;
Although she may not come to thee
As when she went away;
Though never in her olden nest
Is she to fold her wing,
And live again the days when first
She learned to fly and sing.

Oh, happy were those days, father,
When gathering round thy knee,
Seven sons and daughters called thee sire;—
We come again but three:
The grave has claimed thy loveliest ones,
And sterner things than death
Have left a shadow on thy brow,
A sigh upon thy breath.

And one—one of three, father,
Now comes to thee to claim
The blessing on another lot,
Upon another name.
Where tropic suns forever burn,
Far over land and wave,
The child whom thou hast loved would make
Her hearth stone and her grave.

Thou'lt never wait again, father,
Thy daughter's coming tread;
She ne'er will see thy face on earth,—
So count her with thy dead;
But in the land of life and love,
Not sorrowing as now,
She'll come to thee, and come, perchance,
With jewels on thy brow.

Perchance;—I do not know, father,
If any part be given
My erring hand among the guides
Who point the way to heaven;
But it would be a joy untold
Some erring foot to stay,—
Remember this, when gathering round
Ye for the exile pray.

Let nothing here be changed, father,
I would remember all.
Where every ray of sunshine rests,
And where the shadows fall;
And now I go; with faltering foot
I pass the threshold o'er—
And gaze through tears on that dear roof
My shelter now no more.

# DENOMINATIONAL DECLENSIONS.

BY JOSEPH BELCHER, D. D.

Some forty years ago might have been seen, in a village parlor near the centre of England, a social party of Christian ministers; all of whom belonged to the body of Congregationalists, with one solitary exception. That exception was a Baptist pastor residing in the neighborhood, who enjoyed the full confidence of all his brethren, and was invited into more parties than his time would allow him to meet. He was a man of robust and somewhat awkward form, of heavy and solemn tones of voice, and of weighty thoughts and words. He seldom talked nonsense; and what he said was usually the result of careful thinking; and was generally treasured up to be thought of in future days and years. His name was Andrew Fuller.

The subject of conversation was the fact that some two hundred old, richly-endowed houses of worship, with all their property and endowments, had passed from the Presbyterians, for whose use they had been erected, into the possession of the Socinians, who preached "another gospel," and were now alike without religion and without public sympathy—the very skeletons of what they once were. "And how," asked one of the ministers, "how, brother Fuller, do you account for this sad change?" Shrugging his shoulders, twisting one of the buttons of his coat with his right hand, with a faint smile he replied, in slow, measured, and emphatic accents, "Perhaps, my brother, my answer, were I to give one, might possibly give you some pain; if it would not, I should say that the cause of the change is to be found in infant baptism!" It will be easily supposed that this was a thunderbolt thrown into the camp, and that somewhat of a sensation was the result.—Escape was utterly impossible; indeed it may be suspected that the storm, to one who could so easily direct it, was not unwelcome. "Now, brother Fuller, we really must have an explanation of this matter; for to us the truth of your statement seems impossible." "Well, brethren, I see no difficulty in the way at all. The worthy and pious old ministers used to dedicate their children to God in what they believed to be baptism. In some instances, these chil-

dren became eminent Christians; and then the worthy brethren, in all the piety and the affection of their souls, began to give up their children in baptism to God, and *to the ministry.* Now grace does not run in the blood; and many of these young men, though educated for God from infancy, grew up without religion, and when they entered the pulpits for which they had been trained, they preached a Christless system, and they and their people gradually deserted evangelical truth. The next generation, at farthest, were Socinians." No candid, discerning Christian, acquainted with the ecclesiastical history of England, can doubt the truth of this theory.

There is something indescribably affecting to the Christian parent, that his progeny are the "children of wrath, even as others;" and that no methods he can employ can connect them with himself in covenant with heaven, without the direct exertion of infinite power to change their hearts. It cannot be denied that we have a tendency to cherish the idea of hereditary religion. And perish the hand which now guides the pen, rather than it should discourage Christian effort and parental prayer on behalf of our children; on the other hand, we call for more both of one and the other, because the work is unspeakably desirable, and omnipotence must be enlisted on our side if we accomplish it. But the possession of the whole truth on this subject is beyond all description momentous, lest we should deceive those we most love, and inflict an injury on the cause of Jesus Christ.

We might, if it were necessary, go beyond the pale of our denomination, and see, even now, the working of the supposed existence of hereditary religion, and a connivance at the ancient feeling,—"We have Abraham to our father." We have around us the respectable and amiable society of *friends*, or Quakers. What has led to their present divisions—to the awfully erroneous doctrines believed by very many of them, and to their rapid decline both in this country and in Europe? Ask their best men, and they will tell you that their grand mistake has lain in their "birth-membership," which has injured them from generation to generation, till it threatens their extermination.

It would be easier still to see the working of the evil we lament in the history of the old General Baptists of England, who once numbered among them the Killingworths, the Granthams, the Gales, and many others, whose lives blessed the seventeenth cen-

tury. What brought them to the mere skeleton state in which they now exist? Their low views of Christian doctrine led them on to believe that conversion was easily effected, and that parental influence and example ought to make their children Christians; and they persuaded themselves first, and then their children, that they were so. Young people among them, as among "the standing order" of our own New England a century and a half ago, were encouraged to assume the badge of discipleship, to a very great extent, on the ground of the faith and piety of their parents.

We cannot conceal our fears that in one way or other this incidious principle is at work even among ourselves; and that to the adhesion of not a few unconverted young persons to our churches, we owe the present feeble state of religion in the world. We do not, as a body, deny the strong old fashioned doctrines of human depravity, or of the necessity of Divine influence to convert the sinner; but not a few in our midst soften these claims, or at least cast them somewhat into the shade. It is certainly important practically to remember the doctrine of human accountability, and to feel the importance of means, but to do this it is by no means needful to abandon any part of Divine truth.

If these remarks should lead any of my beloved brethren seriously to contemplate the subject thus introduced to their notice, and to favor the readers of the MEMORIAL with the results of their thoughts and prayers, God may be glorified in the benefits conferred on many. Otherwise it is possible that some farther thoughts, from the same pen, may ask the attention of those who favor these brief remarks with a perusal.

## USEFUL MAXIMS.

You must hold intercourse with God, or your soul will die.—You must walk with God, or Satan will walk with you. You must grow in grace, or it is to be feared that you are destitute of it; and you cannot do this, but by appropriating to this object a due portion of your time, and diligently employing suitable means.

Discountenance, both by precept and example, the miserable habit of evil speaking, and all unprofitable conversation. "If any man among you seemeth to be religious, and bridleth not his tongue, that man's religion is vain."

# WOMAN.

It is to mothers and to teachers, that the world is to look for the character which is to be enstamped on each succeeding generation; for it is to them that the great business of education is almost exclusively committed. And will it not appear by examination, that neither mothers nor teachers have ever been properly educated for their profession? What is the profession of a woman? Is it not to form immortal minds, and to watch, to nurse, and to rear the bodily system, so fearfully and wonderfully made, and upon the order and regulation of which, the health and well-being of the mind so greatly depend?

But let most of our sex, upon whom these arduous duties devolve, be asked—"Have you ever devoted any time and study, in the course of your education, to a preparation for these duties? Have you been taught anything of the structure, the nature, and the laws, of the body which you inhabit? Were you ever taught to understand the operation of diet, air, exercise, and modes of dress, upon the human frame? Have the causes which are continually operating to prevent good health, and the modes by which it might be perfected and preserved, ever been made the subject of any instruction?"

Perhaps almost every voice would respond—"No; we have attended to almost every thing more than to this: we have been taught more concerning the structure of the earth, the laws of the heavenly bodies, the habits and formation of plants, the philosophy of language, than concerning the structure of the human frame, and the laws of health and reason." But is it not the business, the *profession* of a woman, to guard the health, and form the physical habits of the young? And are not the cradle of infancy, and the chamber of sickness, sacred to woman alone? And ought she not to know, at least, some of the general principles of that perfect and wonderful piece of mechanism committed to her preservation and care?

The *restoration* of health is the physician's profession; but the *preservation* of it falls to other hands; and it is believed that the time will come, when woman will be taught to understand something respecting the construction of the human frame; the philo-

sophical results which will naturally follow from restricted exercise, unhealthy modes of dress, improper diet, and many other causes, which are continually operating to destroy the health and life of the young.

Again, let our sex be asked respecting the instruction they have received, in the course of their education, on that still more arduous and difficult department of their profession, which relates to the intellect and the moral susceptibilities,—"Have you been taught the powers and faculties of the human mind, and the laws by which it is regulated? Have you studied how to direct its several faculties; how to restore those that are overgrown, and strengthen and mature those that are deficient? Have you been taught the best modes of communicating knowledge, as well as of acquiring it? Have you learned the best mode of correcting bad moral habits, and forming good ones? Have you made it an object, to find how a selfish disposition may be made generous; how a reserved temper may be made open and frank; how pettishness and ill-humor may be changed to cheerfulness and kindness? Has any woman studied her profession in this respect?"

It is feared, the same answer must be returned, if not from all, at least from most of our sex:—"No; we have acquired wisdom from the observation and experience of others, on almost all other subjects; but the philosophy of the direction and control of the human mind, has not been an object of thought or study." And thus it appears, that, though it is woman's express business to rear the body, and form the mind, there is scarcely any thing to which her attention has been less directed. C. E. B.

AFFECTION'S CHOICE TREASURES.—Ancient history records, that a certain city was besieged, and at length obliged to surrender. In the city there were two brothers, who had, in some way, obliged the conquering general; and in consequence of this, received permission to leave the city before it was set on fire, taking with them as much of their property as each could carry about his person.—Accordingly the two generous youths appeared at the gates of the city, one of them carrying their father, and the other their mother.

## A GOOD DAUGHTER.

A good daughter !—there are other ministries of love, more conspicuous than hers, but none, in which a gentler, lovelier spirit dwells, and none, to which the heart's warm requitals more joyfully respond.—There is no such thing, as a comparative estimate of a parent's affection, for one or another child. There is little which he needs to covet, to whom the treasure of a good child has been given. But a son's occupations and pleasures carry him more abroad: and he lives more among temptations, which hardly permit the affection that is following him perhaps over half the globe, to be wholly unmingled with anxiety, till the time when he comes to relinquish the shelter of his father's roof, for one of his own; while a good daughter is the steady light of her parents' house.

Her idea is indissolubly connected with that of his happy fireside. She is his morning sun-light, and his evening star. The grace, and vivacity, and tenderness of her sex, have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which he reads with her eyes, come to his mind with a new charm, as they blend with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget, or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent in those nameless, numberless acts of kindness, which one chiefly cares to have rendered, because they are unpretending but all-expressive proofs of love.

And then what a cheerful sharer is she, and what an able lightner of a mother's cares ! what an ever-present delight and triumph to a mother's affection ! Oh ! how little do those daughters know of the power which God has committed to them, and the happiness God would have them enjoy, who do not, every time that a parent's eye rests on them, bring rapture to a parent's heart. A true love will, almost certainly, always greet their approaching steps. That they will hardly alienate. But their ambition should be, not to have it a love merely which feelings implanted by nature excite, but one made intense, and overflowing, by approbation of

worthy conduct; and she is strangely blind to her own happiness, as well as undutiful to them to whom she owes the most, in whom the perpetual appeals of parental disinterestedness, do not call forth the prompt and full echo of filial devotion. J. G. P.

## CONVERSION OF PAUL.

In the Acts of the Apostles three distinct accounts are given of the conversion of Paul:—the first, that of the historian, chap. ix. 1—22; the second, in a speech of the Apostle himself, delivered to the people on the stairs of the castle Antonio, xxii. 1—22; the third, in another speech of the same Apostle before king Aprippa, xxvi. 9—20. Paul in his Epistles has made some general allusions to this event: it will be sufficient, in the present instance, to refer to the fullest, Gal. 1. 13—17. Luke, the author of the Acts of the Apostles, was a companion of Paul, during a considerable part of his travels and ministerial labors; nor is it without the highest probability, that he is believed to have compiled his apostolic history from the information, and at the instance, of the Apostle of the Gentiles.

We have then FOUR different accounts of the conversion of Paul, which we may fairly ascribe to the same author, and that author the very subject of the relation.

This fact, or phenomenon, in which a perfect agreement will hardly be deemed a gratuitous or unreasonable assumption, will determine this important biblical question—What degree of difference, or apparent discordance, is consistent with real and indubitable harmony, in the writers, or historians, of the New Testament; and will supply a PRINCIPLE, or canon of historical criticism, which may be applied, with great advantage, either to the construction of a general harmony of the four evangelists, or to the reconciliation of any particular portion of their history? S. B.

Be slow to give offence, and be slow to take offence. "If it be possible, as much as lieth in you, live peaceably with all men."

## SETTLEMENT OF THE SONS OF NOAH.

A consideration of the primeval state of our race, from the creation to the deluge and immediately after that signal event, is fraught with peculiar interest. Clouds of darkness seem to rest upon the subject. Mythology, with its fragments of fabulous history, comes to our aid ; but in many cases it increases the obscurity. Our only true guide in reference to it is the sacred volume, and that is extremely brief. The following is probably the correct view.

We read in Gen. 9 : 20, that Noah, soon after he came out of the ark, planted a vineyard. It is probable that this was in the immediate vicinity of Mount Ararat, as nothing is said of removing to another land. It seems that the family first settled there, for Noah not only planted a vineyard, but drank of the wine of it, and the names of his three sons are mentioned as being together after he drank.* After they became more numerous, however, it was necessary to extend their limits, and they began to explore other regions.

In Gen. 11 : 2, we are informed that the posterity of Noah journeyed to the east, or from the east. The original will bear either rendering.† We are to understand that before this time they had enlarged their borders, and doubtless wandered in different directions ; but how far from Ararat we do not know. It seems that the great body of them were not separated far from each other, else how could such wandering hordes be collected together on the plains of Shinar to build the tower of Babel? They must have gone some distance from Ararat, for that is in a northern direction from Shinar. If they had remained in the vicinity of that mountain, they would have gone south and not east, or from the east. It is probable that they had travelled a considerable distance from Ararat, either south-east or south-west, and when they moved towards Shinar, they went either east or west—it is impossible to tell which, nor is it of much importance to decide that point. The erection of Babel was next commenced, whose object seems to have been to prevent being separated from each other. They wished to have some great central point around which they could perma-

* Gen. 9 : 22, 23. † The Hebrew word is מִקֶּדֶם mikkedem.

nently dwell.* But their vain desire was not gratified. The lightnings of heaven smote their tower, and the Lord confounded their language, and scattered them abroad upon the face of all the earth.† It appears that when they came from the ark, they did not intend to be separated—they enlarged their borders when they found it necessary, still the largest portion of them continued together—and finally, before they had wandered a great distance from the place where the ark rested, they formed the plan of building a city large enough to furnish them a permanent residence, or at least, a grand centre around which they could all cluster.

The description of the deluge, and the first settlement of mankind by Moses, was written more than 1450 B. C., and he must have either compiled the history of that and other events from records and monuments preserved in the family of Noah and his sons; or from tradition, which must have been very correct in those early times, in reference to important events, as life was very long, and the circumstances of those occurrences would have to be handed down to Moses by few persons, and those relatives to each other; or finally, the great lawgiver must have received the facts which he presents, wholly from the immediate inspiration of God. In either case, it is very certain that he presented a true account and the customs of his ancestors, to which he refers, are undoubtedly delineated with accuracy.

After the confusion of languages, the posterity of Noah dispersed in different directions. In the tenth chapter of Genesis, we have an account of the lands which they occupied.

Japheth and his posterity were to inhabit the "isles of the Gentiles."‡ The term Gentiles is expressed in the original Hebrew by כִּתִּים, Kittîm or Chittîm. It is sometimes translated as a proper name of a place, and sometimes by "isles of the Gentiles," or "isles of the heathen."§

Josephus,‖ Gesenius¶ and others suppose it to refer to the island of Cyprus. The Hebrew term, being in the plural, should be translated Cyprians or Citienses. As reference is made to more than one island, it would be natural to suppose that the islands in

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* Gen. 11 : 4. † Gen. 11 : 8. ‡ Gen. 10 : 5.
§ See Jer. 2 : 10; Isa. 23 : 1, 12; Zeph. 2 : 11; Ez. 27 : 6.
‖ Joseph. Ant. 1. 6. 1. ¶ Gesen. Heb. Lex.

the vicinity were intended, i. e. the islands and coasts of Greece and of the Ægean sea. Indeed the term Kittim, in its wider sense, comprehended the islands and coasts of the Mediterranean sea, especially the northern parts.* According to this view, then, Japheth and his posterity inhabited the islands and coasts of Greece and of the Ægean sea. At length they extended their dominions to other northern and western parts of the Mediterranean. Tarshish was the grandson of Japheth.† Ancient Tarshish was doubtless named after him, and inhabited by his posterity.‡ It is thought to have occupied the present site of Cadiz in Spain. It is probable that the nearest islands would be inhabited first. Cyprus, being in the eastern part of the Mediterranean, would be likely to be occupied first, or at least *soon* after the confusion of languages. It is not a very great distance from Shinar and from the main land, it is only about five miles. Some think that it was once united to the continent. It is probable that very soon, means were found to pass to that island and make a settlement. The posterity of Japheth gradually formed settlements along the Mediterranean, until they reached the western extremity, and then moved towards the north of Europe. It is difficult now to ascertain how long it was before they reached the Great Sea, and the exact time when they settled in various parts of Europe.

The Grecians and Romans were the most distinguished descendants of Japheth in ancient times. Greece was settled very early. It is possible that some of the descendants of Japheth went immediately into that country, after the dispersion, and there first commenced a settlement, or at least went into some of the islands bordering upon it on the east, in the Ægean sea, afterwards proceeding to the main land. Josephus says that some of the posterity of Noah passed over the sea in ships and inhabited the islands.§

We learn from Gen. 10 : 6—20, that Ham's posterity founded and inhabited (for a time at least) Babylonia and a part or all of what is now called Palestine, and other places more distant.

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* See Gesenius as above. † Gen. 10 : 3, 4.

‡ It has been a general custom in all ages to name places after distinguished persons. Rosenmueller says that most of the names in Gen. 10, are names of places as well as of persons. Alterth. II. p. 94. Compare Joseph. Ant. 1. 6. 1.

§ Joseph. 1. 5. 1.

Nimrod, the son of Cush, founded the Babylonian monarchy and its celebrated cities. It is difficult to define the precise limits of Babylon and its capital. It probably stood upon the river Euphrates, a little above the union of that river with the Tigris.

According to Gen. 10: 11, Nimrod went out into Assyria, or Ashur went out, and built Nineveh and other cities. The Hebrew will bear either rendering. The former is in accordance with the opinion of Gesenius, Bishop Horne, and others. Nineveh was the capital of Assyria, and probably stood either upon the Euphrates, or Tigris, a short distance above Babylon.* From Gen. 10: 19, we perceive that the Canaanites occupied that region, extending from "Sidon unto Gaza even unto Lasha." Sidon is upon the coast of the Mediterranean, in the northern extremity of Palestine. Gaza is near the southern part of the same country. Lasha, according to Jerome (in Quaes.) was upon the north-eastern shore of the Dead Sea, where Callirhoe stands. These places bounded Palestine nearly on three sides.†

Mizraim was the grandson of Noah, and his posterity directed their course, undoubtedly, towards Egypt. That country was, no doubt, named after him, as the same Hebrew word is used for his name and for Egypt. From the land of Shinar to the nearest part of Egypt was several hundred miles. Two more countries were probably named after Cush, another grandson of Noah.—Professor Stuart has proved conclusively, in the notes to his Hebrew Chrestomathy, that there was, anciently, a Cush Oriental as well as a Cush Southern. Cush Oriental extended east of the Tigris, and comprehended the country between the Caspian Sea and Persian Gulf. It is probable that the descendants of Cush first inhabited this country, and gradually extended their borders through Arabia to the Red Sea—then crossing over to Africa, occupied its eastern coast, and finally penetrated into the interior of Ethiopia. The term Cush seems to be equivalent to *Southern Country.* It was undoubtedly several years before the posterity of Ham wan-

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* Comp. Plin. H. N. 5. 6.

† The inhabitants of Babylonia and Assyria in the most ancient times, seem from their languages to have been of Shemitish origin, and though Babylon and Nineveh were founded by a descendant of Ham before the dispersion, probably Babylonia and Assyria after that event, were mostly inhabited by Shem's posterity.

dered into the more central parts of Africa, as the distance is very great.

The posterity of Shem were to inhabit the region "from Mesha to Sephar,* a mount of the east," or, for the last clause, Gesenius translates: ("and beyond even unto) *the mountains of Arabia.*" He supposes Mesha to be Mousa or Mouza, a city and harbor on the western coast of Arabia, not far from Mocha, where Maushid now stands. Thus Mesha would constitute the western border of Joktan's place of residence. The same distinguished scholar supposes Sephar to have been the chief city of the region called Shehr in Arabia, between the provinces of Hadramaut and Oman. The mountains referred to beyond Sephar would be the chain running across the middle of Arabia from the vicinity of Mecca and Medina to the Persian Gulf. According to this view, Joktan's posterity resided in the southern part of Arabia, the nearest point of which was not very far south of Shinar.

The descendants of Aram doubtless resided in the region which received the name of their progenitor. This country probably comprehended Syria, and in its widest sense extended from Mount Taurus—south as far as Damascus, and from the Mediterranean east beyond the Tigris into Assyria.

It is generally believed that the posterity of Shem occupied Western Asia. The Persians, Assyrians, Aramæans, (at least in the restricted signification of the term), Hebrews and part of the Arabians, are believed to have descended from him.

From this general view of the three sons of Noah, it is evident that they went in different directions after the confusion of tongues. Japheth went towards the west, and settled the coasts of Asia Minor and Europe, and finally proceeded to the extreme north and west. Ham went south, and finally reached the central regions of Africa. Shem went eastward, and eventually his posterity reached India and the other eastern and northern countries of Asia. EDITOR.

* Gen. 10: 30.

## UNPROFITABLENESS OF SERMONS.

One reason why the preaching of the Gospel seems foolishness to many who hear it, is, that they see its truths singly and detached. Christianity is not studied by such persons at home; they neither *read* nor *think* upon the subject; and all they know of the matter, is collected from a sermon accidentally heard. But a sermon, in the nature of the thing, can be only a partial exhibition of divine truth. We should compose a *treatise*, and not a *sermon*, were we to digress into the proof and illustration of every collateral subject to which we should find it necessary to refer, and to trace every separate topic through all its ramifications, and to shew its bearings and connections with all other truths; in short, to deliver, in every discourse, a complete system of divinity. Is it any wonder then, where that general knowledge is wanting, for which a preacher must often give his hearers credit, that the truths delivered in a sermon should fail to interest or affect, and that their excellence and beauty should be undiscerned? For, the excellence of the Christian scheme can then only be properly perceived when viewed in the *whole*, and not in *parts;* consequently they only are likely ever to attain a sight of this excellence, who will be at the pains of viewing it in all its extent and harmony. Whoever refuses the labor necessary for that end, should, at least, have the modesty to suspend his judgment, and confess his incompetence.

Let an ignorant person, who never saw a watch, and knows nothing of its use, have its several parts spread out before him; what utility or beauty will he discern in them? But put the parts together, and let him see them in their mutual relation and subservience to one another, and in the general effect which they are intended to produce, and then he will be struck with admiration both of the beauty and utility of the work.

COMMON PLACE BOOK OF A PASTOR.

Render to each the affectionate respect which always belongs to age, and character, and station. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another."

## ANECDOTE OF REV. JOHN LELAND.

At one period of the ministry of this good man, he was considerably annoyed by an Universalist minister, who endeavored in every possible way to draw him into controversy, but entirely without effect. At length, as the worthy pastor was riding along, finding a crowd around the shop of the village blacksmith, he turned his horse in that direction, and saw the Universalist minister addressing his neighbors, boasting of the inability of Mr. Leland to hold an argument with him. Not a few questions were proposed to Mr. Leland on the subject, to which he returned mild and ready answers. At length the preacher of error asked, in a tone of triumph, why he had neglected to answer several notes addressed to him, challenging him to a discussion on their differences. The worthy old minister, who had hitherto never touched the subject now feeling that he must "answer a fool according to his folly," said with great mildness, "Sir, when I was a lad, my father used to say to me, 'John, never kill a skunk; for even when dead, it will be but a skunk still.'" The result was decisive; the Universalist was silent, and such was the tone thus given to public opinion, that the poor Universalist was compelled to leave the neighborhood.

## DIVINITY TAUGHT BY AFFLICTION.

A minister was recovering of a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigor enough of mind to preach as usual." The good man answered: "You are mistaken, my friend; for this six weeks' illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

# ADVERTISEMENT OF A LOST DAY.

BY MRS. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise.
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost,—where the thoughtless throng
In fashion's mazes wind,
Where trilleth folly's song,
Leaving a sting behind;
Yet to my hand 'twas given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search in vain;
That gem of countless cost
Can ne'er be mine again;
I offer no reward,
For till these heart-strings sever,
I know that Heaven-intrusted gift
Is reft away forever.

But when the sea and land,
Like burning scroll have fled,
I'll see it in His hand,
Who judgeth quick and dead;
And when of scathe and loss,
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

Mrs. Johnson, wife of Rev. J. Johnson, missionary of the American Bap. Missionary Union, at Hong Kong, China, died June 9th. Miss P. T. Young, late missionary of the Am. Bap. Free Miss. Society, has recently died at Hayti, the scene of her labors. An interesting meeting was held Sabbath eve. Oct. 8, in the Bowdoin Square Church, Boston, in reference to the departure of several missionaries. The following missionaries were present: Rev. S. S. Day, who, with health partially restored, returns to the Telogoo Mission in Southern India; Mrs. E. W. Brown, who goes to rejoin her husband at Sibsagar in Upper Assam; Rev. Lyman Jewett, who accompanies Bro. Day, and is to labor at Nellore; Rev. Henry L. Vanmeter and lady, who are to be stationed at Akyab in Arracan; Rev. Calvin C. Moore and lady, who go to Sandoway in Arracan; Rev. Judson Benjamin and lady, who are to labor in Tavoy. Brethren Anderson, Peck, Chase, Neale, Church and Colver took part in the exercises.

## ITEMS.

Rev. Dr. Sears, late President of Newton Theological Institution, has become Secretary of the Board of Education of Massachusetts, and Rev. Dr. Pattison, late of Covington, Ky., has been elected Professor of Christian Theology in his place, the office of President being abolished.

We think that Dr. Chase ought to have been elected to that station; indeed we have ever regretted that he left it. At the same time we have the highest opinion of Dr. Pattison's qualifications for the place.

The Rev. Dr. Burns, of London, who a few months ago visited this country from the General Baptists of England, has since his return published a small but well written volume descriptive of his tour. Its general spirit is exceedingly kind, and his statements usually accurate. There are exceptions to this remark, arising partly from his having made up his mind on some subjects before he saw our country, and partly from the fact that he was not long enough with us to collect accurate information about some things on which he speaks with great confidence.

The Baptists in Scotland.—It is well known that both in Scotland and in Ireland, for very many years our denomination declined, till it was well nigh extinct. This was the result of a system nearly identical with the *Campbellism* of this country. Latterly, however, symptoms of revival are visible; the spirit of controversy is gradually dying away; and a few vigorous and devoted brethren have formed "The Baptist Union of Scotland," who, notwithstanding every difficulty, resolve—

"That the great object of the Baptist Union of Scotland being to spread the gospel in the larger towns and populous districts of Scotland, and to assist small Churches in supporting the ministry of the word, it has never been deemed necessary to require any confession of faith from brethren, understanding that all hold the fundamental doctrines of the gospel; seeing no reason to change this opinion,

the meeting decline entering upon any doctrinal discussion, and agree, in dependence upon the grace and strength of Christ, to prosecute their work as before."

The September number of "The Evangelist," a small monthly paper published by this energetic Union, lies before us, giving an account of its annual meetings held in Edinburgh, August 1st and 2d, when sermons and addresses were delivered which excited lively interest; the attendance surpassed the expectations of the brethren; activity and union characterize the churches; a Glasgow Baptist Tract Society has been formed; the fifteen churches who communicated to the Union, reported a clear increase during the last year of rather more than five per cent on their former number. In these churches there were baptized 158, received by letter or profession 99; decreased by death 16, by exclusion 12, by removal or withdrawal 65; making the clear increase 170. The whole number of members in these fifteen churches is 1,044. A small college is sustained for the education of the ministry. Our brethren have resolved on the publication of a weekly newspaper.

Rev. Dr. Howell of Nashville, Tenn., has retired from his editorial connection with the Tennessee Baptist, and Rev. J. R. Graves is to be the sole editor. The paper is exerting a wide and salutary influence.

## MINISTERIAL CHANGES.

Rev. R. K. Bellamy, of Danbury, Ct., has become pastor of the Baptist Church at Chickopee Falls, Mass. Rev. B. F. Bradbrook has resigned his office as pastor of the Baptist Church in Davenport, Iowa, and become General Agent for the Home Mission Society in Iowa. He has entirely lost the sight of one eye, and partially that of the other. Rev. Mr. Tolan, of Easton, Pa., has become pastor of the Baptist Church at Morristown, N. J. Rev. E. E. L. Taylor, of the Pierrepont street Baptist Church, Brooklyn, L. I., has resigned, and is to be pastor of a new interest in South Brooklyn. Rev. R. F. Merriam, of Richmond, Me., has become pastor of the Baptist Church in Searsmont, Me. Rev. S. Graves, late tutor in Madison University has become pastor of the Baptist Church in Ann Arbor, Mich. Rev. J. Hartwell, D. D., has resigned the Professorship of Theology in Howard College, Marion, Ala., and Rev. T. F. Curtis, of Tuscaloosa, has been chosen to take his place. Rev. W. F. Broaddus, of Va., has become pastor of the Baptist Church in Shelbyville, Ky. Rev. S. B. Randall, of Woburn, Mass., has become pastor of the Baptist Church in Andover, Mass.

## REVIVALS.

Galilee, Amite co. Miss., 21 added to church; Rappahannock, Va., 36 professed religion; Gibeon, Va., 40 obtained hopes; Fairfield, Va., 24 indulged hopes; Rock Spring, Maury co. Tenn., 36 hopefully converted; Mount Lebanon, Tenn., 30 conversions; Antioch, Ga., 26 baptized; Smyrna, Ga., 25 added; Cuthbert, Ga., 44 baptized; Rama, Ga., 29 baptized; Little Saltketcher ch., S. C., 20 baptized; Red Oak Grove ch., Edgefield Dist. S. C., 26 added to ch.; Denmark, Ten. 60 to 70 conversions; Mulberry, Tenn., 24 baptized; Elim, Tenn., 61 baptized; Smith's Fort ch., Tenn., 40 baptized all at one time; Unity ch., Tenn., 61 conversions in Aug.; Galilee, Miss., 35 baptized; Salem, Miss. 30 baptized.

*Deaths of Baptist Ministers.*

B. L. Barnes, Canton, Miss.

*Ordinations.*

L. Normandeau, Montreal, Canada. He was formerly a Catholic priest. He is now connected with the Grand Ligne Mission.
A. J. Bingham, Hamilton, Madison co., N. Y. Aug. 19.
B. B. Gibbs, Ithaca, Tomp. co., N. Y., Aug. 29.
Geo. J. Johnson, Trenton Falls, Oneida co. N. Y., Aug. 30.
Lorin Wade, Freetown, Cor. co., N. Y., Sept. 5.
Geo. Darrow, Greenport, L. I., Aug. 30.
E. S. Dulin, Baltimore, Md., Aug. 31.
David E. Peck, Clifton Park, N. Y., Sept. 6.
Albert Baldwin, North Wrentham, Mss. Sept. 12.
Wm. M. Murphy, Liberty, Sullivan co. N. Y., Sept. 20.
Henry L. Van Meter, Philadelphia, Pa. Sept 28, as a missionary to Arracan.
Samuel J. Smith, Philadelphia, Pa., Sept. 28, as a missionary to Siam.
Lyman Jewett, Boston, Mass., Oct. 6. Bro. Jewett is already on his way to Madras as a missionary of the Am. Bapt. Miss. Union.
L. D. Royce, Thomaston, Me., Oct. 17.

*Churches Constituted.*

Wiscassett, Me., June 8.
Fairview, Iowa, Aug. 17.
Oxford, N. C., Sept. (15 mem.)
Rockford, Surry co., N. C., Sept. 2.
Cherry, Sullivan co., Pa., Sept. 12.
Hampshire co., Va., Sept. 23.

*Dedications.*

St. Louis, Mo., Aug. 13.
Wilkesbarre, Pa., Sept. 13.
Utica, N. Y. (Broad-st. ch.) Sept. 30.
Danvers, New Mills, Oct. 18.

# LITERARY NOTICES.

*Neal's History of the Puritans, or Protestant Nonconformists.* Edited by John O. Choules, D. D., with nine Portraits on steel. In two volumes, of more than 500 pp. each, octavo. Harper & Brothers.

Protestants will always love to contemplate that great moral warfare which occurred in the 16th century, between religious freedom and spiritual despotism.—The struggle was long, severe and bloody, and for a time it seemed doubtful whether truth would prevail or be crushed forever beneath the powerful and malignant "man of sin;" but finally, to the great joy of every christian, the contest turned in favor of holiness, and the "beast" was compelled to retire with deep chagrin and permit the standard of the cross to be erected upon many of his mightiest bulwarks.

Wickliffe, Huss, Melancthon, Luther, Calvin, and the other pioneers of the reformation, as well as the later Puritan divines, will always be held in the highest estimation by those who respect the rights of conscience.

In the work before us is given a faithful account of the commencement of the reformation in 1517, and its triumphant progress down to the revolution in 1688, by which in England, though the Episcopal form of church government was established and obtained a permanent preeminence, that superiority was made easy to other denominations by security from interruption in reference to their

religious affairs, and by an equality between them established by "The Act of Toleration."

After the time of Luther, the Puritans, though delighted with what that champion and his coadjutors effected, still panted for greater separation from the church of Rome. They toiled and suffered much, and were in many cases martyrs to the cause which they so nobly advocated. These trials and sufferings are particularly described in this history. It is one of the most interesting and valuable works to Protestants, and especially to Baptists within our knowledge. It should form a part of every Baptist library. Mr. Neal was himself a Protestant Dissenter and divine, and was well qualified to describe the labors of his ancestors and cotemporaries in the cause of religious freedom.

In the commencement of Vol. I, a biographical sketch of Mr. Neal is given. In the latter part of Vol. II, a very valuable history of the Baptists and Friends is presented, describing their persecutions from A. D. 1370 to 1600. An Appendix is also added, presenting the creed and various other important facts in reference to the church of England. The whole closes with a general index. Dr. Choules has well performed his part. The notes which he has added are valuable. The mechanical execution is excellent, and we most cordially commend this standard work to our patrons.

*Principles of the Interior, or Hidden Life.* By F. C. Upham. New-York: Harper & Brothers. pp. 396—12 mo.

This is an able discussion of the doctrine of *assurance.* If we had room we should like to discuss some points in the Professor's arguments, which we think to be vulnerable. All, however, who wish to peruse as thorough and philosophical a defence of *Perfectionism* as could well be given, had better obtain this work.

*Thankfulness*—A Narrative from the Diary of Rev. Allan Temple. New-York: Harpers.

This is a very entertaining and useful book, consisting of sketches from the diary of Mr. Temple, illustrating a submissive and thankful spirit under the most afflicting circumstances. If you wish to feel and weep, read it.

*McCheyne's Letters from the Holy Land.* New-York: R. Carter.

The author was sent out by the Church of Scotland in 1839, to inquire into the state of the Jews. The work contains a kind of history of Palestine, and makes a very interesting No. of the Cabinet Library.

*The Person and Work of Christ.* By Sartorius. Translated from the German by Rev. O. S. Stearns. Boston: Gould, Kendall & Lincoln.

This is a brief but able and evangelical defence of the divinity and atonement of Christ.

We have received from the Amer. Baptist Publication Society, Philadelphia- "Closing Scenes, or Death Beds of Young Persons"—also Remington on Communion, translated into French—Pengilly's Guide to Baptism, translated into German—An Exposition of our views on Baptism and a Chronological table in French. These are all valuable, and will be circulated widely by the Society.

# Baptist Colleges and Theological Institutions in the United States.

| Name. | Place. | | Presidents. | Founded. | Instructers. | Graduates. | Ministers. | Students. | Vols. in Lib's. | Commencement. |
|---|---|---|---|---|---|---|---|---|---|---|
| **COLLEGES.** | | | | | | | | | | |
| Waterville College, | Waterville, | Me. | David N. Sheldon, D.D. | 1820 | 7 | 210 | 70 | 70 | 7,000 | Second Wednesday in August. |
| Brown University, | Providence, | R. I. | Francis Wayland, D.D. | 1764 | 8 | 1,496 | 474 | 141 | 26,000 | First Wednesday in September. |
| Madison University, | Hamilton, | N. Y. | Nathaniel Kendrick, D.D. | 1819 | 9 | 157 | 130 | 144 | 4,600 | Third Wednesday in August. |
| Columbian College, | Washington, | D. C. | Joel S. Bacon, D.D. | 1821 | 5 | 122 | ? | 75 | 7,000 | First Wednesday in October. |
| Richmond College, | Richmond, | Va. | Robert Ryland, A.M. | 1832 | 4 | – | – | 66 | 1,200 | |
| Wake Forest College, | Wake Forest, | N. C. | William Hooper, LL.D. | 1838 | 3 | 12 | 6 | 60 | 4,700 | Third Thursday in June. |
| Mercer University, | Penfield, | Ga. | John L. Dagg, D.D. | 1833 | 5 | ? | ? | 31 | 2,000 | Second Wednesday in July. |
| Howard College, | Marion, | Ala. | S. S. Sherman, A.M. | 1841 | 6 | ? | ? | 108 | 1,500 | Last Week in July. |
| Union University, | Murfreesboro', | Tenn. | | 1840 | 3 | – | – | 20 | 500 | |
| Georgetown College, | Georgetown, | Ky. | Howard Malcom, D.D. | 1829 | 5 | 34 | 18 | 118 | 4,000 | Last Thursday in June. |
| Granville College, | Granville, | Ohio. | Silas Bailey, A.M. | 1832 | 4 | 46 | 20 | 80 | 3,000 | Third Wednesday in July. |
| Franklin College, | Franklin, | Ia. | George C. Chandler, A.M. | 1844 | 4 | 1 | – | 75 | 500 | First Thursday in August. |
| Shurtleff College, | Upper Alton, | Ill. | W. Leverett, A.M. *pro tem.* | 1835 | 4 | 7 | 2 | 61 | 1,500 | Fourth Thursday in July. |
| Baylor University, | Independence, | Texas. | Henry L. Graves, | 1845 | 2 | – | – | 80 | 200 | |
| Total, 14 | | | | | 70 | 2,087 | 720 | 1,131 | 63,700 | |
| **THEOLOG. SCHOOLS.** | | | Senior Professors. | | | | | | | Anniversary. |
| New Hampton, | New Hampton, | N. H. | Eli B. Smith, A.M. | 1825 | 2 | ? | ? | 36 | 2,000 | Third Thursday in August. |
| Newton Theol. Institution, | Newton, | Mass. | Barnas Sears, D.D. | 1825 | 3 | 137 | 137 | 33 | 4,000 | Third Wednesday in August. |
| Madison Univ., Theol. Dep't. | Hamilton, | N. Y. | Nathaniel Kendrick, D.D. | 1820 | 4 | 133 | 124 | 39 | 2,250 | Third Thursday in August. |
| Furman Theol. Seminary, | Fairfield Dis. | S. C. | J. C. Furman, A.M. | 1835 | 3 | 30 | 30 | 30 | 1,500 | Third Monday in June. |
| Mercer Univ., Theol. Sem. | Penfield, | Ga. | John L. Dagg, D.D. | 1833 | 3 | ? | ? | 3 | 1,000 | Second Wednesday in July. |
| Howard Theol. Institution, | Marion, | Ala. | Jesse Hartwell, A.M. | 1843 | 2 | ? | ? | 10 | 1,000 | Last Week in July. |
| Western Bap. Theol. Institu. | Covington, | Ky. | R. E. Patison, D.D. | 1840 | 4 | 9 | 3 | 18 | 2,000 | Third Wednesday in June. |
| Kalamazoo Theol. Seminary. | Kalamazoo, | Mich. | | 1846 | | | | | | |
| Total, 8 | | | | | 19 | 309 | 294 | 150 | 13,750 | |

# Baptist Colleges in British Provinces.

| Name. | Place. | Presidents. | Instructers. | Students. | Vols. in Lib's. |
|---|---|---|---|---|---|
| **CANADA.** | | | | | |
| Baptist College, | Montreal, | J. M. Cramp, A.M. | 3 | 30 | 3,000 |
| **NOVA SCOTIA** | | | | | |
| Acadia College. | Horton, | John Pryor, A. M. | 3 | 67 | 1,500 |

# Baptist Colleges in Great Britain.

| Name. | Place. | Pre . nts. | Found'd | Students. |
|---|---|---|---|---|
| Bristol, | Bristol, | T. Crisp, D.D. | 1770 | 22 |
| Horton, | Bradford, | James Acworth, DD. LL.D. | 1804 | 29 |
| Pontypool, | Wales. | T. Thomas, | 1807 | 16 |
| Stepney, | London, | Wm. Jones, | 1810 | 16 |
| Accrington, | Accrington, | D. W. Griffiths. | 1841 | 10 |

## SAREPTA.

[See Plate.]

This place is mentioned in the seventeenth chapter of the first of Kings, where it is called "Zarephath, which belongeth to Sidon." It is again mentioned in the New Testament by St. Luke, as "Sarepta, a city of Sidon." Josephus says it was situated between Tyre and Sidon. Some ruins still exist, which mark the site of this ancient city, and their situation near the sea, agrees so accurately with the descriptions given of it by Josephus, and other early writers and travellers, that its identity is almost unquestionable. It is memorable as the spot to which the prophet Elijah was directed to flee for refuge, by "the word of the Lord," during the terrible drought in the reign of Ahab. Here were performed those two interesting miracles, for the poor but compassionate widow, so simply and touchingly recorded in the word of God. These associations have rendered Sarepta holy ground. As the eye glances over its ruins, the mind wanders back to those hallowed days, when men enjoyed the sublime and holy privilege of direct intercourse with the High and Holy One, who inhabiteth Eternity. Mysterious and terrible communion! elevating its favored possessor almost above the level of mortality! At the bidding of "the word of the Lord," the God-inspired messenger stands before kings, who tremble and pale at his fearless denunciations or terrific prophecies. At the voice of the Heaven-gifted One, the departed soul returns to its former tenement of clay. A word from the prophet, and the cruise of oil and handful of meal are rendered inexhaustible for the supply of the poor widow, her son, and the man of God.

An Arab village, about a mile from the former site, preserves yet the name of Zararafet.



## SWEET WYOMING'S DAY OF SORROW.

In the interior of Pennsylvania, upon the shores of the Susquehannah, lies a valley whose beauties are scarcely surpassed by the fabled wonders of Tempe itself.

In our rambles hitherto, we have visited many hallowed spots, looked down upon delightsome prospects, and held communion with the "genius loci" of regions made sacred by classic song, or awful by martial prowess; but we never saw any thing yet that more than equalled the picturesque charms, the storied legends of "Sweet Wyoming."

The highlands of the Hudson are justly celebrated for their grandeur, but the highlands and lowlands of the Susquehannah certainly surpass them. This "crooked river" (for such is the Indian signification of its present name) is broad, rocky, and in places shallow, and is consequently unnavigable for steamboats, and therefore less known to the travelling world than it otherwise would be. Its valleys are more fertile than that of the Hudson, and its mountain barriers clothed in wild unscared forests, are more majestic even than the Palisades.

Should Irving mount a raft, and, with the thousands that descend the river every spring, float from the North Branch to tide water, the world might be blest with another volume of sketches; sketches of scenes, character and customs, that would even surpass the jewelled volume we now possess.

Some miles east of the valley rises a bold projecting cliff named "Prospect Rock." From this observatory, Wyoming is seen stretching some twenty miles in length and ten in breadth, embosomed in an amphitheatre of hills, irrigated by a broad river, dotted with villages, and presenting at a glance the combined beauties of nature and art--sloping hill-sides and dead-level flats, smoking steam-mills and yawning coal mines, rich farms, elegant tenements, church spires, and literary institutes. It seems a picture of silver on convass of gold. The river breaks into the valley through a rugged chain of mountains on the north, and passes out through a similar chain on the south. Along its banks, at different intervals, are the villages of Pittston, Wilkesbarre, New Troy, Kingston and Plymouth.

Campbell has written a poem (Gertrude of Wyoming) which is generally applied to this section of country, but in truth has no more to do with its history or scenery than with "sleepy hollow." Campbell never saw the place, and his ideas of American localities may have been but little better than Byron's, in whose memoranda we find this expression: "*Albany which is near Washington.*" Familiar with the hillocks and fish ponds of the "sea-girt isle," having never gazed upon the wide and wild expanse of western scenes, the poet could better describe the "Pleasures of Hope" than those of vision.

But though Campbell never visited the place, others, not inferior to himself, have performed pilgrimages thither, drawn forward by its poetic and historic fame. Mrs. Sigourney has trod its soil and sung in its praise, and a year or two before his death Dr. Chalmers looked down upon its glories. To his eye for the beautiful, to his taste for the grand, how enchanting must have been the scene!

In the midst of the plain rises a pyramidal monument of granite. What means it? By whom, and for whom, was it erected?

> "And must I change my song? and must I show,
> Sweet Wyoming, the day when thou wert doomed,
> Guiltless, to mourn thy loveliest bowers laid low!
> When, where of yesterday a garden bloom'd,
> Death overspread his pall, and blackening ashes gloom'd!"

The monument was reared by the ladies of the place. It stands a proof of female patriotism—a memento of the white man's sufferings, and a witness to the red man's cruelty.

About 1830, a farmer by accident struck upon the contents of a vast grave. Quantities of bones were disinterred, all bearing the marks of violence; some rudely broken, others pierced by bullets, and skulls chipped by the tomahawk. On this spot stands the monument. But those bones! Those shivered limbs and broken skulls! We have gazed for hours upon those bones, and handled them with our hands. Could they again stir with life—could those hollow sockets gleam with the agony that once thrilled them, and those mouths now sprinkled with death-dust repeat things seen, heard and suffered, to what a chapter of woes should we listen! But the dead man's attribute is silence, his legacy to the living, the page of history. To this we refer

We have already described the place as graced with all the blandishments of art and industry. 'Twas not always thus.—Time was when the Indian roamed monarch of the soil—the mountains supplied him with game, the streamlets with fish, and the rich bottom land with corn. In process of time the white settlers came in, chiefly from Connecticut, rival interest sprang up, forts were erected, and skirmishes with the natives were not unfrequent. But in this as in every other case, civilization gained the ascendant, and the aborigines were gradually withering away.—The revolution of '76 broke out, and at that time settlers were scattered throughout the entire valley, the largest collection of rude abodes numbering however but twenty-one, on whose site now glitters as beautiful a village as ever feasted the eye of man.

The Indians, ever ready for carnage, and the British incensed because troops had been furnished from this section, formed a band of four hundred savages, with four hundred regulars and tories, who marked the vale for their prey, and howled in pursuit as howls the wolf upon the track of the lamb. This barbarous troop marched from Niagara to Tioga Point on the Susquehannah, and thence dropped down the river on rude floats, and landed at the head of the valley. The whites were commanded by Butler, the Indians by the "Monster Brant."

Apprised of their approach, the inhabitants took refuge in "Forty Fort," so called from the fact that forty men had once defended it. This was their strongest hold, and where it stood now stands a commodious church. After the lapse of a few days, worn with anxiety, solicitous for their dwellings and harvests, wavering between hope and fear, the men, to the number of three hundred and sixty-eight, sallied forth in quest of the enemy.

On the 3d of July 1778, the little army of husbandmen, their forts, their homes, their wives and children left behind, posted up the river in search of the foe, not knowing his exact force or whereabouts. On they moved, drawn forward by retreating scouts, every step carried them farther from safety and nearer to death. When some miles up the river, entangled by a swampy growth of matted alder vines and pigeon berry, "quick as flash from smitten steel," pealed the dreadful war-whoop upon their trembling ears. Eight hundred against three hundred and sixty-eight! The savages rushed upon them, turned their flank and closed in upon

the rear. For a moment they bore the shock as the reed endures the blast, then wavered, scattered, fled, their fierce enemies upon their heels. Mercy's sun shone not upon Wyoming that day.—Every man that was overtaken was shot or tomahawked, and from the point of attack to the Fort stretched a dark line of corses. The Fort capitulated, on condition they should not take up arms hereafter, nor be further molested by the enemy. No sooner were the enclosures opened, than savages, soldiers, and Tory neighbors, commenced and finished the work of death and pillage.

The battle was north of the Fort; the chief settlements stretched down the river towards the southward. In these scattered homes a part of the inhabitants had lingered, chiefly those unfit for service, and now waited with intense anxiety the result of the battle. When the howls of the approaching victors, mingled with the wails of dying fathers, husbands and brothers, came booming in upon them, mothers snatched their babes, and followed by the angel, dashed forth into the wilderness, seeking safety in flight. Every unmurdered being flew to the mountains, and that night looked down upon their homes wrapped in flames, and listened to the orgies of savages gorged with the blood of their kindred,

> "While loudly rang their voice of glee,
> At hopeless, nameless misery."

The survivors, with few exceptions, set their faces for the east, and the dismal swamps they passed were called, in view of the circumstances, *the shades of death*, which name they retain to this day.

One incident of the day we must not omit. In the general fight, two men threw away their arms, plunged into the river and swam to an island, where they concealed themselves in flood-wood.—Several of the enemy followed. At length one of them was discovered by a white man, a tory, and *his own brother*. Perceiving his situation, he came forth, threw himself at his brother's feet, appealed to his fraternal sympathies, begged for his life, and promised to be his servant while he lived if he would but spare him. "This is all very nice," the armed man replied, "but *you are a rebel*," and shot him to the heart.

The other man, concealed near by and hearing the whole, subsequently escaped, and reported the more than savage deed.

Afterwards the bodies of the slaughtered victims were gathered together and thrown into a common grave—hence these bones—hence the monument—and this is the tragedy of Wyoming; planned, be it remembered, by Englishmen, and executed in part by the same and in part by other savages. Campbell's muse is hushed, he will sing no more of wars nor of Gertrude; but when another poet shall look down from "Prospect Rock," and strike his lyre in memory of the vale below, we do hope his harp will utter sterner notes than "Gertrude's" whimpering voice. Why did not the poet condemn these murderous deeds, and with the fire of his indignation scorch the names of those British officers who projected this scheme of heartless cruelty? There's nothing of this.

"Nought but the woodland and the pleasing song,"

Nought but soft savory fiction.

We are familiar with Philip's war, in which every eleventh man of New England was cut off, and six hundred houses burnt, in one year. We have followed the footsteps of Mrs. Rowlandson, carrying her wounded child, moaning at every breath, "*Mother, I shall die, I shall die!*" We read the captivity of Mrs. Williams, 'till our flesh has crawled upon our bones. We have stood upon the pebbled bank of Bloody Brook, and gazed upon its ripples 'till we fancied we saw reflected the chief's feather and the glitter of his hatchet, but we never read aught that surpassed the cold-hearted cruelty of the Wyoming massacre.

There is a rock in the vale yet to be seen, covered with blotches, on which the victims' brains were dashed out, and by this 'tis said were caused the indelible crimson stains.

Such are the beauties—such the tender mercies—such the glories of war, waged by the white man or the red, by savage or by civilized humanity.

Sir Matthew Hale, one of the brightest ornaments of the English jurisprudence, who was most scrupulous and exemplary in the discharge of the duty of social prayer, records it, as the result of long observation, that he could generally measure his secular success by the manner in which he discharged these duties to his Maker.

## ORIGIN OF MUSIC.—JUBAL.

The term *music* had a much more comprehensive signification in ancient times than it has at present. It included dancing, gesture, poetry, and sometimes the aggregate of all the sciences. Hence philosophers were accustomed to speak of music human, divine, terrestial, celestial, active, contemplative, enunciative, intellectual, and oratorical. Many passages of the ancient writers upon the subject, are wholly unintelligible, unless we understand them as including, in the term, these ideas.

Some also in modern times have similar conceptions. The Chinese speak of music as the science of the sciences—as the means of acquiring, and as lieing at the foundation of every other species of knowledge. The union of Cadmus and Hermione in marriage, would seem to present all the sciences as having received their birth by the combined influence of music and letters. Rosseau says that music is the art of combining tuneable sounds in a manner agreeable to the ear. Aristides Quintilianus defines it to be the art of finding the beautiful and decorous in musical tones, and in their measure. Pfeiffer, a noted German writer, says that those seem to be about right, who think we shall never arrive at certainty in reference to ancient music in general, and especially in reference to that of the ancient Hebrews. It is indeed difficult; but there are some facts which it may be interesting to consider, and which will throw light upon the subject.

It is possible that music may be the oldest of all the fine arts. It is supposed by some to have been invented by the *Muses*.—Kircher derives the term, indicating the art, from an Egyptian word, believing that music began to be cultivated first, after the deluge, in Egypt. It is thought that vocal must have preceded instrumental music. In the earliest times, a difference in the tones of the human voice must have been discovered, as well as a variety of notes among birds. Many of the ancients attributed the invention of the art to the Egyptian Mercury. Others said that the Greeks received it from Cadmus, when he fled from the court of Phœnicia, carrying *Hermione* or *Harmony*. In Plutarch's dialogue on music, Lysias says that it was invented by Amphion. In another place, Soterius informs us that Apollo invented it, and in a

third place he seems to give the honor to Olympus. Following these supposed inventors were Chiran, Demodocus, Hermes, Lycurgus, Thales and Thamyris, who are said to have invented something in reference to it. Most of these musicians lived before the time of Homer.

Rosseau informs us that in none of the numerous works, which he had consulted on the subject, had the derivation of the word music, or the inventor of the art, been settled to satisfaction. He supposed that the cries of nature must have suggested music before language was invented.

This is its probable origin, though we have not absolute proof of it; nor is it very material whether the cries of birds or of the human voice, or wind blowing through reeds, first suggested the idea. It certainly exists, and did exist in very early times, as it is mentioned in our most ancient writings, and a knowledge of it has been handed down by tradition from an earlier period still. We know not who uttered the first note of regular music. We only have evidence from the sacred scriptures that musical instruments were used before the deluge, and believing that vocal preceded instrumental, we infer that vocal music existed among the Antediluvians, but how long previously to the deluge, we cannot ascertain.

*Jubal* was the first musician of whom we have any credible account, and *he* is only mentioned in the sacred scriptures, as profane history does not reach so far back into antiquity. This individual lived very soon after the earth began to be inhabited. Adam was only one hundred and thirty years old when Seth, his third son, was born, and it seems to have been before this that Jubal appeared: see Gen. 5: 3; 4: 1—25. We know not how many years Jubal lived before he began to cultivate music; but supposing he was thirty years of age, that would be about one hundred and sixty years after Adam was created when Jubal became a musician, and nearly fifteen hundred years before the deluge. This brings us back to so early a period that we need not look farther for the inventor of the first instruments of music. Only twelve persons are mentioned as having lived before him, though there may have been some others. Dr. Jahn* observes that Jubal first noticed that

* See his Archæology—Large German edition.

strings of different lengths or sizes, when stretched, cause various sounds, and thus invented stringed instruments: that he first brought the pipe or fife to a good sound, and *perhaps* brought the horn to give sweet and various sounds.

We may, with a sufficient degree of certainty, conclude that Jubal was the first musician, as it is generally supposed that vocal music preceded instrumental, and he must have been the first who practised both. Moses says, "he was the *father* of all such as handled the harp and organ," clearly intimating that he was the inventor of these two instruments, and at the same time intimating that others handled or performed upon those instruments, having been instructed, undoubtedly, by Jubal.

It is said in Gen. 4: 21, that he was the father of *all such* as handle the harp and organ. It would seem by the expression, "*all such*," that *many* played on those instruments, at that remote period. During Jubal's life, of course, the number of the human family was much increased, if he lived to so great an age as others generally around him, and he might have instructed *many* to play on the instruments which he had invented.

That he was the inventor of those instruments is farther confirmed by the common opinion of the oriental nations. Chardin* says that the Persians and Arabians call musicians and singers, *Kaynē: descendents of Cain.* Plato would pretend that all traces of ancient music were lost in the deluge, and that after that event, the art was again cultivated by the instrumentality of Marsyas, Olympus, and Amphion;† but he felt himself obliged to write thus, in accordance with received traditions. In no other way could he do honor to the authors just named.

It is probable that many of the antediluvian ideas in respect to music were lost, still some of them were doubtless preserved by Noah and his relatives. Those ideas might have been partially lost, so that the people of each nation, after the deluge, would be obliged to search anew for the origin of music. Various inventions and improvements, which may have existed before the flood, would have to be made the second time. Even searching out what did

* Voyages en Perse, T. V. p. 69.

† Lib. III. de Legibus. p. 584, near the beginning.

really exist in the most ancient times, would, among the first nations after the deluge, have the honor, in many cases, of being new discoveries. Sulzer went so far as to say, that every nation may lay claim to have discovered its own kind of music.*

The *place* where music was first cultivated, was probably not far from the garden of Eden, and that sacred place is generally supposed to have been near where Bassora now stands—a little below the junction of the river Tigris with the Euphrates in Turkey in Asia, and very near Arabia. Cain resided in the land of Nod east of Eden.† Jubal, the first musician, was the sixth descendant of Cain, and probably lived in the land of Nod, or not far distant, though Moses says nothing upon the subject. In the time of Jubal probably, the human race had not extended very far around Eden.

It is quite evident from ancient inscriptions, that music was cultivated in Egypt about three hundred and fifty years after the deluge, making, between the time of Jubal's music and the first Egyptian music about eighteen hundred and fifty years. The places (Egypt and that part of Turkey in Asia where stood the garden of Eden) have Arabia between them. Or if music was cultivated in India and Babylonia forty-eight years after the deluge, as is quite probable, there would intervene between Jubal's and the first Indian and Babylonian music about sixteen hundred years, and Babylonia included the garden of Eden. India was distant, though considered in its widest extent, a part of it was near. Between the time of Jubal's music and that of Haran,‡ there is an interval of about two thousand one hundred and fifty years, and the places were not distant from each other.

Jubal is said to be "the father of all such as *handle* the harp and organ." The original Hebrew word for *handle* is תֹּפְשׂ, *tophās*, a participle of the verb תָּפַשׂ, *taphas*, *to lay hold of*, *to handle*. The signification of the participle is *handling* or *playing upon*. The Septuagint uses καταδείξας, *katadeixas*, *showing*, *teaching*. This seems to indicate that the LXX regarded Jubal as the father of all who *taught* to play on the harp and organ, as well as the father

* Theorie, B. II. p. 791. † Gen. 4: 16.
‡ Mentioned in Gen. 31: 27.

of those who played on those instruments. We have shown that it could not have been, in all probability, more than about one hundred and sixty years after Adam's creation, when Jubal practised music. If, then, there was teaching of music, as the LXX seem to have thought, Jubal must have become acquainted with the art when very young, as he must have been the father or the teacher of those instructors in music.

This idea, suggested by the Septuagint, would only have a tendency to carry the origin of the art back a little farther into antiquity. EDITOR.

## BLINDNESS A BLESSING.

MARY had learned to read, and at an early age took great delight in her Bible; but before she was eighteen years old, her sight began to fail her, and in a very short time she became totally blind. This, it will be thought, must have been a severe trial, at such an age, under any circumstances, but more especially to one who had always derived her chief pleasure and enjoyment from her little stock of books. Mary, however, had learned from her Bible, that "God doth not afflict willingly, nor grieve the children of men;" and she felt assured that he would, in some way or other, make this affliction tend to her eternal good. "Many people pity me," she said one day, to a lady who was talking with her, "and say, it is hard to be blind; but I don't think it at all hard. Perhaps, if I had not lost my sight, I should have grown proud. I was very fond of reading, and I should perhaps have thought too much of knowledge; I might have been puffed up, and therefore the temptation was mercifully taken from me. The Lord knew that I needed some trial, and he chose this for me. I am glad he did, for I should not have known what to have chosen for myself; I am sure I should not have chosen this. What, be blind! No; for then I should not be able to read, or to go about. I should not have chosen any thing that was painful. I sometimes think," she continued, "how many trials this keeps me from, which I should not have known how to bear?"

## REMINISCENCES OF REV. SHUBAEL LOVELL.

"May thy memory be ever fresh and fragrant," was the exclamation of Judson, as he turned from the grave of Boardman, his beloved fellow-missionary—and the same desire spontaneously rises in every heart as we lay the remains of our pious friends in the dust, and feel that henceforth they live with us only in memory, and act with us only as their example is preserved. Especially is this desire awakened as we are called to part with the last, lingering remnants of a generation of Christians whose piety was nurtured under circumstances which led to a marked development of some of the Christian graces, which, in our day, are scarcely called into exercise. Of this class was the subject of the following notice.

Rev. S. Lovell was a native of Barnstable, Mass. His early years were blessed with the guardianship of a most affectionate Christian father, whose influence, in this forming period of life, was felt even down to old age. His mother, though possessed of much excellence of character, did not profess religion.

He was accustomed to refer to two events in his early history, which had much to do with his future character and course in life. The first, when he was eleven years of age, was the conversion and baptism of a brother three years older than himself.

The father of Mr. L. was a strict congregationalist, and on his faith had his children received the ordinance which he considered baptism; but this son of fourteen years had experienced the influence of renewing grace while attending meetings held at private houses by a few despised, and in the estimation of some, *fanatical* people called Baptists. He became convinced that theirs was the scriptural practice, and came tremblingly to his father to obtain permission to be immersed. The younger brother was present, and watched the emotions of the father and son, and listened to their conversation. At length the former said, with a spirit much in advance of his age, and with a tenderness which endeared him afresh to his children: "Go, my son, if you conscientiously believe God requires this at your hands." The lad turned joyfully away, and the little brother asked leave to follow him and witness the strange scene.

Listening to his brother's relation of his experience, and observ-

ing his baptism made a strong impression on the mind of the child, he was led to feel the necessity of the same change which his brother had experienced, and forced to the conclusion that his father, devout and excellent as he was, must be in an error with regard to baptism. This, thought he, is the way Christ was baptized, and all of whom I have read in the Bible. Five brothers and sisters of Mr. L. afterwards came to the same conclusion, and followed the example of their youthful brother.

The second signal event, and one of which he could never speak during a long life but with emotion, was the sudden death of his beloved father. He was then fifteen years of age. He had never known affliction. His health was delicate, his temperament nervous, and his sensibilities exceedingly acute. His grief was excessive, and with it there mingled a deep sense of his own necessity of a preparation for death, judgment, and eternity, which together so preyed on his health that he was laid aside from all employment, and under the care of a physician more than a year. Of this period of his life he has said, "I was under the law, endeavoring to work out a righteousness of my own. I became very strict in my deportment, and some of my friends hoped I was a Christian; but I was a young Pharisee."

This solemnity at length wore off, and he became gay, and apparently thoughtless. He was educated for the medical profession, and while engaged in study was exposed to the influence of infidel companions. To use his own language: "At this time I ran greedily in the ways of sin, but with an uneasy conscience. I never entirely lost early impressions. I felt that there was a reality in religion, and could never ridicule serious things. On some occasions I took pains to hear evangelical preaching, but this always brought on me the sneers of my companions."

Having early entered on the successful practice of medicine, his prospects for this life were fair and promising. His profession was congenial to his taste, and one which promised to gratify his desire for worldly honor and emolument. He had settled in his native town, and become well established in business by three years practice amidst a circle of endeared friends, when his attention was again turned to another life. He was in the midst of a brilliant evening scene, when his mind was arrested by the solemn expostulation, "Turn ye, turn ye, why will ye die?" This call he could

not silence or escape. It came home to his heart with irresistible power. He felt that there must be a turn—a radical change in his character, or he was lost forever. The religious teaching to which he listened on the Sabbath was "dry arminianism"; he felt that it did not reach his case. He had before attempted to reason for himself a robe of righteousness, and had found it, alas! but as filthy rags. His sense of the deep depravity of his nature, and his lost and ruined condition were most pungent. His distress was so great for many months that his friends trembled for his reason.—In the scriptures he could find only condemnation, and he knew not where to turn for help. At length, calling to mind the scenes of his childhood—his own convictions—his brother's joy and peace—he resolved to attend the Baptist meeting seven miles distant. This step he was aware would bring upon him the ridicule of some of his associates, and perhaps the loss of many friends; yet, thought he, what is temporal loss when the undying soul is at stake? Here I shall hear the truth, and that I will hear although it condemns me.

The preaching of the Word was blessed to him, and his soul was brought into the liberty of the gospel, and the distress and anxiety which had so long preyed on his mind, gave place to a joy unspeakable and full of glory. In his own language: "Light from heaven beamed upon me. The scriptures came to my mind in a most delightful chain. Oh, the plan of salvation! How clear it looked, and how precious! I have often thought since, if I could enjoy the same connected view of God's revelation to man that I then did, I should be able to preach to others, Jesus Christ the end of the law for righteousness. For two nights I slept but little for joy; and for several days I spent my time, as far as possible, reading the word of God, communing with him in prayer, and enjoying his works in a delightful grove, where every bough seemed to praise him."

He at length felt constrained to speak of the precious hope he had obtained, and found great delight in recommending the Savior to others. Those who heard his first exhortations in the conference room, from the fervor and fluency with which he spoke, and his uncommon knowledge, and ready application of the scriptures, saw in him a future minister of the gospel; and in his own mind he was soon led to feel that his work was not with the bodies but

the souls of his fellow-beings. He was baptized by Rev. Enoch Eldridge, pastor of the Baptist church in Hyannis, and in the course of the same year, 1793, ordained by that church to the work of an evangelist. The change of professions cost him a severe struggle. It was not till he found his mind often so absorbed in tracing and developing some Christian doctrine as to be unconscious whither his horse was carrying him, whilst riding in his profession —that he could distinctly perceive the call of duty. But having discovered the path to which duty pointed, he cheerfully entered it, and, relinquishing his pleasant and lucrative employment, he became, in obedience to the will of his Divine Master, a minister of the cross of Christ—a Baptist minister, which in that day presented no better prospect for this life, than poverty and ignominy.

The first two or three years of his ministerial life were spent in supplying destitute churches in the vicinity of Boston, after which he settled over a church in Rowley, now Georgetown, and continued with them fourteen years. Here his labors were blessed, and very strong attachments were formed between him and the people of his charge; but his health, always delicate and precarious, at length rendered it necessary that he should resign the pastoral office. This office he was never afterwards able to resume, though he continued to labor in the vineyard of the Lord, as his health would permit, even down to old age.

In his 77th year, June 8th, 1846, this servant of God closed his earthly pilgrimage, and entered on his long-desired rest. On the last morning of his life, though weak and distressed, after listening to the 5th chap. of 2d Cor. seated in his chair, he bowed his head on the top of his staff, like the ancient patriarch, and offered family prayer. Soon after the summons suddenly came,

"Child, your Father calls, come home,"

And during ten hours of dying agony, the power and efficacy of that religion which he had long professed, and for fifty-three years had publicly recommended to others—the only vanquisher of the king of terrors—were happily exemplified. When he felt himself in the hands of his last enemy, as soon as he could speak, he said, "I am going. Here let me raise an Ebenezer. Hitherto hath the Lord helped me. How often should I have denied like Peter, or

betrayed like Judas, had He not kept me by his mighty power." And, intermingled with the groans of struggling and expiring nature, were utterances of a spirit of submission, grateful and triumphant, mostly in scripture language or that of sacred poetry.—"Wherefore should a living man complain, a man for the punishment of his sins"—"I feel the foundation sure"—"All is well"—"Come, Lord Jesus, come quickly"—

> "Sweet fields beyond the swelling floods,
> Stand dressed in living green"—

"Sweet fields!"—"I see a bright glimpse of heavenly glory."

In giving some directions respecting his funeral, he said, "Let the name of Christ be exalted; let me be named only as a sinner saved by grace." In parting with a companion with whom he had been most happily united nearly half a century, and with children and friends to whom he was most tenderly attached, were strongly manifested the freshness and warmth with which religion imbues the affections. But the heavenly attractions were far superior.—At length the spirit winged its way to the regions of immortal bliss, the heavy groans of "dying strife" gave place to quietness and silence, and an expression of the most perfect heavenly peace settled on the beloved countenance.

Father Lovell, as he was affectionately called by many during the last years of his life, was extensively known among the churches of Massachusetts. He was known as a sincere and faithful advocate of the doctrines of the cross. This was his highest ambition. Grace was his favorite theme. As a preacher, he was doctrinal and instructive, as well as animated, fluent, and pathetic. He was blessed with a retentive memory, which he early enriched and strengthened by the best of exercises—treasuring up the word of God. Under the direction of his parents, he read the Bible three times through before he was ten years old; in maturer years he read it much, and when he professed religion it became his study. His mind was imbued with scripture sentiments, and its language was ever on his lips. In preparing his discourses, his habit was to write a brief or skeleton, but these notes he never took with him into the pulpit; and yet, so retentive and accurate was his memory, that in his quotations from scripture, of which his sermons were remarkably full, he generally named chapter and verse.

Near the close of life he sometimes remarked in taking a survey of the past, "I bless God that he has allowed me to angle, though I have never been permitted to use the spiritual net." For the work of feeding and comforting the flock he was peculiarly qualified. He had a happy faculty of introducing and sustaining religious conversation, and his affectionate manner and sympathetic spirit were well adapted to the necessities of the sick and dying bed.

The subject of this notice was uncommonly devotional. It is observed by one, "The great thing to be attained in religion is a healthful, steadily-glowing and enduring temperament of the affections." This, for many years, he seemed to have attained. Few probably ever lived while in the world so uniformly above it. He seemed always to feel that he had "here no continuing city," and to be looking constantly forward to one to come—"One which hath foundations, whose builder and maker is God." One great means of making this attainment was, probably, the uniform habit of early rising, and devoting one, or sometimes two hours to communion with God, before the bustle of the day commenced. The voice which his dwelling first echoed in the stillness of early dawn —the voice which his children first heard when they awoke from the slumbers of the night—was the subdued voice of closet prayer. Family prayer was also conducted with the strictest punctuality, and in a manner peculiarly interesting. This exercise never became formal, but was marked, as was observed by many inmates of the family, by a simplicity, freshness, and fervor which are unusual. His children felt the power of such prayers, and it is hoped all learned to fear and reverence the God of their father. Of a family of six, five in youth made a public profession of religion.

Several times during his life was this departed servant of God afflicted, while in a debilitated state of health, with nervous depression and melancholy, which so overcast his spiritual vision as to throw him nearly into a state of despair. At one time, for five successive years, he was continually laid aside from public labor, and suffering these severe trials of mind. But he did not cease to call upon the name of the Lord. Although he felt to say, with Job, "Behold I go forward but he is not there; and backward but I cannot perceive him. On the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him"—yet his faith did not entirely fail. Though sink-

ing in deep waters, he was enabled to grasp and cling to the only true source of hope, and at length he came forth as gold seven times tried, and enjoyed for the last thirteen years of his life, a most tranquil and permanent sense of the Divine favor.

For the last five years of his life he had so far lost the use of sight as to be unable to read. This, added to many other infirmities of body, was a trial of the severest kind, yet did he submit to it with the most exemplary patience, feeling it to be from the hand of his heavenly Father, and blessing Him that he could still listen to the reading of his Word, and still feed in contemplation on that which he had been enabled in early youth to treasure in his memory. L. L. H.

## A ROBBER BEFRIENDED.

A young man was stopped in a little street in one of the cities of France; his purse or his life was demanded. A courageous and sensible heart soon distinguishes between the voice of the unfortunate wretch, whom misery drags to crime, and that of the villain whose wickedness prompts him to it. The young man felt that he was an unfortunate person whom he ought to save. "What do you ask, miserable creature, what do you ask?" said he in an imposing tone to his aggressor.

"Nothing, sir," answered a sobbing voice; "I ask nothing of you."

"Who are you? what do you do?"

"I am a poor journeyman shoemaker, without the means of supporting my wife and four children."

"I do not know whether you speak the truth. Where do you live?"

"In such a street, at a baker's house."

"We shall see, lead the way."

The shoemaker awed by his firmness, led him to his abode as he would have led him to the bottom of a dungeon. They arrived at the baker's. There was none but a woman in the shop.

"Madam, do you know this man?"

"Yes, sir, he is a poor journeyman shoemaker who lives in the fifth story, and who has much difficulty in sustaining his numerous family."

"How can you let him want bread?"

"Sir, we are young people, newly established; we cannot give much; my husband does not wish me to give more than twenty-four cents credit to this man."

"Give him two loaves of bread. Take these two loaves, and mount to your room."

The shoemaker obeys, as much agitated as if he were about to commit some crime, but in a very different kind of trouble. They enter. The wife and children eagerly take the food which is offered them. The young man has seen too much. He goes out, after giving two louis to the baker's wife, with orders to supply the family with bread according to their wants. Some days after he returns to see the children, to whom he has given a second life, and he tells their father to follow him. He conducts his poor protege into a shop, well built and well furnished with tools, and all the necessary materials for working at his trade. "Would you be contented and happy if this shop were yours?"

"Ah, sir, but alas!"

"What?"

"I have not the freeman's right, and it costs"—

"Take me to the syndic jury."

The license was bought, and the shoemaker placed in the shop.

The author of so fine an act of humanity, was a young man about twenty-seven years old. It is calculated that the establishment of this workman cost him from three to four thousand livres. He is not known, and useless researches have been made to discover him.—*Cyc. R. An.*

## A TERRIBLE DOCTRINE FOR THE DYING.

A writer in the Connecticut Evangelical Magazine, states that a man of uncommon sagacity and intellect of his acquaintance, was for a long time affected with an apparent debility. But the writer found by conversing with him that he was under conviction. He urged him to repent; but he replied that he could not now part with his worldly schemes. After much solemn conver-

sation they parted. A year after they met, and the writer soon saw in the temper and language of the man, that his seriousness had departed, and that his conscience was seared. He now believed his former state to have been hypochondriac, and said,—"Within one week after I detected my folly in being thus anxious for another world, I became well and happy, and have so continued. I now think that all the notions I had concerning the holiness of God, and the rewards of another world, are false. As to sin, it is evident there can be no such thing; nor shall I exist after this body dies, any more than the trees before us will exist, and be happy or miserable." "But," said I, "is it not a gloomy thought that your existence will cease when your body dies?" "As for that," he answered, "I cannot help it, we must make the most of what we have." He seemed determined not to think lest he should be unhappy, and I left him, having in vain attempted to induce a review of his decision.

His life, for years, was what might be expected from his belief. He seemed to endeavor to erase from his mind all thought of a hereafter. In this state, an awful accident, in a moment, placed before him an eternity, into which he must very soon enter. The powers of his reason were in full strength. And now his beloved scheme of ceasing to exist at death, became his terror. "And have I," said he, "done with existence? shall I presently cease to think, to see, to feel? Am I to exist for a few moments filled with pain, and then lie down to be nothing forever? I am pained for the fruits of my labor; I have labored for nothing; I cannot bid farewell to the earnings of so many years."

On being told by one who did not know his previous opinions, that he certainly should exist; and that the future being of men was indicated by nature, and made sure by Scriptural evidence, an aspect of still greater horror settled on his countenance; and, after a pause of a minute, he replied: "If those Scriptures are true, eternity will be more dreadful to me than the loss of being. I will not believe them; yet how dreadful the idea of sinking into eternal, thoughtless night." He soon opened his eyes on the realities of another world.

## ENCOURAGEMENT TO LABOR FOR GOD

AN ANECDOTE.

It is important to labor for God "in season and out of season," and to persevere in holy effort under the most discouraging circumstances, for we can never know that our usefulness has ceased. Take one illustration out of many:

In the latter part of the last century, the venerable John Pyne, pastor of the first Baptist church at Shrewsbury, England, was brought to the closing scene of life. He had long grieved over his apparent uselessness in the church of Christ, and when seized with his last illness, this regret was considerably increased. The thought planted thorns in his pillow, and embittered his dying moments. At this precise moment, persons entirely unacquainted with the feelings of the departing minister, applied for communion with the church he had long served, and attributed their conversion to God to his labors. A friend immediately hastened to communicate the intelligence to the venerable man, who listened to the statement with holy joy beaming in his countenance; and then, gathering up his feet into the bed, adopted the language of Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," and closed his eyes for ever on earthly objects.

## PUTTING INFANT BAPTISM INTO THE BIBLE.

I well remember to have been told by a friend, several years since, that a very candid Pædobaptist teacher of his, once told his class—a theological class, if I remember rightly—that "whoever finds infant baptism in the Bible, must first *put it in.*" I have been forcibly reminded of this declaration, by a circumstance which recently fell under my notice. Preaching for a Pædobaptist minister—a highly esteemed and well educated friend, as I was turning over the leaves of his pulpit Bible, I found, to my great surprise, that infant baptism was actually in his Bible.

The portion on this subject was not divided into chapters and

verses, nor was it captioned as a distinct book, or found within either of the books of the common version. It was simply headed "Baptism;" if I remember rightly, which I took to be rather the subject of the chapter; so that I cannot refer your readers to the book, chapter and verse, and the much looked for passage must therefore still be beyond the reach of many desirous to find it.—But how could it be that so many who have set themselves to "search diligently for the young child"—"the baptized child"—should have failed to find it? How happened it to be so easily found here? It was, as our friend had stated above, "first *put* in."

The fact suggests some interesting inquiries. Why should it have been put in? Great efforts to point out things obvious of themselves, are unnecessary. Was it the conviction of the one who inserted it, that it was difficult to find it, and that some help was necessary in order to *infer* it? Had he believed that it was as plainly taught as other duties, would he have felt that there was any need of its insertion? No other topic was inserted in this manner, and it seems natural to conclude, either that, in the mind of the writer of it, this *was less clearly taught* than other doctrines, or that it was more important. A.

## DEDICATION HYMN.

To thee, O Lord! with joyful lays,
We lift our hearts in solemn praise;
We to thy throne for refuge flee,
And dedicate ourselves to thee.

To thee, our souls—our *all* we give;
To thee, O help us e'er to live:—
To thee, we give as thine abode,
This house—a temple for our God.

Here, let thy grace and mercy reign;
Here, soothe the heart, and ease its pain;—
Here, bow the stubborn human will,
And let thy richest grace distil.

Now—be the Father's grace adored;
Now—be the Son revered as Lord;
Now—may the Spirit blessed be,—
The Three in One—and One in Three.

*Lake, Washington Co. N. Y.*, Sept. 1848. SIGMA.

# THE CLOSING YEAR.

How rapidly passes away
That life which Omnipotence gave!
How soon we return to our clay,
And quietly rest in the grave.

How many the hearts that have bled!
Affections, the loveliest, rent!
How many the hopes that have fled—
The sorrows incessantly sent.

What multitudes—*millions* of souls,
Their Maker has summon'd this year;
Where solemnly, awfully rolls,
Eternity's Ocean—so near!

They're wailing in endless despair,
Where happiness never can go;
Or swelling their chorusses where
Deep rivers of blessedness flow.

Remember, dear reader, *your* days
Are numbered, and soon to be closed:
In many—in thousands of ways,
To death we are ever exposed.

O are you prepared to depart,
And reign with your Savior on high?
O give him your service—your heart,
Before you're forever passed by!

That, when his dark tempests descend,
And beat on the pit of the lost,
You *may* on his mercy depend,
And not in those billows be toss'd!

EDITOR.

# MONTHLY RECORD.

## MISSIONARY INTELLIGENCE.

Rev. Mr. Cushman and lady, missionaries of the Foreign Evangelical Society, and Rev. Mr. Jones and lady, and Miss E. Howard of the Free Mission Society, recently sailed from New-York for Port au Prince.

The Death-bed of a Heathen Convert.—One of the New Zealand missionaries thus refers to the dying language of a heathen convert: "After morning service and school I went to see Putara, a sick native. I found him very ill, without the least prospect of recovery. I said, 'well, Putara, what hope have you for eternity? What is your trust?' He replied, 'My only hope is Christ.' 'But,' I said, 'you have been a great sinner. What satisfaction can you make to a justly offended God for your sins?' He replied, 'I can make none.' 'Perhaps prayer will be a satisfaction?' He immediately answered, 'no.' 'Perhaps repentance and faith?' He again replied 'no; these cannot atone for my sins.' I then asked him if he did not think that his baptism was a payment for his guilt. His reply still was 'no.' 'Well then, Putara, as you do not depend on these things for your salvation, what is your dependence?' He said, with much earnestness, 'the blood of Christ, and that only.' 'But will not God accept prayer, faith, and repentance, as a part of the satisfaction for your sins?' 'No; they are only a showing forth of love to Jesus—*the fruit of the Spirit.* Christ, and Christ only, is my life—the satisfaction of my sins.' I said, 'you have right views of Christ; but it is possible to have right notions in the head while the heart is untouched. Do you love secret prayer?' He replied, 'I do pray.' 'What do you pray for?' 'A new heart,' was the reply. I then exhorted him to continue cleaving to Christ, prayed with him, and left him. Two days afterwards he died."—*So. Bap. Miss. Journal.*

September closed the first half of the financial year of the Missionary Union. During that time donations and legacies to the amount of $31,924,95 have been paid into the treasury, $3,403,06 less than during the corresponding months of last year. The expenses during the same time have exceeded those of the corresponding months last year, by more than $5,000. To prevent an increase of debt, about $42,000 must be paid in during the remainder of the financial year. We hope that the churches will be awake to this subject.

## ITEMS.

The Baptist Guardian, conducted by Rev. J. L. Reynolds, of Richmond, Va., has been merged into the Religious Herald.

The edifice of the First Baptist church in Nashua, N. H., has been destroyed recently by fire. It was insured to the amount of $5,000.

We are pained to announce the death of Mrs. Eliza C. Allen, who closed her earthly career on Sunday, Oct. 15, sustained by the hope of the faithful christian. She has ably edited the "Mother's Monthly Journal" many years, and endeared herself to a large circle of friends. We sympathize with her bereaved husband, Rev. Ira M. Allen, in his severe affliction.

Another Baptist Book-Store.—Edward H. Fletcher, as our readers will perceive by the advertisement on the cover of the Memorial, has opened a store in this city at No. 141 Nassau-street, where he intends keeping a large assortment of denominational and other works, on the most reasonable terms. Mr. Fletcher, formerly a partner in the late firm of Colby & Co., has a thorough knowledge of the business, and we know that he sells very cheap. He will soon publish some important works.

Christian Watchman & Christian Reflector.—We have not been disappointed in our anticipation that the union of the two papers would result in producing one of the best in the denomination. There is certainly no one which is more ably edited. The names of J. W. Olmstead, W. Hague, and H. A. Graves as editors, and Nichols, Upham & Ford as publishers, will insure a first rate paper.

The Free Missionary Journal, edited by Rev. E. R. Warren, has been sent us. It is full of interesting matter to the friends of "Free Missions."

We understand that the Christian Review has been sold to Rev. Mr. Sears, of Boston, and that he is to commence a new work at a lower price.

We much regret the loss of Bro. S. F. Smith from the editorial fraternity. He has proved himself to be an able as well as a beautiful writer.

## REVIVALS.

Lancaster, Pa., 27 baptized; 96 baptized from January to Sept. 13, at the missionary stations in the Cherokee Country; Salem, Carroll co., Miss., 29 baptized; New Year's Creek ch., Texas, 50 added to ch.; Lebanon ch., Panola co., Miss., 21 baptized; Hernando, Miss., 21 baptized; Beaver Dam, Benton co., Ten., 18 hopefully converted; Bradley's Creek, Tenn., 30 to 40 obtained hopes; about 500 have been recently added to the churches of the Western Association, Ga.; Mt. Carmel ch., Miss., 24 added. To Lancaster and Northumberland churches, Va., 127 have been added by baptism since August. We are happy to find that revivals are in progress in various parts of the South, and in many places at the North. The towns are so numerous that we have not room to mention them. As the excitement of the election is over, we hope that christians of all denominations will show as much zeal in religious matters as they have in political.

## MINISTERIAL CHANGES.

Rev. W. Glover, of Vinalhaven, has become pastor of the Baptist church in Swanville, Me. Rev. T. G. Keen, of Louisville, Ky., has become pastor of the Baptist church in Mobile, Ala. Rev. N. Barrell, of Dansville, N. Y. has become pastor of the Baptist church in Chardon, Geaug. co., O. Rev. M. L. Fuller, of Poestenkill, Rens. co., has become pastor of the Baptist church in Grafton, Rens. co., N. Y. Rev. J. L. Swan, of New London, Ct., has become pastor of State-st. Baptist church, Albany, N. Y. Rev. Baron Stow, D. D., late pastor of Baldwin Place Baptist church, Boston, has become pastor of Rowe-st. Baptist church of the same place. Rev. B. T. Welch, D. D. of the Pearl-st. Baptist church, Albany, has become pastor of the Pierrepont-st. Baptist church, in Brooklyn, L. I. Rev. Wm. Crowell, late editor of the Christian Watchman, has become pastor of the Baptist church in Waterville, Me.

*Deaths of Baptist Ministers.*

William Y. Hiter, Laurel Spring, Va., Sept.
Warner Lake, Mount Morris, Living. co., N. Y. Sept., aged 84.
John Bostwick, Pike, Wyoming co., N. Y. aged 86, Oct. 21.
Eli Phillips, Moore co., N. C. aged 63.
George Benedict, (late pastor of the Norfolk-st. Bapt. ch.) New-York city, Oct. 28, aged 53.
John Naylor, New-York city, Nov. 7.

*Ordinations.*

S. L. Bules, South Rutland, Jeff. co., N. Y. Sept. 21.
Leonard Ilsley, New Berlin, N.Y. Oct. 6.
D. T. Lockwood, Great Bend, Pa. Oct. 5.
Francis Spear, Clarksville, Alleg. co., N. Y., Oct. 4.
Charles A. Buckbee, Conway, Mass., Oct. 4.
Frederick W. Ingmire, Albany, N. Y., Oct. 8.
Augustus H. Trow, Solon, N. Y. Oct. 11.
Anson H. Stearns, Heath, Mass. Oct. 11.
S. B. Johnson, Bedford, Cuyaho. co., N. Y., Oct. 11.
Francis Donaldson, as pastor of Elmira and Fairport Bap. ch., N. Y., Oct. 11.
R. G. Toles, Cooperstown, Otsego co., N. Y., Oct. 19.
W. A. Shaw, Sampson co., N. C.

*Churches Constituted.*

Vernon, Caldwell Township, Essex co., N. J., June 29.
Hollywood, Va., Aug. 26.
East Bethlehem Township, Wash. co., Pa., Sept. 6.
Patrick co., Va., Sept. 18.
Bristol, Bucks co., Pa., Sept. 29. (No. mem. 16.)
Sumpter Dist, S. C., Oct. 7.
Robert's Chapel, near Murfreesboro, N. C., Oct. 15.

*Dearcations.*

Hope Chapel, New-York city, Oct. 26.
Southbridge, Mass., Oct. 25.
Colerain, Mass., Nov. 1.
Baptist Mariner's Chapel, New-York city, Nov. 5.
Swansea, Mass., Nov. 9.
Caroline, Va. Nov. 16.

# LITERARY NOTICES.

*Last Days of Elisha*—From the German of Krummacher. New-York: Robert Carter & Brothers. pp. 297—12mo.

This work will be read with interest by those who love the bible and bible characters. The author gives a sketch of the prophet's life from the time that he anointed Jehu king of Israel, until after his death, when a miracle was wrought over his bones. It is written in an agreeable style, and is beautifully bound.

"*The Widow Directed to the Widow's God*"—by J. A. James, and "*Test of Truth*" by Mary J. Graham,

Are two excellent little volumes of Carter's Cabinet Library. Robert Carter, who has for many years been an extensive publisher in Canal street, has now associated with him two of his brothers, and removed to 285 Broadway, where they intend to extend their business. Carters' books are all good, and perfectly safe to put into the hands of the young.

*Count Raymond of Toulouse and Crusade against the Albigenses.* New-York: M. W. Dodd.

This is a new and finely illustrated edition of Charlotte Elizabeth's War with the Saints. It is handsomely bound, and makes a very pretty gift book.

Also, from the same enterprising publishers, "*The Old Stone House*," by Alden, full of incidents which will stir the patriotism of republicans.

*History of Charles the First*, by Jacob Abbott. Harpers.

This is the commencement of a series of historical works for the young. It is very interesting, beautifully written, beautifully illustrated and beautifully bound. All of Abbott's works are valuable.

*Sacred Meditations*, by P. L. U.—A rich gem of value and beauty, from the same house.

*Model Men*, by the same publishers. A funny book, full of funny pictures.

*Life of Charlotte Elizabeth*—as contained in her Personal Recollections, with Explanatory Notes and a Memoir, by L. H. J. Tonna. New-York: M.W. Dodd.

This is an improved edition of Charlotte's "Personal Recollections," which we have before noticed. In this edition the pages are surrounded with lines, making a beautiful page, and much larger than the previous volume. It is printed on fine paper, and contains an elegant portrait of its distinguished author. Many will wish this for a gift book.

*Hebbes' Universal History*—forming a complete History of the World. New-York: Dewitt & Davenport.

The first volume has been completed, and makes an elegant book. Two numbers have been issued of the second volume. This will be undoubtedly a standard work of great value. It comprises the most remarkable events of all nations, from the earliest period to the present time. It is instructive to readers in general and at the same time worthy of the attention of the learned. The American edition is published in advance of those at London and Leipsic.

*Pengilly on Baptism*—translated into French, and published by the American Baptist Pub. Society at Philadelphia.

This is probably the most useful small work on baptism which has ever been written

A splendid Marriage Certificate, printed in silver, has been laid on our table. Published by E. H. Fletcher, 141 Nassau-street.

## SERIALS.

"Arabian Nights' Entertainments." This work is now completed by the Harpers, and makes two elegant volumes. It is a new translation by E. W. Lane, and adapted to family use. It has 600 fine illustrations, and exhibits oriental fancy, better than any other work.

Columbian Magazine.—John S. Taylor, publisher. The November No. is superb. Taylor has improved it very much.



THE

# BAPTIST MEMORIAL

AND

# Monthly Record.

DEVOTED TO THE

HISTORY, BIOGRAPHY, LITERATURE & STATISTICS

OF

## THE DENOMINATION.

VOL. VIII.

EDITED BY

REV. ENOCH HUTCHINSON & REV. STEPHEN REMINGTON.

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# NEW-YEAR'S ADDRESS TO THE BAPTIST MEMORIAL.

BY JOHN DOWLING, D. D.

A HAPPY New-year to you, Mr. Memorial! and "many of them," as the good old people used to say, when wishing to their friends, "the compliments of the season."

It has long been the custom for you and your brother periodicals to favor your readers with a "New-Year's Address," and to express upon the entrance of a new year, your kind wishes on their behalf You will permit one of your "constant readers," on the present occasion, to reciprocate the compliment, and to express the wish, and I will add, *the hope* that the year 1849 may prove, by far the happiest and the most successful of your hitherto somewhat chequered career; a year not only, in these respects, far transcending all that have preceded it, but a precursor of long years of still greater and more enlarged prosperity and usefulness for generations to come.

The fact is, Mr. Memorial, you have never yet obtained a circulation at all commensurate with the importance of the field you occupy, or with your intrinsic worth as a repository of religious biography, of denominational statistics and history, and of valuable family reading.

Nearly seven years ago, when you were but a smiling and hopeful infant, just starting on the "voyage of life," I expressed myself as follows, and though you have now attained to a respectable age—for you have outlived many of your cotemporaries—I have seen as yet no occasion to alter my opinion.—"I am delighted with the Baptist Memorial. It supplies a chasm in our Baptist literature which has long been felt. The 'Christian Review,' though exceedingly valuable, occupies a different sphere, and deals rather in matters of opinion, than in matters of fact and materials for history. The 'Missionary Magazine' is, as it ought to be, simply a vehicle for missionary intelligence. Our religious newspapers, though indispensable in every intelligent Baptist family, contain a great deal

of matter not designed for preservation, and are too cumbrous for binding. The Baptist Memorial is just what we want as a depository for the materials of future Baptist history, and as a permanent book of valuable reading and reference for the library-shelves of every Baptist family. The octavo form is the best for this purpose; and I venture to predict that in ten years' time, no Baptist library will be considered complete without ten well-bound handsome volumes, lettered BAPTIST MEMORIAL."*

Seven out of those ten years have now passed away, and I am not ashamed of my prediction. Six of the seven volumes, substantially bound, are now standing within reach on the shelves of my library, in honored companionship with Biblical Repositories and Christian Reviews—with Leighton, and Edwards, and Fuller, and Hall—and it is perhaps sufficient praise to say, that they are no disgrace to their associates, and that there are but few volumes in my library that I should more reluctantly part with, than these volumes of the Baptist Memorial. I will add, that I confidently expect that the second seven volumes will possess a value superior even to the first.

Baptist Memorial! your very name pleases me. It looks as though you were not ashamed to show your colors; and allow me here kindly and gently to hint that, in my opinion, the more consistently and the more uniformly you strive to answer to your name, and *to be* what that name implies, the more favor will you be likely to gain among the seven hundred thousands of American Baptists. Unkindness and uncharitableness towards other denominations of Christians should be, as by you they ever have been, carefully avoided. Yet it seems to me that a *Baptist* Memorial should emphatically be a memorial for the Baptists; a cabinet of Baptist biography, a record of Baptist history and statistics, and a repository of Baptist literature.

I need not remind you that each of these fields presents a boundless and almost inexhaustible store, which is hardly yet begun to be explored. Your own pages, and especially those of your earlier volumes, have given abundant proof of the richness of those mines from which such specimens of the precious ore could be ob-

* In the Baptist Advocate for March 12th, 1842.

tained. The later volumes, too, though abounding with a larger proportion of merely literary articles, with little of distinctiveness about them, have yet contained some proofs of the richness of the materials which may be drawn from this mine. The interesting series upon the "Persecutions of the Baptists" for instance; containing, as they do, the very marrow of ecclesiastical history of the ages to which they refer.

By Baptist biography and history, I mean, however, not only that which relates to a former, but to the present and the passing age. If my advice were asked, I would say strive to make the Baptist Memorial a magazine which fifty years to come may furnish an answer to every question which a future historian of American Baptists might wish to ask. In a word, let it be such a memorial of American Baptists, of their churches, of their benevolent institutions, of their departed worthies, of their literature, and their history—faithful, comprehensive and concise—that like a daguerreotype, true to the life, it may stamp upon its pages a fair but unflattered portrait of the Baptists of America, and of the age.

In the last New Year's introductory address, I was struck with the following remark: "There is some difference of opinion among our brethren, in reference to the character which the Memorial should sustain. Shall it be, to some extent, a statistical magazine, containing, in addition to the usual variety of a family magazine, tables and various facts, which will be useful for future reference? Some call upon us to extend the department of Monthly Record, while others wish it to be entirely omitted. Should we reject this department, we are confident that we should not give satisfaction to our patrons generally, while some few would be better pleased." If it is true that there are a few who would be better pleased by the omission of the denominational facts and statistics for future reference, I think their number must be *very few indeed*. I have never happened to meet with one of them. Omit the Monthly Record indeed! I should rather say, make it much more full, regular and complete. In fifty years to come, if every Baptist paper in the land is carefully examined in its compilation, the Monthly Record will be of more value than all the rest of the magazine together.

When I say the Memorial should have a repository of Baptist literature, I mean that its pages, in the course of years, should

embody a history with occasional specimens of that literature from men of former times; and that it should contain specimens of that literature, in the form of original communications to enrich and adorn its pages from the men—and I will add, from the women—of the present. The fact that the book is not designed, like the newspaper, for a mere ephemeral existence—to be hastily scanned and then thrown aside—but as a permanent Memorial, to be handed down to succeeding generations, should secure for it the voluntary and well thought communications of the ablest writers among us—the best thoughts of the best men. The department of Reviews, though not to be confined to Baptist books, should do full justice to our own writers, especially as it is so seldom received from other sources. But upon this subject your "condensed reviews" leave me nothing to suggest. Perhaps a Juvenile department of a page or two per month, if not *too juvenile*, as such departments frequently are, might serve to increase the attractiveness of the work, as a visiter to the family circle. To this department, if youthful Baptists were themselves encouraged occasionally to contribute, this would still subserve the design of making the work a portraiture of Baptists as they are, and of Baptist literature as it is.

But I fear, Mr. Memorial, you will think me somewhat presumptuous in thus expanding these items of friendly counsel—though not altogether unsolicited. I will therefore close my rambling epistle by assuring you of my cordial cooperation, so far as other engagements will permit, in efforts to increase the value of your pages, and by congratulating you on your accession to your editorial strength in the person of one whose "Reminiscences of a Pastor" have afforded abundant evidence that he can write with interest and unction, and whose brief but valuable twin treatises on Baptism and Communion are sufficient to prove that he is a sound Baptist at heart, eminently entitled to the confidence of his Baptist brethren, and well qualified to be an associate editor of the Baptist Memorial.

With editorial abilities such as are now enlisted on your behalf, and a new publisher, who makes his bow to your readers in the present number, whom I know to be a thorough Baptist and an enterprising and energetic business man, I cannot but anticipate for you a career of prosperity, and an extension of circulation and influence, far greater than in any preceding years.

[We fully agree with our Bro. Dowling in the views which he has expressed above, and shall endeavor to carry them out as far as possible in the volume of the Memorial, which is now commenced. We are happy to announce that the services of Rev. S. Remington as an associate editor have been secured for the ensuing year; and that monthly contributions may be expected from Rev. Dr. Dowling, and other able writers. These brethren are well known and highly esteemed in the denomination, and their frequent articles, together with those which we expect to receive from our occasional contributors, cannot fail, we think, to make the Memorial increasingly interesting to its readers. The editors will append their initials to the articles which they write. The preparation of the Monthly Record, Literary Notices, and the general supervision of each number will devolve as heretofore upon the former editor, or in his absence upon Bro. Remington. The publisher has concluded to insert one fine portrait on steel of a prominent Baptist clergyman, and others if the list of subscribers shall be increased as rapidly as he anticipates. For further particulars see Prospectus on the second page of the cover.]

E. H.

## THE MISER OF MARSEILLES.

An old man, of the name of Guyot, lived and died in the town of Marseilles, in France. He amassed a large fortune by the most laborious industry, and the severest habits of abstinence and privation. His neighbors considered him a miser, and thought that he was hoarding up money from mean and avaricious motives. The populace pursued him, whenever he appeared, with hootings and execrations, and the boys sometimes threw stones at him. He at length died, and in his will were found the following words:— "Having observed from my infancy that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully labored the whole of my life to procure for them this great blessing; and I direct that the whole of my property shall be laid out in building an aqueduct for their use."

# JESUS SEEN OF ANGELS.

See Engraving.

Most of our hymn books contain a hymn on this subject, which will be seen to be a portion of the following composition; but, singularly enough, some half dozen names appear in different books as its author. By the request of the writer of these lines "the Psalmist" has been properly corrected, so as to define its paternity; still, however, as the whole composition, as we believe, has never been printed on this side the Atlantic, the "Memorial" inscribes it on its pages. And for ever to settle its authorship, we precede it by a letter from the Rev. Daniel Turner of Abingdon, to Rev. Dr. Rippon, of London, dated

"Abingdon, Feb. 22, 1791.

"Dear Sir,—I thank you for your obliging epistle. As to your enquiry concerning the hymn, *Christ seen of Angels*, it is true, as you were told by our good brother Medley, that one part of it was made by my dear friend the Rev. James Fanch, of Ronway, and the other part by me.

**CHRIST SEEN OF ANGELS.**—1 Tim. iii. 16.

"Which things the angels desire to look into."—1 Peter, i. 12

Beyond the glittering starry globe,
Far as the eternal hills,
There, in the boundless worlds of light,
Our Great Redeemer dwells.

Immortal angels, bright and fair,
In countless armies shine,
At his right hand, with golden harps,
To offer songs divine.

"Hail, Prince," they cry, "for ever hail!
Whose unexampled love
Moved thee to quit these glorious realms
And royalties above."

Whilst thou didst condescend on earth
To suffer rude disdain,
They cast their honors at thy feet,
And waited in thy train.

Through all thy travels here below
They did thy steps attend;
Oft gazed and wondered where at last
The scene of love would end.

They saw thy heart transfixed with wounds,
Thy crimson sweat and gore;
They saw thee break the bars of death,
As none e'er broke before.

They brought thy chariot from above
To bear thee to thy throne;
Clapp'd their triumphant wings and cried
"The glorious work is done!"

Blest angels! who adoring wait
Around the Savior's throne,
Oh! tell us, for your eyes have seen
The wonders he has done!

Ye saw him when the heavens and earth
A chaos first he made;
And night involved the formless deep
In her tremendous shade.

And when amidst the darksome void,
He bade the light arise;
And kindled up those shining orbs,
That now adorn the skies:—

Ye saw—and in melodeous song,
Your powerful voices raise;
While all the new-born worlds resound
Their Great Creator's praise:—

Saw how he humbled Egypt's pride
With his avenging hand;
And Israel through the desert led
Safe to the promised land.

And when on earth he deigned to dwell,
In mortal flesh arrayed,
Ye, wondering, saw the holy child
In Bethlehem's stable laid!

While in the lowly crib reposed,
His mother's tender care,
Ye stood around his homely bed,
And watched his slumbers there.

His birth propitious you proclaimed
In high celestial strains;
Not in the courts of haughty kings,
But midst the humble swains.

When fasting in the desert long,
His spotless soul was tried;
Ye saw him there the tempter foil,
And soon his wants supplied.

Ye heard what gracious words he spoke,
The hearts of men to win;
And saw, well pleas'd, the list'ning crowd
Drink the sweet doctrine in;—

Beheld diseases, tempests, death,
His sovereign word obey;
And how, on dark benighted minds,
He poured eternal day;—

Saw him, from busy scenes retired,
To spend the midnight hours;
While pure devotion filled his soul
With all her rapturous powers!

When on the sacred mount he shone,
In his own light arrayed,
Ye saw, and own'd your Sov'reign there,
And your just homage paid;—

Saw, when o'er Salem's fearful doom
He shed the tender tear;
And how to all his gracious calls
She turned the deafened ear.

In all his toils and dangers too
Ye did his steps attend;
Oft paused—and wondered how at last
This scene of love would end!

And when the powers of hell combined
To fill his cup of woe,
Your pitying eyes beheld his tears
In bloody anguish flow.

As on the torturing cross he hung,
And darkness veiled the sky,
Ye saw aghast!—that awful sight—
*The Lord of glory die!*

Astonished; here ye search and learn
High Heaven's mysterious ways;
That thus to guilty dying men,
Immortal life conveys.

Anon he bursts the gates of death,—
Subdues the tyrant's power;
Ye saw the illustrious Conqueror rise
And hailed the blissful hour!—

'Tended his chariot to the sky,
And bore him to his throne;
Then swept your golden harps and cried,
"*The glorious work is done!*"

My soul the joyful triumph feels,
And thinks the moments long
Ere she her Savior's glory sees,
And joins your rapturous song.

---

Losing, but Liberal.—A wealthy merchant, having lost by one shipwreck, to the value of £1500, ordered his clerk to distribute £100 among poor ministers and people; adding, that if his fortune was going by £1500 at a lump, it was high time to make sure of some part of it before it was gone.

# THE FLIGHT OF TIME—NEW-YEAR.

DEATH—ITS ORIGIN—CERTAINTY—SOLEMNITY—AND THE IMPORTANCE OF BEING PREPARED TO MEET IT.

BY REV. S. REMINGTON.

"Our life as a dream, our time as a stream
Glides swiftly away;
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here."

Dear Reader—Is it true that time is a "fragment of eternity," on which human existence may subsist for a season, and that—

"From old Eternity's mysterious orb
Was time cut off, and cast beneath the skies,"

And that—

"Man flies from Time, and Time from man, too soon
In sad divorce this double flight must end"?

If so, what should be the compliments of the season—A happy New-year?—What if God, who fixes the bounds of our habitation, beyond which we cannot pass, should say: "*This year thou shalt die!*"

"To numbers this is certain—
The reverse is sure to none—"

Would it be a *happy* New-year?—To the christian it would end all his sorrows, and transmit him to that blessed world where "sorrow and sighing flee for ever away,"—but the joys of the impenitent would end in "blackness and darkness for ever."

We may congratulate our friends and ourselves on our entrance upon a New-year—that God has graciously preserved us while so many have fallen, and "ceased from among the children of men;"

but we should realize the solemn fact that in parting with the old year we are carried thereby one year nearer the grave—"the house appointed for all living."

What, then, is the most appropriate subject on which we should this day meditate? Should not the rapid flight of time remind us of its end with every one of us? May we not say with Job, "For I know that thou wilt bring me to death"—and, "When a few years are come, then I shall go the way whence I shall not return." Reader, pardon the intrusion of this solemn subject upon your pleasures and congratulations this day—I would not name it if I did not think it timely, and peculiarly adapted to the occasion, and an event from which there is no escape—which may be near, and upon which hang momentous consequences.

"It is appointed unto men once to die."—Not *all* men, for there are three exceptions to the universality of this appointment—Enoch before the law, and Elijah under the law, were translated to heaven without dying. They were changed instantly from mortality to immortality, and went up to heaven with their resurrection bodies. The great design of God in taking these men to heaven in this miraculous and unparalleled manner was to reveal to those dark ages the immortality of man, and the resurrection of the body.—The third exception will occur at the end of the world—"Behold I shew you a mystery. We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. See also 1 Thess. iv. 15, 16, 17.

With these exceptions this solemn and awful appointment will be fulfilled to its letter. It has been thus far, and we have every reason to believe that it will continue to be so.

The Gospel, great as its blessings are, though it is that system by which life and immortality are brought to light, was never designed to save men from temporal death. But the Gospel does give to the humble believer a great blessing—a more glorious triumph than to be saved from the grave. It gives victory over the sting of death. To the believer's mind it removes the terrors of a dying hour, and disperses the gloom that hangs over the tomb. Alexander, having divided and disposed of all his possessions by his last will and testament, was asked what he had reserved for

himself. He answered—"Hope." If he who had made the blood of his fellow-beings run in rivers to gratify his pride and ambition could say so, and that too, without the light of a single Gospel promise, how much more the christian, who has been "begotten again to a lively hope, by the resurrection of Jesus Christ from the dead," which hope he has like an anchor to the soul, both sure and steadfast. Hence he is reconciled to die, for to him it is only a sleep. It is a departing out of this world to be with Jesus. And while he is aware that

"An angel's arm can't snatch him from the grave,"

He is equally assured that

"Legions of angels can't confine him there."

Though death presents to our consideration a theme upon which the mind ought to dwell much—a fact that does and must call attention to its reality and truthfulness, yet such is the nature of the subject, and such is the natural disinclination of man to look at it in its true light, that by many it is almost forgotten. But let us pause and reflect once in our lives upon our own mortality. Let us take a full view of the "pale horse and his rider," for he may gallop away with us to the grave and eternity ere we are aware.

Do you ask for the origin of this fell monster?—go back with me, dear reader, to man's first patrimony—travel with me through the bowers of peaceful Eden; stop beneath the bending limbs of that tempting "tree of the knowledge of good and evil"—pause! you need go no further. Here the first sin was committed, and here this monster enemy was born. "By one man sin entered into the world, and death by sin;" his introduction into life was scarcely seen or known until the voice of Abel's blood announced him, when it cried—not from his veins, where God had deposited it for life; but from the ground, where Cain had murderously spilt it in his death.

What a fearful, what a dreadful thing is sin. It is sin that has bred the monster, Death, commissioned him, and armed his scythe by which he has mowed down the human race indiscriminately. He spares none; and so powerful is he, so fierce, keen-eyed, that

he passes by none. He is no respecter of persons—money cannot bribe him—power and influence cannot deter him—sympathy cannot move him—the vigor of youth cannot hold him back—health cannot embarrass him—neither the beauty, sprightliness or loveliness of youth, nor the venerableness of old age can touch his compassion or rouse his reverence. He is perfectly invulnerable to every influence to keep him back from his dreadful work. He is as regardless of a nation as of an individual. With a single blow he levels a whole nation in the dust, and standing in fearful triumph upon their ashes, sings their desolate *requiem:*—"All flesh is as grass, and all the glory of man as the flower of the grass." And why should he not? He has every facility to accomplish his dreadful work. The elements are at his command. Thunder and lightning—storm and tempest are his ammunition. His magazines are beneath our feet, and with a grim and horrid countenance he touches them off, and rends the everlasting mountains—shakes the oceans, and causes the earth to open its horrid jaws and to devour a vast and populous city in less than a single minute. He can kindle the fires of a volcano, pour forth its burning *lava* upon the defenceless heads of multitudes, and bury them thousands upon thousands in one common grave. He revels in war, and delights in blood. On the field of battle—of blood and carnage—of the dying and the dead, he is always there, and their groans and agony—their death struggles are music in his ears. The sword is his powerful and efficient auxilliary. By it he has already cut down no less than *fourteen thousand millions* of the human family, and spilled blood enough to fill a lake seventeen miles long, ten miles wide, and deep enough to float a seventy-four.

But if the world were at peace, still the king of terrors would be at work. By his breath he can poison the atmosphere we breathe, and make the pestilence to walk in darkness, and the destruction to waste at noon-day—yes, he can ride in his chariot through these ærial heavens, and, unseen, slay his millions. But is Death omnipotent? No, verily; but God is *just*, and man must be made to feel the smart of his own sin. The flowers of Paradise must wither; the tree of life must perish; the balmy breezes of Eden's vale must be exchanged for the poisonous *malaria* of summer's heat—the shivering blasts of autumn—the frosty winds of winter's cold, and the bleak and changing season of spring. Now woman

is doomed to sorrow and pain, and the whole creation must utter its first breath in sighs, and open its eyes swimming in tears upon this accursed earth. And man is destined to labor and sorrow until he returns to the ground whence he was taken.

Still God is *good* as well as just, in interposing the promised seed, by which to bruise the serpent's head, and thus for ever to destroy and annihilate his power. Here the Gospel began to dawn. Hope sprang up in the breast of despairing man. Jesus appears in the promise—the angel of mercy is seen merging from behind the dark and angry clouds which covered a guilty world, and threatened to burst forth in one eternal storm of wrath upon this heavy-laden and sin-stricken earth. Jehovah points his sceptre down to guilty man, and smiles—that smile disperses the darkness, and the Star of Bethlehem is seen twinkling in the far-off horizon of God's moral heavens.

It is an act of divine goodness as well as justice that it is appointed unto men once to die. Man's nature since the fall is corrupt, and he is inclined to evil. He as naturally sins, as does a corrupt tree bring forth corrupt fruit, or a bitter fountain send forth bitter streams. What if man were to live always; how would the wicked strengthen each others hands in vice; what *fiends* in human form would old sinners become—sinners several thousand years old, who had done nothing but sin all their live long lives. What demons! what a hell this earth!

Behold the ante-diluvian world, when men lived almost a thousand years. How soon had "all flesh corrupted its way upon the earth," and "filled it with violence," and God was obliged to "destroy them with the earth."

It is designed under the Gospel to be a blessing to man that his life is narrowed down to three-score years and ten, having many chances to fall short of this period. It gives him time enough to prepare for eternity and none to spare. Beside, the thought that the grave is just before him, and he may be housed within it soon, will intrude itself upon the mind of the most wicked man, and operate occasionally to check his ardor in the pursuits of sinful objects. Many who are now in heaven, might have been wailing among the lost, if they could have had their lives insured only a few hundred years, instead of knowing that at the longest they were short in their duration, and uncertain in their continuance.

Like Noah, they were moved by fear, and fled to the ark of Christ for safety. Though death is thus rendered *disciplinary*, as well as *penal*, yet is it an awful event—an event at which our natures recoil. And we naturally "shrink back and fear to die." But there is no escape—no elixir of life yet prepared by mortals which can kill the seeds of death sown in our flesh. Not even faith itself can form a shield impenetrable to his arrows. Not even holiness can ensure immortality without tasting death. No matter if our bones are as brass, our flesh as iron, our nerves as lignum-vitæ, and the whole man like Goliah of Gath, die we must. "Dust thou art," may be said of the man whose strength is as Hercules or Sampson, and "unto dust shalt thou return," may be added, though he may survive war and pestilence when all around is destruction and death.

Fellow-mortals—that we must die is Heaven's own appointment. Death e'er long with his iron teeth will grind our bones to powder, and trample out beneath his feet our very names and memories.

There is no escape from his dreadful fangs—there is no flying beyond his dominions. On each continent you will find him—in every zone, from the frozen and ice-bound to the torrid and burning you will find him. On the shores of the mighty oceans, and upon every island of the sea—go where you will, he is there. You cannot elude him, if you ascend to the tops of the highest mountains, or descend into the deepest caverns of the earth. Fix your habitation where you may, and death will find you. If you pass childhood and youth, he will pursue you still to middle age, to riper years, to old age, and like a staunch murderer he will keep on the pursuit, nor ever once lose your track, but will be at your heels through every lane of life, pressing harder and harder until run down and out of breath you fall a victim to his cruel and relentless power.

Be assured, dear reader, that the solemn hour of death will come to every one of us; and solemn it is. Every one looks solemn then. No matter how full of levity their whole lives have been—no matter how gay, foolish and trifling; though they may have spurned the thoughts of dying, and put far away the evil day, death will make them *feel* sober, and *look* sober. O, there is something in death so impressive. Go ye to the chamber of death, and see for yourselves. There lays the victim worn down by disease;

perhaps a wasting consumption, or, may be that his energies have been consumed by a violent and raging fever—the vital spark almost extinct. See his hollow temples, his sunken eyes, his fallen cheek, his withered limbs. Behold the paleness of death is upon him, and the cold shivering hand of death is grasping him for his victim, and causing his frail tenement to quiver and tremble beneath its power. The tones of his voice are low and sepulchral. They seem to say: "Hearken, dear friends; here's a voice from the valley of the shadow of death through which I am now passing—passing away from this world to another—to the land of silence—to the world of spirits. The whole scene is one of thrilling interest. Around his dying couch stand his friends, who with tearful and eager eye watch every change passing upon him; every word that quivers upon his cold and pallid lips; wipe the cold sweat from his brow, and wait in breathless silence to see him expire. Now his respiration is impeded. How hard to inhale the vital air. A window is raised; he is gently fanned—may be by a fond mother—a wife—a sister. Hark! the death-rattle—the eyes roll wildly in their orbits; he raises them towards Heaven—the star of hope—they are fixed—intelligence sparkles in them no longer—"the world recedes and disappears." He softly whispers, "It is dark, I cannot see. 'Tell me, my soul, can this be death!'" Ah! yes, 'tis death,

> "'Tis life's last shore, where vanities are vain no more,
> Where all pursuits their goal obtain,
> And life is all retouched again."

His pulse is now feeble—it is almost gone—one more struggle and all is over—the awful moment is come—the muscles contract for the last time as if to resist the power of death—but they yield—the silver cord is loosed—the whole nervous energy is relaxed—a death groan is uttered—it is the voice of exhausted nature not to be described—a groan that rouses the sympathy, and causes its chords to vibrate in every heart present—the chin falls—the wheels of life stand still, and "the dust returns unto the earth as it was, and the spirit returns unto God who gave it." Our friend is dead.

Let us then prepare for this solemn event. Let us "so number our days as to apply our hearts unto wisdom." Be always ready,

"having our loins girt about with truth—our lamps trimmed and burning," and thus shall we learn

> "How to make our own election sure;
> And when we fail on earth, secure
> A mansion in the skies."

And when time shall be no more—the sun shall be wrapped in darkness, his beams return up to the throne of God, and nature stand still, Jesus the Prince of Life shall come, and death shall be swallowed up in victory.

*New-York, Jan.* 1, 1849.

## AN AFRICAN NEGRO.

The late Rev. Mr. Johnson gives the following among other instances of the simplicity of the christian negroes under his care at Sierra Leone. At one of their Saturday evening meetings, a man said:—

"Massa, them words you talk last Sunday morning, sweet very much to my heart; they comfort me, for true. That time me come to church, me so much trouble—my heart full up with sin! Me sit down, and by and by, when you begin to talk them words in Matt. ix. 12, you say, 'sick people want doctor.' Me say, 'Ah! that true; suppose me sick, me can't go for doctor.' By and by you ask, 'who is sick in this congregation?' And then you tell us who them sick people be the Lord Jesus Christ talk about in the Bible; and then you begin to talk about them heart-sick people. Ah! massa, what you talk about them, same thing live in my heart, and me say, 'them words God send to me this day.' By and by you talk about the Lord Jesus Christ—him the doctor for the heart-sick people. O, them words make me glad! You talk plenty about the medicine he give, and that he take no money—he gives it freely. O, massa, that make me so glad! That time me go home, me comfort very much. Thank God! the Lord Jesus Christ take his own blood for medicine, and take all my sin away."
—*So. Miss. Journal.*

## PRESENT CRISIS OF THE WORLD.

The momentous events which have transpired during 1848, have shaken the civilized world to its centre. Moral volcanoes, in every direction, have been bursting forth, threatening destruction to thrones and empires, and astonishing every beholder by the suddenness and fury of their upheavings. Great distress and appalling loss of life have occurred in various parts of the world, exhibiting the strongest indications of God's displeasure with sin in every form. Careful observers must perceive in these terrible and bloody commotions, that the King of kings is taking the reins of government into his own hands, and scourging the nations into obedience to his immutable laws. The scenes enacted on the continent of Europe, have been the result of causes which had been in operation long before. The arena of blood seems to have been opened by ourselves, on the plains of unfortunate Mexico.—During the last three years, we have been carrying on (as we think) an unjustifiable war with our sister republic, and spreading desolation and death over her luxuriant fields. The plains of Palo Alto and Resaca de la Palma drank the blood of about 400 of our noble sons; the heights of Monterey, 500; Buena Vista, 800; Sierra Gordo, 500; Churubusco, 1,052; Mexico and vicinity, 1651; making a total of killed and wounded, 4,903. About one-third of this number were killed. The losses from skirmishes and from sickness will probably number as many as those in the field, making the appalling number of 9,806. Add to this at least double the amount for the loss of the enemy, and you will have 29,418 either killed or wounded, and about five thousand souls ushered without a moment's warning into the presence of their Maker. Besides, we shall have paid, when the whole bill shall have been settled, for our Mexican treaty, $250,000,000, and only receive a strip of land valued at $25,000,000 before the commencement of the war. Will not such folly and wickedness call down the judgments of heaven upon us? Here is money enough—worse than lost—to send the gospel to all the famishing nations of the world. And O, what distress has been produced on the battle-field, and in the hearts of bereaved parents and friends! Says a writer in reference

to a battle near the city of Mexico: "The air was shaken by the heavy explosions, while houses, and even strong fortifications were shattered to pieces, and fell in thundering ruins beneath the showers of shot and shells. Almost all of the streets were swept by bullets and large bombs, which burst in the air, and hurled slugs, shot and fragments, making sad havoc among our ranks." "Every battery and gun on both sides roared away with horrible sublimity, and actually shook the ground for miles around, and their reverberations rolled with grandeur along the lofty ridges of the mountains." "The battle raged still higher, and hundreds fell to rise no more. This dreadful carnage was kept up for six hours, when the darkness of night closed the scene, and the cannons ceased to roar." "The soldiers passed over the field the next day, and the scene which was presented was enough to make the hardy soldier shudder and feel sick in view of the horrors of war. Hundreds lay covered with blood, stiff and cold in death, while others were uttering piteous groans and begging for water. The streams actually ran with human blood."*

Soon after the close of that cruel war, Europe commenced those scenes of blood which will long commemorate the year which has just closed as one of revolutions and the shaking of thrones of despotism.

In those struggles there was much suffering and bloodshed; but the cause was very different from that of the Mexican war.—In the latter a stronger republic was contending with a weaker, on account of a paltry difference which might have been settled without the shedding of a drop of blood. In Europe the oppressed people were endeavoring to shake off the chains of tyranny, and, being opposed by their oppressors, bloodshed and ruin followed.

France, renowned as the arena of the most revolting insurrections which are found in the annals of history, opened the fearful drama. Three days only were necessary to overthrow the monarchy. On the 22nd, 23rd and 24th of February the day laborers of Paris, unarmed, unskilled, and undirected, overthrew a monarchy defended by 400,000 of the best troops in Europe, 100,000 of whom were placed in and around Paris, and directed by some of the

* See Battles of Mexico, pp. 92, 95, 97.

generals in the world. On the 21st Louis Philippe supposed himself secure upon his throne, and on the 24th he had abdicated and fled for his life, together with the royal family. And this great revolution was produced without the loss of more than 100 killed and 500 wounded. The throne was burned in the street, every vestige of royalty destroyed, and a republic formed with the most enthusiastic acclamation. This sudden and wonderful event shook every throne in Europe, and made the tyrants tremble. God was among the people. He has implanted in the hearts of all a love of freedom, which *has* and *will* lead them on to victory and liberty. Soon after the republic was formed, demands were made by the people in other countries. In Bavaria a constitution was extorted from the king by the people of Munich, without bloodshed. On the 20th of March king Louis abdicated the throne in favor of his son, Maximillion, who promised to yield in a great degree to the wishes of the people.

On March 13th, at Vienna in Austria, the people marched to the palace, and demanded an entire change in the government. They were fired upon, but finally the authorities were obliged to yield.

In Prussia, at Berlin, there was a similar struggle, March 18th and 19th, in which about 800 were slain. Says an eye-witness:—"What slaughter—what carnage have the past twelve hours witnessed! The rattle of musketry, the thunder of cannon, the yells of an infuriated people, the trampling of soldiers and horses, the clash of arms, the clatter of tiles and chimneys thrown upon the heads of the soldiers, the lurid light of fires burning up barracks and buildings in various portions of the city, have all joined in producing an effect too terrific to be described." After the battle was over, the same writer remarks: "The scene is not to be described. Here were soldiers, bloody and smoke-begrimmed, completely exhausted, lying on the ground, haggard and care-worn,—pools of blood, dead horses, demolished houses and barricades were everywhere to be seen. Litters carrying away the dead and wounded were continually going by." Frederic William at last granted the liberty demanded by his people.

In Belgium, on the 24th, king Leopold was willing to accede to any proposition, even if it were to abolish monarchy itself.

There has been severe fighting between Prussia and Denmark,

and great slaughter has ensued. The Poles have made an unsuccessful attempt for their freedom, and many of their brave men have been slain by their oppressors.

Italy has been in arms with Austria, and the Pope of Rome has really lost his power. April 29th the populace arose *en masse*, and on the next morning the National Guards had possession of all the gates in the city. The cardinals were declared conspirators against the people and traitors to Italy, and the Pope was informed that he had twenty-four hours to decide whether he would declare war with Austria. If he did not, he was told that after that time he would only be *bishop* of Rome. His Holiness submitted.

On the 23rd of June another scene of blood occurred at Paris, far exceeding in atrocity and extent that of February. Some enemies to freedom had excited the populace against the Republic, and during four days the most revolting scenes imaginable were witnessed. About 15,000 were killed or wounded in the dreadful slaughter. Says an eye-witness: "None were spared by the chance or the indiscriminating fury of this general slaughter. The Archbishop of Paris, who, in the sublime exercise of the most awful duties of a Christian priest, sought to bring back that outrageous multitude to reason and peace, was basely shot from the back of a barricade. In the Pantheon the bodies of several Gardes Mobiles were found hanging by the wrists, and pierced by swords and bayonet stabs. The feet of a dragoon were cut off, and he was replaced dying on his horse. The insurgents, when in possession of the Halle aux Vins, poisoned the wines, with the view of destroying the troops and the National Guards, in which they succeeded. Vehicles from the Pompes Funebres were seen passing everywhere to carry away the dead. Never was such a spectacle witnessed as Paris presented. In the city the fighting was terrible: from 5 till 8 o'clock the insurgents held their posts with a desperate resolution; they fought with all the recklessness of fanaticism; they were attacked with equal courage; piles of dead bodies lay in the streets, and the gutters ran thick with blood. It was not a battle, but a massacre. So vast and horrible a desolation wrought in the heart of a city, by the hand of her own citizens, the world has not witnessed in the whole survey of historic memory."

There have been severe engagements in Sicily between the people and the government.

Ireland has made an unsuccessful attempt at revolution. The waves of popular commotion have alarmed potentates in almost every nation of Europe. Even Nicholas, amid his palaces of ice, with his hundreds of thousands of troops around him, looks with amazement on the wonderful events which are transpiring before his eyes, and trembles for his own safety.

In October last, another insurrection occurred at Vienna, and the emperor was obliged to flee for his life. The minister of war was murdered by the people, and many excesses committed. The emperor threatened to call in Russia to aid in re-establishing his tyrannical authority. He has since succeeded in suppressing freedom, and is committing the most horrible outrages upon his republican subjects. Things seem to be verging towards a general war in Europe between absolutism and liberty. There has already been dreadful slaughter, and terrible indeed would be the carnage if all the despotism of Europe were concentrated in one vast army against the more powerful armies of freedom. The masses even in despotic countries are on the side of liberty, and the God of battles, we believe, favors their cause. At present these commotions are a scourge to the world; though we believe they will be overruled so as to be instrumental in advancing the cause of the Redeemer.

The pestilence is also doing its awful work! It has spread far and wide, pursuing nearly the same course which it did in 1832, when it swept off so many thousands in our own land. During the whole of the past year it has been raging with fearful fatality. At Toula in Russia, out 782 cases, there were 246 deaths. July 24th there had been at St. Petersburg 17,742 cases, and 10,138 deaths. Up to Nov. about one in twenty of the population had fallen victims to its virulence. At Moscow, 9,754 cases have occurred. and 4,309 deaths. During the year more than 300,000 persons have been attacked in different parts of Russia, and more than 100,000 have died. The disease commenced at Cairo. July 15th, 5 cases occurred, on the next day, 18, and the next, 49; and every one attacked died. Aug. 9, there were 300 deaths a day. At the fair of Tanta, in three days, 2,900 were destroyed by the disease; and up to Aug. 29th, 20,000 persons had died of Cholera in Egypt. In Hamburg, Germany, out of 1,339 cases from Sept. 1st to 26th, 650 died. In Berlin, out of 2,102 cases, 1,312 died

In Riga, out of 6,256 cases, 2,007 died. At Damascus in Palestine, in Aug., 900 cases were reported daily.

In various parts of Europe, Asia and Africa, has this scourge of the Almighty performed its work of death. It has reached the western limits of Europe. November 28th more than 1000 had fallen victims to it in London. It has reached our shores, and will doubtless soon number its thousands of victims among us.

The devouring element has also, during the past year, both in Europe and this country, produced great destruction, causing in many cases extreme suffering, as well as immense loss of property. There has surely been exhibited, in a striking manner, to the civilized world, the weakness of human power, and the littleness and instability of the proudest monuments of earth, when the *Master* raises his mighty arm in anger. Mankind have arrived at a point of wickedness and oppression which has provoked the displeasure of Him who rules in the armies of heaven. He has checked their daring presumption by desolations which were not thought of at the commencement of the year 1848.

Often in *ancient* times God punished the nations, and even his own favored people, on account of their sins, so now he is shaking to the ground the strongest bulwarks of tyranny, and showing potentates that He is ruler of the earth. Not only do the despots of civilized nations feel that their thrones are crumbling beneath their feet, but the hand of the Lord is perceivable among the heathen tribes. Their systems of idolatry and sin are tottering on their rotten foundations, and must soon fall before the irresistible progress of the gospel of Christ. The reign of despotism, we believe, will be short—the prophecies in reference to the time when all temporal kingdoms shall fall before the kingdom of the Savior, are rapidly being fulfilled. The great moral changes will probably be still more astounding until the final consummation of all things shall close the tragic scenes of this revolted world. May we, dear reader, be so happy as to secure the favor of him who can carry us safely from the "wreck of matter and the crush of worlds" to his own most glorious habitations on high. E. H.

## THE MISSIONARY AND THE INDIAN KING.

The absurdity of idol worship is to our minds so obvious and so gross, that we can hardly understand how even an untaught savage should embrace its follies. For the worship of the host of heaven there appears to be some rational explanation. We can understand the influence exercised over the mind unacquainted with revelation by the mysterious nature, and vivid lustre, and silent course of the starry world. We can fancy the poor child of the desert waking at midnight, and gazing with awe upon those strange fires which burn over his head, and seem to watch him with glittering eyes as he rouses himself to start on his journey. And when we reflect that by these strange fires he measures the flight of time, and guides his footsteps over the pathless sands—when we consider how few objects of interest the earth presents to his eye, and how naturally his gaze is directed towards the glorious host above—we mourn, but we do not marvel, to behold him bowing down to the queen of night and her thousand handmaids, and saying, as their silver light sleeps around him, "Ye are my gods."

But that a rational being should so far depart from the path of reason as to worship an idol which his own hands have formed—an image shaped from the tree his own hands have felled, a part of which he has burned therewith to cook his food and warm his limbs,—this seems a mystery beyond our power of explanation, an evidence of degradation which we must have deemed impossible, had not unnumbered proofs rendered its truth too sure for skepticism.

By the blessing of God, however, the labors of the missionary have been made effectual in disentangling the mind from this degrading snare. Many an idolater, by the simple reasoning of the word of God, has rejected the absurdities of that worship in which he had been born and nourished. The South Sea Islands especially, have been the scene of these glorious emancipations; and one of the most striking instances, among the many offered, has been chosen as the subject of the accompanying sketch. The facts, as related by the missionary, Rev. John Williams, were these:

"On making the island of Atiu the missionary ship was visited by the king Ramo-tane. He came in his double canoe, robed in a garment of white, girt about the waist by a sash of figured cotton—

his long and beautiful hair hanging over his shoulders and waving with the wind. He mounted the side of the barque, and was cordially received by the officers of the vessel and a native convert from another island.

"Remaining all night, he was present on the following day, which was Sunday, at the religious services then performed.—During the sermon, that striking passage from Isaiah, xliv. 16, 17, was read and commented upon. The mind of Ramo-tane was deeply impressed, as he listened to the prophet's description and exposure of the folly of idolatry: 'He heweth him down cedars, and taketh the cypress and the oak.' * * 'He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a *god*, even his graven image: he falleth down unto it, and worshippeth it.'

"As Ramo-tane listened to the passage, a sudden light flashed upon his mind, and the absurdity of idolatry stood manifest before him. The natives have two words not much unlike in sound, but expressive of ideas entirely opposite—*moa* and *noa;* the *moa* being sacred, and *noa* quite the reverse. All that pertains to the *gods* is the superlative of *moa*, and all that pertains to food and the cooking of food superlative of *noa*. The idea now, for the first time, fell with power on the mind of Ramo-tane, that he had been making a god and cooking food from the same tree—thus uniting the two opposite extremes of *moa* and *noa!* He was lost in wonder. Retiring at length, he occupied himself during the night in conversing with the teachers and chiefs from the islands of Aitulaki, frequently rising up and stamping with astonishment that he should have been so long deceived, and expressing his determination never again to worship his idol gods. 'Eyes they indeed have,' he said, 'but wood cannot see; ears they have, but wood cannot hear.'

"His noble resolve was soon carried into effect, and idolatry banished from his own place of abode, and from several neighboring islands subject to his sway." M.

## MISTAKE CORRECTED—AN ANECDOTE.

The following anecdote, lately related at a public meeting in Philadelphia, for the advancement of ministerial education, will be interesting to many readers of the Memorial.

The late excellent Dr. Jonathan Going, some years ago attended an Association, where some of the brethren were not overburdened with scriptural information or with any considerable love for study; and as might have been expected, they were warm opponents of written sermons, insisting on the far superior advantages of an extemporaneous address. The good Doctor's views did not coincide with theirs, and his arguments against them were not withheld. After the contest was over, Dr. G. was pressed to preach; which he did, and delivered his sermon with great freedom, without a note before him, and with a very marked effect on the audience. When he came out of the pulpit, the brethren swarmed around him, and said, "Well, brother Going, what do you say now? If this sermon had been written, you could not have preached it in this way, nor could we all feel as we do now." "Indeed!" said the Doctor, with a very quiet, but arch tone, "and yet, I can assure you, that every word of this sermon was written some years ago, and this is the *forty-seventh* time I have preached it!" The brethren had nothing further to say. B.

## MRS. HOWARD'S SPENDING MONEY.

The benevolent John Howard, well known for his philanthropy, especially his attention to prisoners, having settled his accounts at the close of a particular year, and found a balance in his favor, proposed to his wife to make use of it in a journey to London, or in any other excursion she chose. "What a pretty cottage for a poor family it would build!" was her answer. This charitable hint met with his cordial approbation, and the money was laid out accordingly.

## ANECDOTE.

Perhaps the following original anecdote of the Rev. Joseph Ivimey, a venerated Baptist minister, who died in London a few years since, may not be unacceptable to your readers.

There has existed in the English metropolis an union of ministers, composed of Presbyterians, Congregationalists, and Baptists, for nearly two centuries. They were originally united for the advancment of religious freedom, and still exist to maintain it. They have access at all times to the throne, either to present addresses of congratulation or condolence in connexion with public events, or to state their grievances. Some years ago, the body went up to address George IV. and while they waited in the library for their turn in the audience chamber, the different members amused themselves with observations on the books, pictures, furniture, &c., and especially with an elegant vase, a present from the pope to the king. Good Dr. Waugh, a Presbyterian clergyman and one of the best of men, pleasantly said, in his Scotch tones, to Mr. Ivimey, "Well, brother Ivimey, one could almost covet that beautiful bowl; how well it would do for the baptism of our infants!" "Exactly so, brother Waugh," replied the Baptist, pointing to an inscription which the worthy Doctor had not previously seen, "it would indeed do well for the baptism of infants; for you see it comes from the Pope of Rome!" The effect on some seventy or eighty Pædobaptist ministers, in the presence of some thirty of their Baptist brethren may be imagined. B.

Two good men on some occasion had a warm dispute; and remembering the exhortation of the apostle, "Let not the sun go down upon your wrath," just before sun set one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise: the other, at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in."

## DEATH OF A FATHER.

Farewell, dearest father, thy trials are o'er,
Thy labors are ended, thy sorrows no more;
Farewell till we meet in the regions above,
To praise our Redeemer and talk of his love.

Long, long hast thou pointed the sinner away,
From earthly allurements to heaven's bright way,
And glittering jewels shall brilliantly glow,
To garnish thy crown that the Savior 'll bestow.

Thy sun set serenely—surpassingly bright,
Thy sky was illumined by heavenly light,
The tide of thy joy—so enrapturing—rose,
'Till life's final moments arrived at their close.

How peaceful thy slumbers—how silent the tomb!
Bereft of its loneliness—free from all gloom,
Thy body shall rest till the morning arise,
And then in white robes, shall ascend to the skies.

How oft have the surges of life o'er thee pass'd,
How oft has thy vessel been rent by the blast,
But now it is moored in the haven of rest,
On beautiful, radiant shores of the blest.

E. H.

# Juvenile Department.

## THE BAPTISM.

The following lines were written by a member of the Pine-St. Baptist Church, Providence, R. I., one of twenty-three youthful disciples who were baptized on the same day. They were accompanied with the following note to the Rev. Dr. Dowling of this city, formerly pastor of that church.

Beloved Pastor,—It is with feelings of diffidence that I present you with the following lines; but I am confident that you will receive them in kindness from me, as a memento of love and esteem. The stanzas were written some years ago, a few days after my baptism; and of there being poetry in them, I cannot boast. When I remember, that, while you was pastor of the church I was brought to see my lost condition as a rebel against God, obtained pardon of my sins, and was accepted of the Father through the righteousness of Christ: was buried "beneath the mystic flood," and arose to a "life divinely new:" have partaken at the table of the Lord, of the memorials of my Savior's death: have been watched over by you, and have been guided by your precepts and principles of religion: when I remember all this, I can but give some little token, however insignificant, of my affection and regard for you. I shall ever pray, beloved pastor, that God may aid you in your arduous duties, that he may sustain you in every danger and trial, and support you in every affliction. And may God grant that when the loud trumpet of the archangel shall be heard, may we meet in the regions of glory to praise our Savior and Redeemer forever and ever.

Yours, most affectionately, E. T. H.

### THE BAPTISM.

'Twas on a pleasant winter's day, the sun was shining bright,
When thousands met together there to see a lovely sight;
For three-and-twenty youthful souls were then to be baptized,
To own their Savior and their God, though by the world despised.

They had their lost condition felt, and prayed to be forgiven;
Their prayers of faith ascended high, up to the courts of heaven;
And soon they heard their Savior say, "that all with them was well,
For he had died to ransom them from sin, and death, and hell."

The faithful preacher comes, and with a heavenly ardor prays;
And from the crowded throng, the choir their holy anthems raise:
The glad, but trembling converts down the limpid wave he leads,
Where buried 'neath the waters, they cast off the "old man's deeds."

Defend them, gracious Savior, from error and from sin;
Make light the dark and thorny path, that now they're treading in.
And when their work below is done, take them from earth away,
To see thy face, and sing thy praise, through Heaven's eternal day.

## ANECDOTE.

Some eighty years ago, a very zealous professor of religion in one of our churches in England, went to Dr. Gill and told him she had something against him, and she considered it her duty to reprove him.

"Well, my good lady," said he, "what is the difficulty?"

"Why, sir, I think your bands are too long."

"Ah, do you? I have never thought anything about it; I will get a pair of scissors, and will thank you to cut off as much as you think best."

She replied, "I hope you will not be offended."

"Not at all, not at all, madam," he replied.

Without much ceremony she folded and cut off quite a large piece of the bands.

"Are you now satisfied! look again and see; perhaps you had better cut off a little more while you are about it, and be satisfied."

"I do not know but I had, I think it is still rather long," and she cut off a second piece, saying, "There, I think that will do."

"Well, my friend," said the Doctor, "I must now tell you I have something against you."

"Have you, sir," she exclaimed, "what is it?"

"I think your tongue is rather too long, and you had better let me cut off a piece of it."

# Monthly Record.

## MISSIONARY INTELLIGENCE.

On Thursday evening, Nov. 30, interesting religious services were held in Rev. Dr. Cone's church of this city, preparatory to the departure of Rev. O. C. Wheeler as a missionary to California. Brethren Cone, Mason, Hill, and Davis took part. Bro. Wheeler and lady, together with Rev. Messrs. Douglas and Willey, Presbyterian missionaries, sailed on Friday, Dec. 1.

The Macedonian for Nov. informs us that Rev. Mr. Dean of the China mission, has been obliged to suspend his labors for a time in consequence of ill health.

In Burmah Proper the churches are very prosperous, and are building larger chapels.

We learn from the Indian Advocate that N. Dille has been sent out recently by the Amer. Indian Miss. Association, as a missionary to the Puttawotomie Indians.

## ITEMS.

The roof of the Niagara Square Baptist church in Buffalo has been partly removed by a severe gale.

Rev. Dr. Cone's church of this city has been considerably injured by fire.

Pierrepont-St. Baptist Church, Brooklyn.—Rev. E. E. L. Taylor, the former pastor, preached his farewell sermon Dec. 3, in which he presented many interesting reminiscenses in reference to the early history of the church. His efforts have been very successful, and he goes out to commence a new interest in South Brooklyn under encouraging circumstances. Rev. Dr. Welch preached his introductory sermon, as the present pastor, Dec. 10. It was a truly eloquent discourse, full of pathos and holy fervor. He has but few equals in this country as a pulpit orator.

Revivals of religion are prevailing in various parts of the country, both at the north and south. We trust that many precious souls will be converted.

Death of one of the former Publishers of the Memorial.—Bro. Thomas S. Husted is no more! He died Dec. 12, very suddenly, from disease of the heart. He was an enterprising man, had a thorough knowledge of human nature, and loved his bible. We have spent many pleasant hours with him; but now he has gone from us no more to return. We cannot doubt that he has exchanged this world of sin for one of blessedness above.

There is trouble again in Rome. The prime minister Rossi was publicly assassinated Nov. 15th, at the door of the Chamber of Commerce, while bidding defiance to the people. The latter then proceeded to the palace of the Pope and demanded certain reforms. The Pope refused to be dictated, upon which the populace attacked the palace with great energy—some firing took place, and the Pope's private Secretary was shot. The pontiff finally yielded to the wishes of his subjects.

## MINISTERIAL CHANGES.

Rev. S. Wilkins, of Albany, has become pastor of the Bloomingdale Baptist church in this city. Rev. J. Hutchinson, of Auburn, Me., has become pastor of the First Baptist church in Brunswick.

*Deaths of Baptist Ministers.*

Robert Kelsey, Rush, N. Y., Sept. 23, aged 41.
Evan Roberts, Duplain co., Ala., Oct. 22, aged 30.
Ashna Lawton, North Brookfield, N. Y. Nov. 17, aged 47.
A. Broaddus, Va.

*Ordinations.*

Arthur Day, Peach Orchard, Tomp. co., N. Y., Oct 29.
Amos Webster, Newton Upper Falls, Nov. 15.
L. S. Livermore, Earlville, Mad. co., N. Y. Nov. 30.
Joseph Wood, New-York city, Dec. 14.

*Churches Constituted.*

Denmark, Lee co., Iowa, Nov. 15.
Newburg, N. Y. Nov. 18.

*Dedications.*

Tavoy, Tenasserim Provinces, Burmah, June 25, 1848.
Iowa City, Iowa, Nov. 2.
Lewiston, Me., Nov. 8.

# Literary Notices.

*Sermons delivered in the Chapel of Brown University*, by Francis Wayland. Boston: Gould, Kendall & Lincoln. pp. 328—12mo.

This is an excellent series of discourses upon a variety of subjects. Theoretical and practical Atheism, the moral character and fall of man, justification by works impossible, the advent and work of the Messiah, justification by faith, a day in the life of Jesus, fall of Peter, the church, unity of the church, obedience to the civil magistrate, and the recent revolutions in Europe, are discussed in a thorough and able manner. These Sermons are sufficiently theoretical to suit the metaphysician, and abundantly practical for the common reader. Great subjects are treated in a manner commensurate with their importance. The two discourses on the Revolutions of Europe are worth the price of the volume. It is handsomely bound.

*Proverbs for the People*, by E. L. Magoon. By the same Publishers. pp. 272–12mo.

Bro. Magoon's writings are nearly antipodes to those of Dr. Wayland. The former are often intellectual; but full of eccentric fire and imaginative extravagances, while the former exhibit the workings not only of a *powerful* but of a *well-balanced* mind. Magoon is often beautiful, brilliant and burning; but occasionally passes from the sublime to the ridiculous. The work before us consists of a series of lectures on the Proverbs of Solomon. They represent in a vivid and attractive manner various traits in human character, and are eminently practical.

The book will be read with great interest by many. It abounds with sarcastic and humorous remarks, which will keep the reader—awake, if no more. We can cordially recommend it to our readers as a very useful work. Messrs. Gould, Kendall & Lincoln have one of the best publishing houses in the country, and are constantly issuing valuable publications. We advise our readers to call as they pass through Boston and see their books.

*Original Thoughts on Various Passages of Scripture.*—By Rev. R. Cecil, A. M,, edited by Catharine Cecil. New-York: Robert Carter & Brothers, No. 285 Broadway. pp. 452–12mo.

Here are some of the writings (never before published) of one of the most devout puritans of the last century. The work consists of short sermons on a great variety of topics. The writer seems to be filled with holy zeal, and speaks to the heart. He bears down directly upon the point under discussion, and utters few superfluous words. His remarks are very practical, and will be found to be a valuable help to those who wish to cultivate a spirit of piety in the heart. Cecil was in an error in respect to baptism, and some exceptionable remarks upon the subject will occasionally be found; but the wheat is so abundant that the chaff is scarcely perceivable.

*Horæ Paulinæ.*—By William Paley, D. D. New-York: Carters. pp. 260–12mo.

This is a standard work on the evidences of Christianity. It contains one of the most able series of arguments in the English language to prove the truth of the scripture history of Paul. Dr. Paley's "Natural Theology," "Evidences of Christianity," and "Horæ Paulinæ," have placed him among the most powerful defenders of the gospel system. To scholars this work needs no commendation from us, and to common readers we would say buy it and *study* it until you have thoroughly comprehended the argument and fixed it in your mind.

*Virtue's Family Bible*—Nos. 58 and 59 are before us. The finding of Moses, in No. 58, is worth a dollar. This great work continues to attract great attention, and is evidently by far the finest work of the kind ever published in this country. The paper is of the finest and most substantial kind—there are large margins, full references to other passages, different readings under the text, and finally important reflections by the author, Rev. Alexander Fletcher, D. D. The engravings are very numerous and of the most splendid kind. They consist of views of the principal places and scenes described in the scriptures, from drawings taken by W. H. Bartlett, during his visit to the Holy Land. We are happy to find that large numbers are subscribing for the work. It can be found at 26 John-street, New-York. George Virtue is the publisher.

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR JANUARY.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | Gen. i., ii. 4–25, and 1–3. | The Creation. |
| 2 | Gen. iii., iv. | The temptation and fall. |
| 3 | Gen. v., vi., vii. | The Deluge, about A. M. 1556. |
| 4 | Gen. viii., ix., x. | |
| 5 | Gen. xi., xii. | The confusion of tongues, A. M. 1757. |
| 6 | Gen. xiii., xiv., xv. | |
| 7 | Gen. xvi., xviii., xix. | |
| 8 | Gen. xx., xvii., xxi. | Circumcision instituted, A. M. 2107. |
| 9 | Gen. xxii. 1–19, xxiii. | |
| 10 | Gen. xxii. 20–24, xxiv. | |
| 11 | Gen. xxv., xxvi. | The death of Abraham. |
| 12 | Gen. xxvii., xxviii. | |
| 13 | Gen. xxix., xxx. | |
| 14 | Gen. xxxi. | |
| 15 | Gen. xxxii., xxxiii. | |
| 16 | Gen. xxxiv., xxxv. | |
| 17 | Gen. xxxvi., xxxvii., xxxix. 1–6. | Joseph sold to the Ishmaelites, and brought into Egypt, about A. M. 2276. |
| 18 | Gen. xxxviii., xxxix. | |
| 19 | Gen. xl., xli. | |
| 20 | Gen. xlii., xliii. 1–14. | |
| 21 | Gen. xliii. 15–34, xliv., xlv. 1–24. | |
| 22 | Gen. xlv. 25–28, xlvi., xlvii., 1–12. | |
| 23 | Gen. xlvii. 13–31, xlviii. | |
| 24 | Gen. xlix., l. | Joseph's death. |
| 25 | Ex. i., ii. Psalm lxxxviii. | Moses is born, &c., about A. M. 2400; and is supposed to have been the writer of the Book of Job. |
| 26 | Job i., ii., iii. | |
| 27 | Job iv., v., vi., vii. | |
| 28 | Job viii., ix., x. | |
| 29 | Job xi., xii., xiii., xiv. | |
| 30 | Job. xv., xvi., xvii. | |
| 31 | Job. xviii., xix. | |

[This arrangement, by one of the contributors, will be found to be extremely valuable. Will not every reader adopt it, by reading daily the portion marked ?—E. H.]

OF THE
UNIVERSITY OF ILLINOIS



# NARRATIVE.

BY REV. S. REMINGTON.

*City and country contrasted—The writer's tour in Europe—To London and other large cities—John Jenkins—His residence in Wales described—The parish church—The parson and his dwelling—The residence of Christopher Jenkins, the father of John—His family—His piety—John's early and unconquerable love for novelties—His great desire to see the world, a source of much uneasiness to his parents—Chester Cathedral—John obtains leave of his parents to visit that ancient city—Arrives there, and stops at the "Feather's Inn."*

THE traveller who visits the eastern world, after ranging through many of its large and confused cities, witnessing the various scenes that meet his eye, both painful and pleasant, and enduring the din and noise so deafening and confusing, feels himself relieved, when he can look once more upon the face of nature, and enjoy the calm quietude which is to be found in the rural scenery of the open and cultivated country around. Here he breathes fresh air, and feels its exhilirating effects upon his physical system, invigorating the mind, and imparting renewed energy to all his powers. His thoughts which have been scattered, expanded, and almost evaporated by the perpetual excitement of city life, in which he has met with almost every possible variety, from the sublime to the ridiculous—from nobility arrayed in haughty magnificence to the poor crouching beggar, crippled and maimed, ragged and starved, begging in the most plaintive tones for a *ha-penny* to keep him from a speedy lodgment in Potter's-field, for which he seems more than half prepared—I say, his thoughts thus peeled and scattered return once more to himself, and though he had almost lost his identity, he now begins to recognize himself, and feel that he has an individual existence—that separated from the great and incongruous mass, he is really a man possessing the physical, intellectual, and moral powers ascribed to humanity. He awakes as from a *reverie*—looks back upon the scenes through which he has passed with disgust—wonders that he could have endured them for a day—is surprised that they could have ever interested him for an hour, and finally concludes that he has escaped from a *bed-*

*lam* on a wholesale scale, and now restored to *sanity* he hopes never to return again. Every step he takes—every hill he climbs —every cottage, and hamlet presented to his view lead him to contrast the honest simplicity of country life—the primitive industry and contented competence of the healthy and hard-muscled yeomanry with the cupidity, effeminacy, and rampancy, or threadbare city gentry. All around presents and argues the contrast—the hills—the mountains—the vallies—the springs—the rivers—the ponds, and lakes—the trees—the shrubbery—the grass—the plants, and the wild flowers—the singing of the birds—the lowing of the cattle—the bleating of the sheep—the huntsman's horn, and the ploughboy's song—all—all here is nature—nothing wild or discordant, but music to the ear while he drinks in the balmy breezes, and inhales their spicy fragrance. "How unlike this," he soliloquizes, "is the bewilderment of London—the piles of brick and marble—the herds of human beings that throng her streets promiscuously mixed—a heterogeneous mass of parsons and pick-pockets, lords and peasants—how unlike is the cry of the newsboy —the street pedler—the street scavenger, and the street pilferer—and how unlike is the bewildering, thundering noises of the ten thousand vehicles that are rolling along the streets in wild confusion, endangering the limbs and lives of the twice ten thousand passers by. Well may we say, God has made the country; but man has made the city. Paradise was not a city, nor was ever an earthly city a paradise. When God placed man in Eden it was not to build houses—to erect magnificent mansions, or to rear to himself marble monuments to flatter his vanity, and to tell to generations to come of his noble prowess—his bloody victories—his triumphs over fallen humanity; but it was to dress and to keep it —to inhale its fragrant atmosphere—to drink of its crystal streams —to eat its pleasant fruits—listen to the symphonies of nature's own songsters, and to refresh himself beneath the waving boughs of the tree of life."

This train of thought has been awakened in my mind partly by recalling impressions which were made upon it during my late tour in Europe, after enduring the noise and confusion of London, and other large cities which I visited; and merging from them into the quietness and peacefulness of the country around; and partly from the very interesting details of the thrilling history of

John Jenkins, a native of Wales—the substance of which was communicated to me by a gentleman in London. In this history we shall see the peculiar temptations of city life to the young and inexperienced, when compared to the simplicity and artlessness of the hardy farmer who earns his bread by the sweat of his brow.

Among the fertile hills and vallies of Wales, somewhere between the peaceful river Dee which glides calmly along by the walls of old Chester, in the direction of Holyhead, and about midway between the two places in a beautiful *glen*, is a plain and snug parish church, in the sight of which may be seen on the sides of the hills and around some dozen or more farm houses—none of them elegant—but simple, comfortable, and adapted to the convenience of those whose wants, according to nature's own promptings, are but few, and whose appetites have not been pampered with dainties and luxuries to become so morbid as to be perverted from the use designed for them by Providence in order to promote man's pleasure and profit.

To ascend the knoll upon which this parish church is situated, and stand upon its steps on a bright summer's morning—breathe the pure air—look upon the hills—view the shrubbery, green and flourishing—the waving fields whitening for the harvest—the industrious farmer accompanied with one or more of his sons, and faithful dog, going forth with cheerfulness to his daily toils, after having been renewed by a night of sound sleep, and partaken in the morning of the fruit of his labors in a plain and wholesome repast, one is constrained to say, *this is nature*—here man is in his element and here is more of real happiness than can be found in the mansions of the affluent, or the palaces of kings.

Standing upon the steps of this church edifice with our faces toward the east, the first dwelling upon our right hand is the residence of the parson, who preaches the word of life with great sincerity and faithfulness from Sabbath to Sabbath to all the people throughout that hill country who assemble to hear him, and catechises their children. He is greatly beloved by young and old, and every one says he is a good man. Such is the respect which is entertained for him—the confidence reposed in his judgment and integrity, and the peculiar interest which he evinces for the welfare of parents and children throughout the hamlet, that they look upon him as a father, and nothing of any very great importance is under-

taken by them without previously consulting him. The highest ambition of this good old man is to do his beloved people all the good he can—to live and die with them—and finally to meet them on Zion's mount above. With these feelings of mutual respect and love, the ties which bind pastor and people can scarcely be dissolved by death.

Before leaving the steps of this church, let me point the reader to a dwelling some quarter of a mile in an oblique direction. It is not a large and stately habitation, and its roof is thatched with straw instead of being covered with tiles or shingles. It is situated on the side of a beautifully sloping hill, surrounded by fruit trees, and wild shrubbery in which it seems almost buried. The grounds about the house give evidence that they are under the cultivation of the hand of industry—the hedges are well trimmed—the trees—the grass look verdant—and the approaching harvest promising. This is the residence of Mr. Christopher Jenkins, and the birth-place and homestead of John Jenkins his son, whose interesting history I am about to sketch.

John was the eldest son, and had but one brother and sister, whose names were William and Betty. The father, mother, and these three children constituted the whole family ; and for a number of years they were a happy family. Happy in the possession of the needful things of this life—and happy also in the enjoyment and appreciation of religious privileges and blessings. The dwelling of Mr. Jenkins was a house of prayer, and every morning and evening the family altar was surrounded by its inmates. The children were early taught the Holy Scriptures—to call upon God by humble prayer—to believe in Jesus Christ the only begotten Son of God, and the Savior of sinners—they were also taught both by precept and example to keep holy the Sabbath day, and to attend the public worship of God in his sanctuary. By this means impressions were made upon the mind of John while young and tender too deep to be easily effaced. He was, however, naturally of a different turn of mind from that of either his brother or sister. *They* seemed to think of nothing beyond the peaceful glen where they lived—of living and dying there, and sleeping in the grave-yard by the side of their ancestors when they were dead. *He* was not ten years old before he began to talk about Chester—London—and the world around him, and to anticipate the time when he

would be gratified with at least a *sight* of more of the world than could be seen in his native glen. And as he grew older, these anticipations assumed a kind of romantic or poetic character, and by the time he was twelve years old he had more than half resolved to become an *adventurer*, and to visit the city of Chester on his own hook; but was prevented by the timely interference of his father, who, on learning the facts, interposed his parental authority which put a stop to John's enterprize for the time being.

Still he seemed to be panting for new scenes,—and this desire for novelty soon became apparent as the ruling passion of this lad. So anxious was he to see what was beyond his native hills which encircled his quiet home, that he appeared willing to make any sacrifice, or to endure any privation in order to gratify it. His father, who seldom ventured beyond the limits of his native parish, wondered how it could be that his son could so early in life evince such a roving disposition, and it became a source of considerable uneasiness to himself and his companion. They often talked the matter over together when they were alone, expressing their mutual fears that evil would sooner or later grow out of it.

Somehow they imagined or thought they felt a kind of presentiment that this son who was so different in his taste and disposition from their other children might one day cause them trouble and sorrow. Not that he was really vicious or disobedient. On the contrary, he was of a very amiable disposition, exceedingly accommodating to all, and took a delight in contributing to make every one about him feel pleasant. But with all these excellencies he was very sanguine in his temperament— imaginative in his views of things to an extent which invested them with a kind of poetry, causing such exaggerated exhibitions as make common-place affairs appear wonderful. This seemed to his parents the more strange from the fact that he had never been ten miles from his paternal home in his life. But he had occasionally read of other places— knew that they were somewhere in the world; and the whole theme of his conversation was about them. When he was a little over eight years old, while listening to a conversation about the great city of London, John involuntarily interrupted the gentleman who was conversing with his father, and in a kind of ecstacy said, "I would be dead this minute to see London." That gentleman was his maternal uncle, and resided in that great city, and on see-

ing the earnestness of the little fellow, smilingly replied, "You shall see it, my son, at some future day, and live too." This remark John construed into a promise, and never forgot it.

When John was thirteen years old, he had read and heard so much of the world, that he actually had acquired more geographical and historical knowledge than most of the young men in his neighborhood. And on this account he was looked upon by his neighbors as an exceedingly bright and intelligent youth, which was in part true—though his superior intelligence on these subjects was undoubtedly caused by intense application of the mind in availing himself of every opportunity for information which he eagerly sought, and in which he so much delighted.

The desires which he had so frequently expressed to see the world, as he grew older had matured into firm purposes, and he now boldly declared that he was not going to be always pent up on his father's little farm, hid away amid the hills of old Wales, and shut out from all the busy world about him. No—he would see something of it, and enjoy it too—a few years more, and he would act for himself, and then the world should know what it never could learn if he remained where he was—namely, that he had an existence.

The reader may think it singular that any solicitude should have been occasioned in the minds of these parents in behalf of this precocious youth, on account of his desire to see the world. In our own country, where journeying is so common, nothing would have been thought of it. Here a few hundred miles is regarded but a step; and we think but little of sending our sons off a few hundred miles to engage in business, or to school, or even on a visit to friends. But in the agricultural country of Wales it is different. In some of its districts many of its inhabitants live and die within the narrow limits of their own parish, and if perchance one should be reckless enough to venture a journey to Liverpool, it would be considered hazardous; but if he should have the hardihood to go to London, before he departs he must bid a very solemn farewell to his friends, and be sure to make his will.

A circumstance occurred one day, which though *trivial* of itself, constitutes an important link to the subsequent history of young John. A neighbor had been to the old city of Chester, and brought with him a drawing of the Chester Cathedral, which he presented

to the lad, together with a brief outline of the history of this venerable building. He said that "its ecclesiastical history took its rise in the seventh century by the instrumentality of Walphere, King of Mercia, who founded a nunnery there; and that during the periods of the last three Henries, the greater part now remaining of this sacred edifice was erected." And he added, "while you perceive that as to its form it is that of an irregular cross, which may be easily accounted for by having been erected at different periods, you will observe that from whichever side it is viewed, it presents a massive, stupendous pile, and exhibits a pleasing variety of styles, in accordance with the tastes of different ages; some parts decorated with elaborate workmanship, while others are perfectly simple, and unadorned. The poet describes it well:

"'Lo! where triumphant o'er the wreck of years,
The time-worn fabric lifts its awful form
Scath'd with the blast its sculptured form appears,
Yet frowns defiance on the impetuous storm.
What powers—to more than giant bulk allied,
Thy firm—compacted mass conspired to raise!
Then bade thee stand secure to latest days,
Wonder of after times—of Cestria's sires the pride.'"

John, after hearing the remarks of his friend, and carefully viewing the picture for some minutes, said with evident emotion—"I'll see that old church before long—range through that old city and see for myself the wonderful things which they say it contains." "Well, John, I am going again soon, and if your father consents, you can accompany me there." At this John was perfectly delighted, and with eager haste ran in to his father—informed him of the kind offer of Mr. D., and begged that he would accede to it. The old gentleman replied—"My son, it has been a great cause of affliction both to myself and your mother that you are so easily captivated with new things. Your mind is every where but at home. You had rather look at that paltry picture than a whole field of wheat, all white for the harvest. If we were all like you, I am sure that we should starve, unless we could live in castles in the air, which you are constantly building, or subsist on *pictures* of some old castle, or church, or city. But I will speak to your mother, and if she thinks it best to gratify your foolish love of new things, you can go this once." This answer was regarded by John

quite as favorable as he expected, and he began to feel animated with hope that the desire of his heart would be granted. The mother was soon consulted, and viewing it as a very grave matter, took time to consider upon it, especially as the responsibility appeared in a very great measure to rest upon her. At length she told her husband that she thought it would be best to allow him to go—that the journey—his absence from home, and the gratifying of his curiosity in seeing a city, and those piles of stone and brick which constitute those wonderful buildings would probably cure him, and make him quite contented and satisfied in future to remain at home, and attend to his work like the other children. The father concurring, consent was given, and on the evening previous to his departure information to this effect was communicated to him. John was so overjoyed at this that he scarcely closed his eyes to sleep that night, and by the dawn of day he was up, making ready for the excursion. At length the hour arrived—the whole family gathered about him, wishing him a pleasant journey, and a safe return, which was to be on the next day. In about eight hours after his departure, the turrets of the ancient city of Chester were to be seen in the distance. Every moment as they neared the city, its spires, towers, and walls became more distinct. All was new and wonderful to the mind of our young adventurer. At length they entered the town. They put up at the "Feather's Inn" which is located in the most antique part of the city.

*New-York*, Feb. 1, 1848. [To be continued.

## EFFECT OF ILLNESS.

It used to be said of Dr. Chandler, that, after an illness, he always preached in a more evangelical strain than usual. A gentleman who occasionally heard him said to one of his constant auditors: "Pray, has not the doctor been ill lately?" "Why do you think so?" "Because the sermon was more evangelical than he usually preaches when he is in full health."

## THE CONNECTICUT SAILOR BOY.

The Cornelia was a good ship, (said one of the West India chaplains of the American Seamen's Friend Society,) but at one time we feared she was on her last voyage. We were but a few days out from New-York, when a severe storm, of five days continuance, overtook us. Like a noble charger between two contending armies did the ship quiver in all her joints, and struggle to escape from the fury of the winds and the waves. At the height of the storm I must tell you of a feat of a Connecticut sailor boy. He was literally a boy, and far better fitted for thumbing Webster's Spelling Book, than furling a sail in a storm. But his mother was a widow, and where could the boy earn a living for himself and mother better than at sea? The ship was rolling fearfully; twice I saw the captain lose his centre of gravity, though he kept his temper pretty well, and measured his length on the deck. Some of the rigging got foul at the main-mast head, and it was necessary that some one should go up and rectify it. It was a perilous job. I was standing near the mate and heard him order that boy aloft to do it! He lifted his cap and glanced at the swinging mast, the boiling, wrathful sea, and the steady, determined countenance of the mate. He hesitated in silence a moment, then, rushing across the deck, he pitched down into the forecastle. Perhaps he was gone two minutes, when he returned, laid his hands on the ratlines, and went up with a will. My eye followed him till my head was dizzy, when I turned and remonstrated with the mate for sending that boy aloft. He could not come down alive! Why did you send him? "I did it," replied the mate, "to save life. We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel. He is more careful. He'll come down safe, I h-o-p-e."

Again I looked, till a tear dimmed my eye, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes, having finished the job, he came down, and straightening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

In the course of the day, I took occasion to speak with him, and ask him why he hesitated when ordered aloft? Why he went down into the forecastle? "I went, sir," said the boy, "to pray." "Do you pray?" "Yes, sir: I thought I might not come down alive, and I went to commit my soul to God."

"Where did you learn to pray?" "At home; my mother wanted me to go to the Sunday School, and my teacher urged me to pray to God to keep me, and I do." "What was that in your jacket pocket?" "My Testament, which my teacher gave me. I thought if I did perish, I would have the word of God close to my heart."—*Sai. Mag.*

## PRAYER, SWEET PRAYER.

When torn is the bosom by sorrow and care
Be it ever so simple, there's nothing like prayer;
It eases, soothes, softens, subdues, yet sustains,
Gives vigor to hope, and puts passion in chains.
Prayer, prayer, O, sweet prayer,
Be it ever so simple, there's nothing like prayer.

When far from the friends we hold dearest we part,
What fond recollections still cling to the heart!
Past converse, past scenes, past enjoyments are there,
Oh how hurtfully pleasing till hallowed by prayer.
Prayer, prayer, O, sweet prayer,
Be it ever so simple, there's nothing like prayer.

When pleasure would woo us from piety's arms,
The siren sings sweetly, or silently charms;
We listen, love, loiter, are caught in the snare,
On looking to Jesus we conquer by prayer.
Prayer, prayer, O, sweet prayer,
Be it ever so simple, there's nothing like prayer.

While strangers to prayer, we are strangers to bliss,
Heaven pours its full streams thro' no medium but this;
And till we the seraph's full ecstacy share,
Our chalice of joy must be guarded by prayer.
Prayer, prayer, O, sweet prayer,
Be it ever so simple, there's nothing like prayer.

SKETCH OF THE ORIGIN AND FIRST REVIVAL OF

# THE BEREAN BAPTIST CHURCH.

BY THE PASTOR.

"Who hath despised the day of small things?"

On the second day of August, 1838, now about ten years and a half ago, a little company of brethren and sisters in Christ were assembled together in the dwelling house No. 36 Downing-street, nearly opposite the present meeting-house of the Berean Baptist Church, for the purpose of humbling themselves before God in prayer, and of asking, "Lord, what wouldst thou have us to do?"

The number of this feeble band of disciples, was only sixteen—just one-eighth of the company assembled in the upper chamber at Jerusalem, after the ascension of their Lord and Master to heaven (Acts i. 15); and together with five others—absent in body, though present in spirit—who shared in their anxieties, and joined in their prayers, the total number was just twenty-one—twelve brethren and nine sisters.

The moderator of that meeting was brother John Taylor, now a deacon of this church; and the secretary was brother Stephen Angel, at present the clerk of this church. Two of that number have exchanged the toils and sorrows of earth for the joy and triumph of Heaven, our well-remembered and much-beloved brother, Samuel S. Moore, and sister Letitia Gardner. Eight still continue members of this church. The others have removed from our midst to occupy, we would fain hope, other spheres of toil and of usefulness in the Zion of God. Some of the readers of this article will doubtless recall, with peculiar emotions of gratitude and joy, their feelings as on that ever-memorable Thursday evening they knelt around the throne of grace, while the venerable father Martin—the most aged of the original members,—poured out his supplications to God for direction; and, after rising from their knees, solemnly passed the following resolution:

"*Resolved:* That we consider it expedient, under existing circumstances, to form ourselves into a distinct and independent church."

To the "existing circumstances" here alluded to, it is not necessary to refer, except to say, that nineteen out of these twenty-one brethren and sisters were the bearers of regular letters of dismission from the McDougal-st. Baptist Church. The other two,—one from the Federal-st. Baptist Church, Boston, and one from a church in New Jersey. The next evening another meeting was held at the same place, at which these twenty-one disciples of Christ resolved to hire a room for the worship of God, in Sixth Avenue, situated over a stable, at the rent of $200 per annum. This was emphatically, with them, "the day of small things."

On the 28th of the same month, a council consisting of eight neighboring pastors and a large number of brethren were assembled, at the call of this little band, at the house of another of the brethren at 33 Clarkson-st., for the purpose of considering their request to be recognised as a regular Baptist Church.—They had met two weeks before; but, unable to finish the business, had adjourned for a fortnight. Many were the searching enquiries addressed to them by the members of the council, relative to the motives that had prompted this undertaking, and to their ability to carry forward to a successful issue the important work they had commenced. At length they were requested to retire, while the council should deliberate upon their request.

After a somewhat protracted absence from the room, the brethren and sisters were summoned to hear the decision of the council; and upon their entrance, were informed of the result by the venerable moderator of the meeting, the Rev. Daniel Dodge—viz. that the following resolution had been offered:

"*Resolved:* That taking into consideration all the circumstances as presented by the brethren, we deem it advisable that they be constituted a separate branch of Zion."

The venerable moderator then added, not without evident emotion, that after a full discussion, this motion had been LOST.

This was a critical moment in the history of this little band of disciples. When this unexpected announcement was made to them, dark indeed was the cloud that appeared to hang over their prospects. Was it so, then, that the Lord had no work for them to do as a church of Christ, and that it was not HIS purpose that they should rear an additional standard for Zion? The result will

show that he had thoughts of mercy towards them ; and, few, and feeble and despised as they then were, that he had a great and mighty work for them to accomplish ; and that HE knew how to open "a wide and effectual door," that this work might be done.

The closing prayer had been offered by the Rev. Wm. Parkinson, and the council was just about to be dismissed, when a beloved and honored brother in the ministry, who has lately been called home to glory—the Rev. George Benedict,—arose, and with the tear of sympathy sparkling in his benevolent eye, and the accents of kindness and tenderness upon his lips, enquired—"But can't something be done for these brethren? For my part, I feel for them." This kind remark, as it fell upon the ears of the disappointed and disheartened band of brethren, was like a bright star gleaming forth from the cloud of midnight darkness. Elder Benedict then moved that the council should meet again at the same place on the following day. This motion was put and carried.—Who, I would ask, cannot discern in all this the hand of a kind and wonder-working Providence ; the loving kindness of that God, who "leadeth the blind by a way which they know not, who maketh darkness light before them, and crooked things straight?" Truly, it was the day of small things to this feeble band at that time ;—and honor to the name and to the memory of that sainted brother in Christ who spoke a word of kindness in that moment of gloom, and said in his heart—"Who hath despised the day of small things?"

On the following day, an adjourned meeting of the council was accordingly held, at which, after further enquiry, and earnest prayer for divine direction, it was resolved to reconsider the vote of the previous day ; and after some further discussion it was voted to recognise this little band of brethren as a regular church of Christ, by the name of the Berean Baptist Church.

The public services of the recognition took place in the little room in Sixth Avenue, on Thursday evening, Oct. 11, 1838, having been deferred till that time by request of the brethren themselves.

The following account of those services is abridged from an article published at the time in the Baptist Advocate.

"The exercises of the evening were introduced by singing the 314th hymn ; after which Elder Loomis read the 132d and 133rd psalms, and Elder Benedict offered prayer.

Dr. Watt's version of the 133rd psalm was then sung:

"Lo! what an entertaining sight,
Are brethren that agree," &c.

Elder Grenell, of Paterson, N. J., preached from Hebrews, xiii. 1, —"Let brotherly love continue." In the first place, he showed what "brotherly love" is. In the second place, he alluded to some of the effects of brotherly love. In the third place, he pointed out why this brotherly love should *continue*. And, fourthly, the means by which brotherly love might be promoted. In conclusion, he remarked on the importance of this subject to the little church about to be constituted.

The right hand of fellowship was then given by Elder Brouner.

Elder Dodge, of Newark, N. J., delivered the charge, or, as he termed it, offered some advice to the newly-constituted church; he touched on the evil of increasing the frequency of meetings, beyond the ability of the members to attend, which they ought to do constantly and punctually; he spoke of the best method of conducting prayer-meetings. "Neither suffer sin upon a brother," said the venerable man, "nor yet make him an offender for a word." In maintaining the cause, all should bear their proportion. He then advised the church not to remain long without a pastor, but in the choice of one, to select a devoted servant of Christ—a man of prayer; and concluded, by urging the importance of never bearing bad reports to the pastor of the church, but only such things as interest him as a minister of the gospel. After prayer by Elder Marsh, the meeting was closed by singing the 972d hymn:

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

The occasion was a solemn and delightful one; and from the good attendance and the great interest that appeared to be taken in the exercises, we fondly anticipate, and fervently hope, that the blessing of the Most High may rest upon this 'little one,' so that she may become 'a thousand;' and may the members of it long remember to 'let brotherly love continue.'"

The advice tendered to the newly-constituted church by the

venerable father Dodge, in relation to procuring a pastor, was speedily acted upon.

On Lord's-day, the 28th of the same month, it was resolved by this little band of twenty-one members, to invite the Rev. Aaron Perkins, then pastor of the Baptist church at Hamilton, to preach to them for six months, at the liberal salary (for so small a number) of $1200 per annum, and on the 18th of January, 1839, a regular call was extended to him to become their pastor. Some, perhaps, might have deemed it presumption for this little company, whom the council dared hardly to recognise as a church, to invite, at a salary of $1200 per annum, a man of the character and standing of Elder Perkins, already pastor of one of the most important churches in the state; yet the result showed that they were right. They expected great things, and they attempted great things; and, as we shall see, with the blessing of God upon the labors of their faithful and devoted pastor, in a few years, they accomplished great things; and to their honor and credit be it said, that while they were few and feeble, no less than when they were increased in number and ability, their pecuniary engagements to their pastor were fully and punctually met.—"Who, then, hath despised the day of small things?"

The circumstances of the church at Hamilton, as well as those of the family of the pastor elect, rendered it expedient for him to return for a few months to Hamilton, from which place he came to New-York to assume the pastoral charge on the first of May, 1839. In the absence of Elder Perkins, the pulpit was acceptably supplied, during the months of February, March and April, by his son-in-law, the Rev. Elisha L. L. Taylor, now of Brooklyn.

At the forty-ninth anniversary of the New-York Baptist Association, which was held the same month that Elder Perkins assumed his pastoral charge, the Berean Baptist Church was received as a member of that body. The total number of members reported at that time was 62; 21 original constituent members, 29 received by letter, and 2 by baptism. Total, 62.

In the month of May, 1839, the church commenced worship in the small brick meeting-house in King-st., which they had engaged at a rent of $600 per annum. This little place of worship will long be cherished in the memory of many of the most valued and useful members of the Berean Church. It proved a Bethel indeed

to their souls. "And the Lord shall count, when he writeth up the people, that this and that man," and this and that woman, "were born there."—Psalm lxxxviii. 5, 6.

Several interesting and precious revivals were enjoyed by the church during the ministry of Elder Perkins; but among them all there was no one more heart-searching and thorough, no one more extensive and permanent in its results, no one more evidently the work of God, than that interesting work of grace which commenced towards the close of the year 1839, while the church was worship ping in the little house in King-st.

A meeting which was held for prayer and mutual confession about this time, at the house of a brother in Morton-st., has often been mentioned, and will not soon be forgotten by those who were present. A description of that solemn season was given me a day or two since by a beloved brother, now a deacon of the church, who by invitation of Elder Perkins was present on that occasion. Previous to that time, though for years a regular attendant on the means of grace, and a trustee of a Baptist Church, my informant had not indulged a hope of a personal interest in Christ. "O," said he, "that was indeed a solemn meeting! The brethren and sisters were mutually confessing their backslidings and short-comings, in neglecting to warn the unconverted and to invite perishing sinners to Christ. Among others, one of the deacons arose and confessed that he was verily guilty in this matter, and that, although mingling with unconverted friends and associates in the familiar daily business of life, he had seldom or never addressed to them a word on the concerns of their immortal souls; and then," said my informant, "stretching out his hand towards me, he added—'Among others I have to confess that I have neglected my duty to this dear friend. I have been acquainted with him for years; I have seen him almost every day; and here with sorrow and shame I confess I have never said the first word to him on the salvation of his soul.'—The effect of all this," said my informant, "on my own mind was thrilling. *It went through and through me.* I began at once to think—these people are beginning to feel right,—they are in earnest.—And the impressions of that solemn meeting never left me, till I found peace and salvation at the foot of the Cross."

The revival thus commenced, rapidly deepened in intensity and

power. None who were present at the time, will forget the overwhelming impression produced on a day of fasting and prayer, after a very solemn address by Elder Backus from Malachi iii. 10. "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." At the close of this discourse, one member after another spontaneously arose upon their feet, without waiting to be invited, and confessed their shortcomings, in neglecting to bring all the tithes into the storehouse—time, talents, influence and all,—that God might pour them out a blessing.

While christians were awake, as was to be expected, the unconverted were alarmed, and numbers were led to Christ. Many interesting incidents might be related which occurred in connection with this glorious revival. A beloved brother who is now and has been for years the useful superintendent of our Sabbath school, tells me that by the urgent entreaty of his wife, who had long been a disciple of Christ, he was induced about this time to visit the little meeting-house in King-st. One evening, after a very solemn discourse, all who were anxious were invited to remain for a season of prayer and conversation. He started for home, with his companion leaning upon his arm, but was arrested upon the sill of the door by the singing of the verse and chorus: "Come, for all things now are ready," &c. His wife, encouraged by his stopping, said to him—"How can you leave?" He was almost persuaded to remain, "but," says he, "my proud deceitful heart suggested that some would think I was anxious about my soul; and I was endeavoring to persuade myself that I was not,"—so he passed onward to his home, but with a heavy heart. An arrow, however, was fastened there which he could never extricate. So deep was his anxiety, that although taking account of stock in his business, he was compelled to give it all up to others, and attend to the salvation of his soul. He was soon found on his knees in the pastor's study, by the side of the faithful man of God, and not long after, sitting at the feet of Jesus, clothed and in his right mind.

Another brother, a man of middle age, was awakened about the same time. Wishing to attend a prayer-meeting at a private house, he went towards the street, but had forgotten the

number. While looking for the house, he saw Elder Card, a brother who was very useful during that revival, now our Sabbath school missionary in Wisconsin, walking along the street. He was unknown to brother Card, nor did the latter observe that he was following him; but well knowing, as he said, that brother Card was going to the prayer-meeting, he followed him to the house, and soon afterwards found peace in believing.

Many such interesting cases might be related, but space forbids. Suffice it to say, that as the first fruits of this revival, twelve happy converts were baptized in the month of January, 1840, among whom were two of the present deacons of the church. The next month, ten more were baptized, among whom was the superintendent of the Sabbath school, before referred to, brother J. C. Baxter. At the Association in June following, the whole number reported as baptized during the year was 98, and the total number of members was 192.

Other revivals and ingatherings of souls have been enjoyed in the history of the Berean Church, but this was the most memorable and most extensive of them all. Of the rest, we have only space to note the additions to the church, as an index of their date and their extent. At the Association in 1841, the total number of members was 245. On the 11th of November, 1841, the church entered their present commodious place of worship. The number of members at the Association in 1842 was 343; in 1843, 406; and in 1844, at the date of the resignation of Elder Perkins, the number was 402.

Since the settlement of the present pastor, Elder John Dowling, in May, 1844, the congregation has greatly increased, but the additions to the church have not been so large. At the Association in 1845, the total number of members was 411; in 1846, it was 412; in 1847, 441; and at our last Association in 1848, 461.

In the numerous additions which from time to time have been made to our numbers, we would recognize the hand of a covenant-keeping God. Well are we convinced that—however we may sometimes have erred in mistaking spurious conversions for real—every *genuine* conversion has been the work of the Spirit of God, and to his name be all the glory due. "The Lord hath done great things for us, whereof we are glad." In concluding this brief review, once more we ask, in view of our past history as a church, "who hath despised the day of small things?"

## THE MOTHER AND HER BABE.

Mother! art thou not proud of that babe lying on thy bosom: proud of its loveliness; proud of its clinging faith; and proud of each development of future manhood or womanhood? And hast thou thought that the character of that future in this world, will greatly depend on the impressions made in this present time, on the mind of thy child?

We fear that not many mothers reflect how much the earthly advancement and prosperity of the child depends upon themselves; much less do they understand his nature, and gather him and his immortal destinies around their spirits. That babe will become a man, and if a Christian, will be daily advancing from glory to glory in the divine life. Soon the labors of time will be over, and his disembodied spirit will take its flight to heaven. Thousands of years have passed away, and there it is in heaven, still praising and blessing God. It has become more glorious than when last we saw it leave the body. Ten thousand times ten thousand years are gone, and there it is, higher, still higher up the eternal hills of light. From glory to glory. Millions and millions of ages have passed, and there, so covered with beauty, intelligence, and loveliness, that we can scarcely look upon it, stands the same spirit. Surely it hath gone from glory to glory.

Mother! what thinkest thou of the eternal advancement of the soul from glory to glory? We have traced it in the instance of that babe, which we found lying on thy bosom. We have done it for thy good. There are to thee many days between the present helplessness and coming manhood of thy child, days lent thee in which to prepare him to advance through life, and into the future world, from glory to glory. Wilt thou bear constantly before thee then, the spirit of thy child, and educate it for its destiny? Do so, and heaven will aid thee, and bless both thee and thy child.

I am hastening to the grave and to the judgment;—am I prepared to meet those solemn scenes in peace?

# MUSIC OF THE ANCIENT EGYPTIANS,

## ILLUSTRATIVE OF THAT OF THE HEBREWS—STRINGED INSTRUMENTS.

BY REV. ENOCH HUTCHINSON.

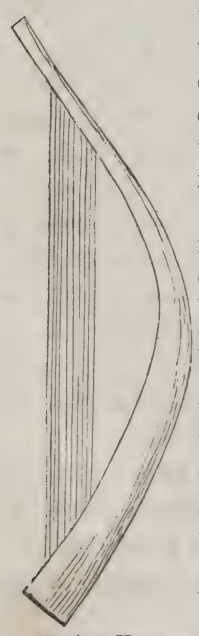
THE general term denoting stringed instruments, in Hebrew is נְגִינוֹת *Negenoth.* It is found in the superscription to several of the psalms. The original word signifies, *a stringed instrument of music, music on a stringed instrument*, or *a song for a stringed instrument.*—It is derived from נָגַן *naugan, to play on a stringed instrument.* The Hebrews had, according to Dr. Jahn, four kinds of stringed instruments, viz.: the *cithera*, *nabel*, *sambuke*, and *psaltery.* There were some variations from these, but none sufficient, in his view, to constitute a distinct instrument.

Villoteau* says that in the ruins of Egypt are to be found sculptured three principal kinds of stringed instruments, viz.: *harps*, *lyres*, and *guitars.* There were many other kinds, but they appeared to be improvements upon or modifications of these three. The general name for stringed instruments among the Egyptians was, *tebouni.*† Jablonski, who is Villoteau's authority, says that the term denotes a musical instrument of the ancient Egyptians, which was mentioned by one Joseppus or Josephus, a writer of uncertain age, by some supposed to be of the fifth century, but by others of a much later date. It is probable that the term (*tebouni*) had as extensive a signification as the Greek cithera, or perhaps as the Hebrew Kinnor. The plectrum or particular manner of playing on the instrument does not affect the question. We find in the drawings of the ruins of Egypt by the Savans of Napoleon and others, as we have already intimated, *tebouni* of three kinds or species, in accordance with what Villoteau says upon the subject, though it is possible that he may have given a meaning to the term rather too extensive, and we might expect to find other general terms for instruments of music in the ancient Egyptian lan-

* Villoteau, a French Savant, accompanied Napoleon in his expedition to Egypt, and wrote an elaborate work on Egyptian antiquities. It is written in French, and the expense of it, with the accompanying maps, is one thousand dollars. There is a copy in the library of Harvard University, and a copy in one of the public libraries in New-York city. We have had access to it in preparing this article.

† τὸ βουνι

guage. I. Stringed instruments of the harp kind are far the most numerous in the drawings of the Savans. Among the ancient Egyptians there was a great variety of the *forms* of the harp; but all evidently derived originally from the same pattern. In its most simple form the harp was a plain unornamented section of a circle varying more or less in curvature. Finally it took nearly the form of a triangle, like the modern harp, only the front piece is wanting. It is probable that this was the grand *original* of all stringed instruments—the lyres and guitars, with all their varieties, having originated from the harp. The strings of the harp number from two or three to more than thirty, which appear to be fastened to the top of the instrument by pegs in the sides. Sometimes the harp was so large as to be higher than the head of the performer, and sometimes not more than half or two-thirds as high as an adult. In the drawings of the Savans it usually stands nearly in front of the performer, or against the right or left shoulder, and is played with the fingers. A plectrum, according to Villoteau, is nowhere to be found in the ruins of Egypt. In the Antiquities, Planches. Tom. i. pl. 70. No. 2. El Kab, or Elethyia, is a representation of a musical entertainment in connection with a double flute. Here is a harp of an oblong, circular form, leaving an elliptical bend in the centre, gradually swelled from the top to the bottom, has ten strings, and has no ornaments. It is pretty accurately represented in the following cut.



*Ancient Harp.*

It is played on by a female standing erect, having the harp nearly opposite her left shoulder, and extending from the ground to some distance above her head. This is one which is copied from Villoteau.

The following is another, which is somewhat similar, taken from the Anti. Planc. Tom. ii. pl. 44. No. 6. Thebes. Hypogées. It is, however, much more highly finished, and denotes a later origin. It is carved more—is much larger towards the lower part, and rests on a foot ornamented with a hawk's head. The instrument resembles that usually put into the hands of David, excepting the front piece is wanting. It has twenty-

one strings. They are sometimes so formed as to be nearly composed of the two sides of a triangle. Then they are nearly the segment of an ellipse. In both cases the back part is gradually swelled and curved as it descends to form the belly or chest, and the basis. It is rather triangular than circular. The performer kneels.

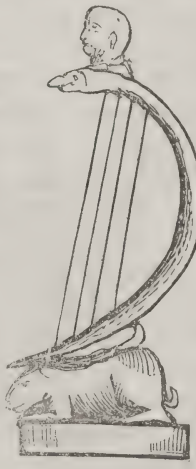


*Ancient Theban Harp.*

Similar harps are found in (1) Antiquités. Planches., Tom. V. pl. 17, &c Number 1. contains something like a musical concert.—The harp, in that case, is a segment of a circle, all the way of a size, and has six strings. It was taken from the tomb east of the second of the Pyramids of Memphis. The female who is playing kneels. The harp stands on the ground, and leans against her shoulder.

In the fictitious musical procession there are three harps. Each is formed of the arc of a circle—has four strings, and is carried with the end in the left hand, supported against the shoulder, and played with the right hand.

The following is ornamented very fancifully. It is composed of a serpent with his head at the top, and ornamented with a human head—while his tail rests upon a hare with his long ears turned back. A drawing of it is found in Rees' Cyclopedia, also in the Comprehensive Com. under Gen. iv: 21., as well as in Villoteau. It was first taken, with other instruments, by M. St. Non.



*Ancient Harp*

The following is found in Villoteau, also in Rees.pl. 3. Fig. 10.

It is semi-circular—

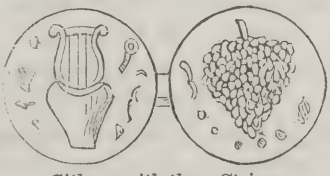
stands on a pedestal, is played on by a female standing erect. It is plain, and has but eight strings.—The female's head is ornamented with stocks and flowers of the lotus.



*Ancient Harp and the manner of performing upon it.*

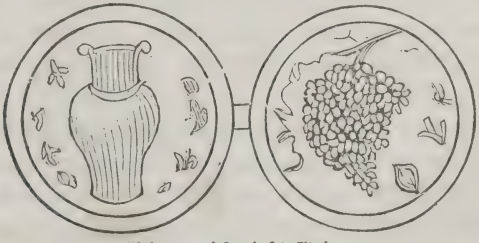
There are many other harps presented by Villoteau of essentially the same form, and varying very much in their number of strings, extending from three to more than 30. Some of the most simple are very ancient, and, probably, the most ancient of all stringed instruments Such are those with three strings, a drawing of one of which we will now present from Dr. Jahn's Archæology. They are taken from *Analibus Syria*, sports pictured on two coins of the Makkabees. tab. xviii. Nro. XIX. and of Jahn's V. Kupfertafel. Nro. VI.

The strings were tightened upon a sounding board, which was perhaps oval, as is now the case with most strings of instruments in the East.*



*Cithera with three Strings.*

The other was similar, but had eight strings. It is the following.



*Cithera with eight Strings.*

Jahn would have each of these represent the Hebrew *kinnor*, and the Greek *cithera*.

To be continued.

* See Niebuhr Reisel—1. S. 177.

# THE MOUNT OF OLIVES.

BY J. T. HEADLEY.

(See Engraving.)

THERE is no spot on earth around which cluster associations more hallowed and interesting than that selected for our plate. Almost every foot of the sacred hill has been consecrated by some thrilling event. The page of history is rich in its reminiscences, and the pen of inspiration and prophecy has marked these everlasting hills as its own. Standing upon the wall of the holy city, you cast your eye upon the Mount of Olives before you, with its sides and top far richer in sacred associations than in vegetation. Towards its foot, among the ancient palms, lies the Garden of Gethsemane, dear to every pious heart; and near it in the valley, the Kedron pursues its winding course. Behind you is the *city*, "beautiful for situation, the joy of the whole earth;" but, alas! now the sad and desolate ruin, lying under the vengeance of Heaven, and standing as a beacon light to every nation, and an enduring monument of the truth of revelation. On every side you behold a range of hills or mountains, enclosing the city.—From the top the Dead Sea is visible, and nearer by almost every street of Jerusalem. It is composed of three peaks—from the middle one Christ is supposed to have ascended, while the southern is the one Solomon desecrated with his idols. In the time of Uzziah, an earthquake shook down half the earth on the western side, filling up the valley with ruin.

It is divided into several districts—Gethsemane which signifies oil-presses, Bethany house of dates, and Bethphage house of green figs. The view exhibited in the plate is not a common one, and is very striking. It presents a complete view of the hill, just as it appears to one standing on the walls of Jerusalem.

## A CURIOSITY OF HISTORY.

The late Rev. Samuel Bradburn, one of the early Wesleyan preachers in England, was a man of considerable acuteness and powers of sarcasm. During the sitting of the Methodist Conference in Manchester, in 1799, of which Mr. B. was President, a discussion arose on the subject of adult baptism, into which the President warmly entered. One of the brethren who opposed Mr. B's views, and who thought that he, as President of the Conference, had rendered himself too prominent in the discussion, in remarking upon the matter, quoted the well-known proverb—"the cobbler has gone beyond his last." This roused Mr. Bradburn, who did not approve of this reference to his former occupation, and he immediately wrote, *impromptu*, the following lines, which he rose and read from the Presidential chair at the close of the brother's speech. As they indicate somewhat of the feeling of the Methodist body towards our denomination at that time, we preserve them in the "Memorial" as a literary curiosity:

"Exalted in dignity high
At the head of this wonderful crew;
No *cobbler* at present am I,
Pray therefore take care what you do.

"My *kit*,* though some time laid aside,
I can with dexterity use;
And like *leather* I'll cut up your *hide*,
If you dare my high office abuse.

"My *nippers!*—they hold very fast;
My *pincers*, the *tack heads* will pull;
And when I'm in want of a *last*,
I can easily work on your skull.

"My *sticks* make the *soles* and *hides* shine
When with *paste* I them thoroughly rub;
And should you to the Baptists incline,
I can give you a dip in my *tub*.

---

* A conventional term, signifying the entire stock of a shoemaker's working tools.

## THE HIDING PLACE.

Thou art my hiding-place, O Lord!
In thee I fix my trust:
Encouraged by thy holy word,
A feeble child of dust—
I have no argument beside,
I urge no other plea—
And 'tis enough—the Savior died—
The Savior died for me.

When storms of fierce temptation beat,
And furious foes assail,
My refuge is the mercy-seat,
My hope within the veil:
From strife of tongues and bitter words
My spirit flies to thee—
Joy to my heart the thought affords,
My Savior died for me.

'Mid trials, heavy to be borne,
When mortal strength is vain—
A heart with grief and anguish torn,
A body rack'd with pain:
Ah! what could give the sufferer rest,
Bid every murmur flee—
But this—the witness in my breast,
That Jesus died for me!

And when thy awful voice commands
This body to decay—
And life, in its last lingering sands,
Is ebbing fast away!—
Then—though it be in accents weak,
And faint—and tremblingly—
O! give me strength, in death, to speak,
"My Savior died for me!"

# Juvenile Department.

## WASHINGTON LOVED HIS MOTHER.

Immediately after the organization of the present government, Gen. Washington repaired to Fredericksburg, to pay his humble duty to his mother, preparatory to his departure to New-York. An affecting scene ensued. The son feelingly remarked the ravages which a tottering disease had made upon the aged frame of his mother, and thus addressed her:

"The people, madam, have been pleased, with the most flattering unanimity, to elect me to the chief magistracy of the United States, but before I can assume the functions of my office, I have come to bid you an affectionate farewell. So soon as the public business which must necessarily be encountered in arranging a new government, can be disposed of, I shall hasten to Virginia, and"—

Here the matron interrupted him. "You will see me no more. My great age, and the disease that is fast approaching my vitals, warn me that I shall not be long in this world. I trust in God, I am somewhat prepared for a better. But go, George, fulfil the high destinies which Heaven appears to assign you; go, my son, and may that Heaven's and your mother's blessing be with you always." The President was deeply affected. His head rested upon the shoulder of his parent, whose aged arm feebly, yet fondly encircled his neck. That brow on which fame had wreathed the purest laurel, virtue ever gave to created man, relaxed from its lofty bearing. That look which could have awed a Roman Senate, in its Fabrician day, was bent in filial tenderness upon the time-worn features of this venerable matron. *** The great man wept. A thousand recollections crowded upon his mind, as memory retracing scenes long past, carried him back to his paternal mansion, and the days of his youth; and there the centre of attraction was his mother, whose care, instruction and discipline had prepared him to reach the topmost heights of laudable ambition; yet how were his glories forgotten while he gazed upon her from whom, wasted by time and malady, he must soon part to meet no more. *** The matron's predictions were true. The disease which had so long preyed upon her frame, completed its triumph, and she expired at the age of eighty-five, confiding in the promises of immortality to the humble believer.

# Monthly Record.

## MISSIONARY INTELLIGENCE.

Mr. and Mrs. Bronson, of the Assam Mission, are about to return to this country on account of ill health. Five missionaries of the American Board recently sailed from Boston for Smyrna.

## ITEMS

The California Fever.—This has been very violent for a few months past. Large numbers are going out to dig for gold, and we are happy to learn that some pious people have resolved to go. If they go with a determination to try to do good as well as to acquire wealth, they will be a blessing to California. We know of one entire company, bound for the mines, who are professedly pious, and are resolved to carry their religion with them. They are to strictly keep the Sabbath, holding public worship, to have evening prayer meetings, and make it a special part of their business to exert a religious influence, while they labor like others in the mines. We think that these brethren can do more good in this way than they could probably do here. We see no objections to the formation of such communities. They should be encouraged rather than sneered at by their christian brethren. Certainly, *salt* is needed in California, if anywhere. We should rejoice to see communities go out in the same way to heathen lands, for the purpose of engaging in business on strictly christian principles. They would be of great service to our missionaries.

Covington Theological Institution.—This seminary was to commence operations January 1st. It is much to be regretted that there should be such an unhappy division as there has been in the Board of Trustees in reference to the subject of slavery. It is to be feared that neither the West or South will patronize the seminary extensively. We hope that some satisfactory settlement of the difficulty will be made, or we fear that the professors will have to lecture to the walls.

Since writing the above, we learn that the brethren in Ohio have already purchased an eligible location for a new Theological Institution in the immediate vicinity of Cincinnati, where buildings are to be immediately erected. One hundred and seventy-eight acres of land have been secured at a very low price, and by selling lots it is certain that a large amount of money will be realized.

Rev. R. H. Neale, pastor of the First Baptist Church in Boston, Mass., has been appointed chaplain of the Massachusetts House of Representatives.

Lewisburg University.—We understand that the Baptist friends in Pennsylvania have subscribed the $100.000 proposed to be raised for establishing the Baptist University at Lewisburg.

Newton Theological Institution.—We have just received a triennial Catalogue of this Seminary. The Faculty are Rev. H. J. Ripley, Professor of Sacred Rhetoric and Pastoral Duties—Rev. H. B. Hackett, Prof. of Biblical Literature and Interpretation—Rev. Robert E. Pattison, Prof. of Christian Theology—Mr.

D. B. Ford, assistant instructor in Hebrew. Number of students, thirty. As thorough a theological education may be obtained at this Institution as at any other, and it ought to be much better sustained.

The Mother's Journal has passed from the proprietorship of Rev. I. M. Allen to that of Rev. Robert Sewell. It is to be edited by Rev. I. M. Allen and Mrs. E. Sewell. The principal contributors are Mrs. H. C. Conant, Mrs. S. E. Knowles, and Mrs. M. E. Kingsford. All excellent writers. The January No. is attractive—has a beautiful engraving of Bunyan's residence—has larger pages than heretofore, and is much improved in several respects.

The French Republic.—France has elected Louis Napoleon Bonaparte as the first President of her new republic by a large majority. The name of Napoleon seems to have acted as a charm upon the minds of the French. The election has passed off without any serious disturbance.

Rome.—The Pope has fled from the city to escape the fury of the populace. He has issued a protest against all the acts of the government performed in his absence. He has been declared deprived of all temporal power. The people run about the streets crying "Death to the Pope," "Death to the Cardinals." The Pontiff has been invited to Paris by the government.

Austria.—The Emperor Ferdinand has abdicated the throne in favor of his nephew, Francis Joseph; but the Hungarian parliament at first refused to acknowledge him as their monarch.

The Temple.—The Jews in this and other countries are raising subscriptions for the purpose of rebuilding the temple at Jerusalem, as the Turkish government have given permission.

Germany.—*Execution of Robert Blum.*—This champion of German freedom was shot at Vienna by order of a Court Martial, Nov 9th. The New-York Commercial Advertiser says: "About two hours before the time appointed for his execution, a chaplain was deputed to visit him, and prepare him for death, of which he had received no previous notice. At first he could not believe the messenger of death, but the gloomy tidings were soon corroborated by a judge. He appeared quite calm and collected, remarking to the chaplain, "You know, perhaps, that I am a German Catholic; I believe, therefore, you will exempt me from auricular confession." The minister being of the same persuasion, of course assented. Blum begged a little time to write to his wife, children and mother at Leipsic, which was granted. After some moments of conversation with the chaplain, during which he was perfectly calm, he said, 'I am exceedingly happy to have made the acquaintance of so worthy and Christian a man; I wish to leave you a remembrance, but have nothing but a hair brush left; you will accept that from me, and thereby afford my last pleasure!' He was now summoned to the place of execution. An officer approached him with handcuffs and fetters, but he said, 'No, I will die a free German! Believe me, I will make no effort to escape—spare me from your chains!' His request was granted, and the procession moved on, guarded by two thousand military. On his way he became affected to tears, and remarked to those around him, 'Robert Blum has indeed wept, but not the delegate Blum; he dies with a free conscience. The husband, the father weeps. I was thinking of my dear wife and children.' At 7 1-2 A. M. they arrived at the place

of execution. Blum stepped out of the carriage and asked who was to shoot him. On being told the 'Jager,' he said, 'I am glad of that, the Jager aim well; on the 26th of Oct. they wounded me.' As they proceeded to bind his eyes, he said, 'No, let me look death in the face,' but upon being told that the 'Jager' could take better aim if they did not see his eyes, he answered, 'If that is the case I willingly submit.' He then repeated his last words—the rallying words of Germany's noblest sons: 'I die for German freedom—for that I have fought—my country, forget me not.' As is the custom, the provost begged three times for mercy—a solemn mockery—and nine soldiers stepped forward and fired. Two balls struck him, one in the eye, the other on the left side of the breast—death was, doubtless, instantaneous." Such has been the end of a man of great talent, though of humble birth.

## REVIVALS.

Cheering revivals are in progress in various parts of the country. There have been added recently to the following among many other Baptist churches—Bloomfield, Me. 59; Waterford, Ct. 12; Olive Branch, Ind. 21; Jackson, La. 27; Little Mount, Ky. 19; Brandywine, Pa. 11; Shoal Creek, Mo. 17; Peace Ch., Mo. 20; Minerva, Ky. 19; New Albany, Ind. 39; Shelbyville, Ind. 12; Stilesville, Ind. 21; Petersburg, Va. 54; Wilkinson, Ct. 22; Newton, Burmah, 20.

## MINISTERIAL CHANGES.

Rev. G. J. Johnson has become pastor of the Baptist church in Burlington, Iowa. Rev. A. C. Wheat, of Branford, Ct., has become pastor of the North Baptist ch. New-York city. Rev. L. Tucker, D. D. of Buffalo, has become pastor of the Baldwin Place Baptist church in Boston, Mass. Rev. L. G. Leonard, of New London, Ct., has become pastor of the Market-st. Baptist church, Zanesville, O. Rev. C. W. Hewes, of Lonsdale, R. I., has become pastor of the Baptist church in Lansingburg, N. Y.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Elijah Peck, Clifton Park, Saratoga co., N. Y. Nov. 12.

Lathrop Hammond, Tobique, N. Brunswick, Nov. 17, aged 83.

*Ordinations.*

Wm. Wilkins, Cornwall, Orange co., N. Y. Oct. 8.

Henry M. Barlow, Gaylor's Bridge, Litchfield co., Ct. Oct. 15.

N. W. Miner, East Long Meadow, Ms., [Dec. 5.

Wm. Garnett, Albany, N. Y. Dec. 7.

D. D. Barnes, West Leyden, Lewis co., N. Y. Dec. 7.

Ira M. Brown, Sandy Hill, Patricktown, Me. Dec. 20.

Sol. S. Relyea, Harlem, N. Y. Jan. 11, as pastor of the Baptist ch. in that place.

*Churches Constituted.*

Liberty church, Fayette co. Va. Nov. 13. No. members, 32.

New Haven, Ind. No. members, 47.

Clarksburg, Va., Nov. 18.

Branch, Mich., Nov. 22.

Salem, N. J.

New Albany, Ia., Dec.

Searsport, Me., Dec. 13.

Brooklyn, L. I., Jan. 5.

*Dedications.*

Mobile, Ala., Dec. 3.

Yorktown, Westchester co., N. Y., Dec. 27. Sermon by J. Dowling, D. D.

Lancaster, Mass., Jan. 10.

Winchendon Village, Mass., Jan. 11.

# Literary Notices.

*Horæ Biblicæ Sabbaticæ*—Sabbath Scripture Readings. In two volumes. By Rev. Thomas Chalmers, D. D., L. L. D. New-York: Harper & Brothers.—pp. 436 & 507–12mo.

These two splendid books form volumes IV. and V. of Chalmer's Posthumous Works. Volume first of Sabbath Readings consists of suitable reflections upon every chapter in the New Testament, without naming each verse. The remarks are eminently practical, and arouse the warmest emotions of the soul. Here is a mighty intellect adapting itself to the humblest minds. These volumes are invaluable for families, who wish to cultivate a spirit of piety. They ought also to be in every pastors' library if possible. We should think that the more advanced pupils in Sabbath Schools could peruse them with much advantage. The books are handsomely bound—indeed their whole mechanical execution reflects great credit on the enterprising publishers.

*Benjamin Franklin*, his Autobiography, with a Narrative of his public life and services. By Rev. H. H. Weld. New-York: Harper & Brothers.

Dr. Franklin is universally known as one of the greatest philosophers of the age in which he lived. Though this country, in his time, was in its infancy, and could not boast of many great men, Franklin excelled the profoundest scholars of Europe, in first bringing the lightning from the clouds, and laying the foundation for those complicated and wonderful experiments in electricity, which have astonished and greatly benefitted the world. This elegant work is to be issued in eight parts, two of which have already appeared, at 25 cents each. The work is splendidly embellished by a large variety of fine engravings, illustrative of the events described. The printing, paper and general execution are superb.

*The Baptist Sabbath School Hymn Book.* New-York: Edward H. Fletcher, 141 Nassau-street.

This book contains more than five hundred excellent hymns for Sabbath Schools and the Conference Room. The hymns are well selected, and we believe that the volume will have a wide circulation. We should be glad to speak more largely of its merits, but have not room now. The Publisher has a large assortment of Baptist books of every description, on the most reasonable terms. We advise our readers to give him a call.

Our readers will be gratified to learn that Edward H. Fletcher, 141 Nassau-st., has in press several valuable works, among which are: *The Life and Thoughts of John Foster*, prepared by Rev. W. W. Everts, and *The Baptist Pulpit*, by Dr. Belcher.

*American System of Cookery.* By a Lady of New-York. T. J. Crowen, 643 Broadway. pp. 454–12mo.

This is the fullest and best work on the whole subject of cooking which we have seen. Experienced cooks say that many of the dishes here described are most exquisite.

*Christian Review.* This work, which has been conducted from its commencement with marked ability, is now edited by Rev. E. G. Sears, who, we understand, is the proprietor. The January No. is before us, containing seven rich articles. It is to be published bi-monthly, and each No. to contain a smaller number of pages; but make a larger volume at the end of the year. If the present editor makes as good a work as the former one, Rev. S. F. Smith, it will be worthy of a very extensive patronage. We understand that several prominent brethren are engaged to write for the work. Rev. Wm. Heath continues to be the publisher at 33 Somerset-st. Boston. We have not received the Dec. No.

*Southern Baptist Almanac.* J. R. Graves, editor. Published for the Ten. Baptist Pub. Society.

This is valuable, containing a large amount of Baptist statistics, and other information.

LIGHT AND GLORY OF THE WORD.—*Cowper.*

A glory gilds the sacred page,
Majestic, like the sun:
It gives a light to every age,
It gives—but borrows none.

O Lord, be praise for ever thine,
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.

AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

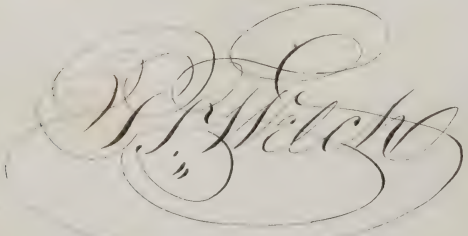
*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

**CHRONOLOGICAL CALENDAR FOR FEBRUARY.**

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | Job xx., xxi. | |
| 2 | Job. xxii., xxiii., xxiv. | |
| 3 | Job xxv. to xxix. | |
| 4 | Job xxx., xxxi. | |
| 5 | Job xxxii., xxxiii., xxxiv. | |
| 6 | Job xxxv., xxxvi., xxxvii. | |
| 7 | Job xxxviii., xxxix., xl., 1–5. | Jehovah challengeth Job to answer. He humbleth himself before God. |
| 8 | Job xl., 6–24, xli., xlii. | |
| 9 | Ex. iii., iv. | |
| 10 | Ex. v., vi., vii. | |
| 11 | Ex. viii., ix. | |
| 12 | Ex. x., xi. | |
| 13 | Ex. xii., xiii. | Passover instituted. |
| 14 | Ex. xiv., xv. | The passage of the Red Sea. |
| 15 | Ex. xvi., xvii. | |
| 16 | Ex. xviii., xix. | |
| 17 | Ex. xx., xxi. | The Law given on Sinai, about A. M 2500, or B. C. 1500. |
| 18 | Ex. xxii., xxiii. | |
| 19 | Ex. xxiv., xxv. | |
| 20 | Ex. xxvi., xxvii. | |
| 21 | Ex. xxviii., xxix. | |
| 22 | Ex. xxx., xxxi. | |
| 23 | Ex. xxxii., xxxiii. | Moses breaketh the tables. |
| 24 | Ex. xxxiv., xxxv. | The tables are renewed. |
| 25 | Ex. xxxvi., xxxvii. | |
| 26 | Ex. xxxviii., xxxix., 1–21. | |
| 27 | Ex. xxxix, 22–43, xl. | The tabernacle set up, and Aaron sanctified as high priest. |
| 28 | Lev. i., ii., iii. | |

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Elevation Expressed in the Baptist Memorial

# BIOGRAPHICAL SKETCH OF REV. B. T. WELCH, D.D.

BY REV. ENOCH HUTCHINSON.

It is sweet to call to mind the scenes of our early years—our childhood sports—our ardent hopes—our disappointments—sorrows. We love to think of riper years—of resolutions formed—enterprises carried on—of glowing aspirations—expectations blighted—loss of comforts, health and friends.

Especially the Christian meditates with pleasure on the dealings of his Heavenly Father with his soul. He *feels* while thinking of the hardness of his heart, his opposition to his kindest benefactor, and then his subjugation at His feet. How we love to think upon those tears of anguish shed for sin—that broken, contrite spirit—those gushings of the soul in prayer, and that unspeakable delight imparted by the Holy Spirit, assuring us that we were heirs to an inheritance in heaven! It is pleasing also to refer to reminiscences of others—to recount the dealings of a gracious Providence with *them*, that we may extol the riches of that grace which we trust has fitted us for heaven.

Biographical sketches often fail to interest the general reader; but in the following, we think that *strangers* to the individual described will not close the perusal of these pages without being impressed with the Providence of God which led our brother, though with great reluctance on his part, to the eminent sphere of usefulness which he now occupies.

Bartholomew T. Welch was born in Boston, Mass., Sept. 24th, 1794, and is a descendant of Revolutionary stock. His paternal grandfather was a lieutenant on board the United States frigate Alliance, and his father was midshipman and steward in the same vessel. His mother was the daughter of Capt. Barthol Trow, who was prominent in advancing the interests of the colonies. He was one of the foremost in the celebrated Tea-Party in Boston Harbor, and participated in the terrible conflicts of Lexington and Bunker-Hill. He was finally commissioned by Washington, and served faithfully during the war of the Revolution.

Nothing in the early life of Bro. Welch seems to have been adapted to prepare him for professional life. When but three years

of age, his father was taken from him by death ; but this calamity was repaired by the subsequent marriage of his mother to Mr. Elijah Withington, who is yet living, and though advanced in years, is now an active merchant in New-York, and an highly esteemed member of the Oliver-st. Baptist Church. This gentleman did all that a father's care and love could accomplish in watching over the childhood and youth of young W., and he feels deeply indebted to his foster father for his early training and the education necessary to prepare him for the counting-house, for which he was originally intended.

During his youthful days he was much attracted by the vanities and follies with which he was surrounded. Being naturally enterprising and impulsive, he was accustomed to break away from the restraint of parental instruction in order to enjoy the amusements so prevalent in large cities. The ball room and theatre were frequented by him with the greatest enthusiasm, and truly the fear of God was not before his eyes.

He had a roving disposition, and determined at the age of 17, to try his fortune in some other place, and accordingly set out on foot and alone for the city of Philadelphia, which he reached in ten days. He had never before been any considerable distance from home, and as he was wending his way in solitude to a place where he would be surrounded with strangers and perhaps find no employment, far away from home and friends, and be thrown entirely upon his own resources, his feelings could not well be described. He was led to think of that Almighty arm which could sustain him in the midst of adversity, and convey him safely to the place of his destination. At that time, in consequence of the war with Great Britain, the mercantile affairs of the country were exceedingly depressed, and young W. tried in vain to secure a situation in some of the houses of Philadelphia. As a last resort he placed himself under the protection and instructions of Mr. J. Vallance to learn the art of engraving. It was during his stay with that gentleman that his mind was specially arrested and he brought to the knowledge of the truth.

In early youth he had many religious impressions. From the age of nine to twelve especially, he was the subject of frequent and pungent convictions under the faithful ministry of Rev. Dr. Baldwin. He often retired to lonely places, and there endeavored to

utter the prayer of the Publican. As, however, he advanced in life, the fascinations of the world and the allurements of sin gained possession of his heart and erased his early impressions, though at times he struggled hard with the goadings of a guilty conscience, and sometimes seemed to hate sin of every kind.

While pursuing the study of the arts in Philadelphia, he heard of the fame of Dr. Staughton, who was then pastor of the Sansom street Baptist Church. He attended upon his faithful ministry and the eloquent, pathetic and powerful appeals of that distinguished servant of God sunk deep into the heart of young Welch. His conscience was aroused—his sins came up before him in their enormity—the terrors of the law thundered in his ears, while some indefinite conception of the power and grace of the Savior, and of his ability to save to the uttermost, prevented despair. His agony of spirit was almost insupportable, on account of the obduracy of his heart. In a private conversation with the writer upon that important period of his life, he remarked that he strenuously resisted the powerful operations of the Holy Spirit. Finally he was strongly urged by his judgment and conscience to fall upon his knees before God and pray ; but pride resisted the solemn claim, and he refused. In consequence of this refusal his days were wretched and his nights sleepless. At last he so far yielded as to attempt to pray while lying in bed, and immediately his feelings became intensely excited beyond endurance. The bed was like coals of fire—he threw himself from it, fell upon his knees before his Heavenly Father, and buried his head in the bed-clothes, unable to utter a word, and writhing in the agony of a wounded spirit, he pled at the Mercy-seat only with sobs and tears. The manifestations of divine compassion to his soul, melted his unyielding spirit, inspired humble confidence in the cross, and he sweetly cast his guilty soul into the arms of a crucified Redeemer. When hope in Jesus first began to dawn, the advocacy of the Savior was presented to his mind in a strong and clear light, and he was willing to submit his case, desperate as it seemed to him, into the hands of the Searcher of hearts. He was baptized by Dr. Staughton on the first Sabbath in Sept., 1815, and united with the Sansom-street Baptist Church. He enjoyed the preaching of Dr. S. about one year after his baptism, when the prospect of more profitable employment induced him to remove to Baltimore, Md., and on the 25th of August, 1824, he was

licensed to preach the Gospel by the Baptist Church in that city, then under the pastoral charge of the late lamented John Healey.

No sooner had he made a profession of religion than he had strong convictions that it was his duty to engage in the ministry. But his conscious deficiency in early mental training, and his destitution of those literary qualifications, which he considered as indispensable in the great work, and the fear of consequent poverty, caused him to resist the impressions of duty until the church decided the point, and demanded submission on his part. The brethren had often heard him speak in meetings, and decided accordingly that he must preach, and were not to be resisted; but Bro. W. was resolved not to yield. He assured the brethren that although he might be able to engage in the exercises of a prayer meeting, he should be utterly unable to address a congregation in public. All of these remonstrances were silenced by one of the deacons, who said that the young brother was not a competent judge in this matter—that the church was the proper judge of his abilities and qualifications to preach, and that *he* must determine before his Creator whether he would go forward and perform what was obviously his duty. No reply could be made, and Bro. W. complied with the decision of the church—believing that, on his first trial to preach, every one would be at once convinced that he ought not to be licensed. The following week was appointed to hear his first sermon; but he made no preparation until noon of the appointed day. He then selected a passage, and reflected upon it until the appointed hour arrived. He had not proceeded far in his sermon before he forgot the object for which he was preaching—he seemed to have divine illumination, and his whole soul was absorbed in his subject. He communicated with perfect freedom, and enjoyed a wonderful degree of the Savior's presence. After preaching for more than an hour, he sat down exhausted, with the full conviction not only that it was his duty to preach the Gospel; but that it was a work so delightful—so rich in its consolations, that it was worthy of any sacrifice which man could make.

Bro. W. immediately closed his business concerns, though it involved a heavy pecuniary loss, and gave himself up to the service of his Savior.

Rev. Messrs. Healey and Poteet were under appointment by the

Baltimore Association to visit the destitute churches in the western part of Maryland and Pennsylvania, and Bro. W. was urged by his pastor to accompany them. He cheerfully accepted of the invitation, and went with them over the mountains and along the banks of the Juniata, proclaiming the glorious Gospel of Christ in that wilderness, in log huts, school houses, taverns, and sometimes in meeting houses. Large numbers assembled who had seldom the opportunity to hear preaching. They were not fastidious in their tastes like many in our cities and towns, but were willing to receive the words of eternal life from a youth who had not been trained in the schools.

In this interesting missionary service Bro. W. was engaged nearly two months, with no preparation excepting what was made while riding, and no books but a pocket Bible. This was the theological school where his habit of preaching was formed, and to which he has since adhered.

During the summer of 1825, he visited the destitute churches on the Hudson river, at the request of a Domestic Missionary Society in the city of New-York. These faithful and highly acceptable labors resulted in the unanimous call of the Baptist Church at Catskill for him to become their pastor, which was accepted. On the first Sabbath in Sept. 1825, he entered upon the responsible duties of his office, and was soon called to ordination by that church. Here he had realized his highest anticipations. His moral conflict was over, he experienced rich enjoyment in his work, was delighted with the humble people of his charge, and they were attached by the strongest ties to their unassuming, pious and eloquent spiritual leader.—These were probably the happiest days of his life. With that people he remained but two years, as a more extended field was soon opened before him. The pulpit of the First Baptist Church in Albany became vacated by the resignation of its pastor, and their attention was immediately turned to Bro. W. at Catskill.—The invitation was at first declined on the ground that it involved labors and responsibilities to which he was not equal. The church however continued to urge their claim to his services, and after hesitating six months over the question of duty, he finally accepted the unanimous call of the church, and removed to that city Sept. 1st, 1827. The affairs of the church were exceedingly depressing to his feelings when he entered upon his labors. The church

edifice was encumbered with heavy liabilities, the congregation dispersed, many members had wandered from their spiritual home, and every thing seemed so gloomy that Bro. W. was fully of the opinion that he could not sustain his new position for a single year. But the blessing of God came down in answer to prayer, his labors were abundantly blessed, the scattered members returned, a numerous congregation hung upon his lips as he poured forth his strains of eloquence, and on the first of January, 1828, the church was free from debt.

In a few years their strength and numbers clearly indicated the duty of establishing another interest in the city. A day of fasting and prayer was held on the subject, and it was unanimously resolved that the Providence of God required the duty of engaging in this enterprise. A new and spacious house was erected on Pearl street, of which a branch of the church, consisting of one hundred and twenty members, took possession in October, 1834. Here the Doctor had ample room to collect a numerous congregation, and soon that large edifice was filled to overflowing from every class in society. The farmer, mechanic, merchant, scholar and statesman sat under his preaching, and were delighted with his instructive and thrilling discourses, as well as the impressive manner in which they were pronounced.

Bro. Welch was universally and very highly esteemed in Albany, and held, at the time of leaving the city, the office of President of the "Albany Rural Cemetery Association," which he was especially instrumental in establishing. At the commencement of his labors in Albany, he found one Baptist Church, and when he left there were four.

The severity of a northern climate, seriously affecting his health and causing a frequent suspension of his ministerial labors, he found it necessary to remove, and in Nov. 1848, accepted the call of the Pierrepont-street Baptist Church in Brooklyn, L. I.

The manner in which this was accomplished is worthy of record. Rev. E. E. L. Taylor, who has been the respected and much beloved pastor of that church from its commencement, having felt it his duty to resign his charge and accept of a cordial invitation to become pastor of a new church to be formed in South Brooklyn, the Pierrepont-street Church was left without an undershepherd. The brethren had felt great anxiety and prayed much over the

subject. They thought of Dr. Welch ; but feared that they should not be successful in securing his services. One of the brethren accidentally met him soon after, and mentioned the subject.—The Dr. said he would pray over it. The church soon assembled and resolved with perfect unanimity to extend to him a call, and devoted a considerable time to fasting and prayer, and felt a kind of assurance that the Lord would incline his heart to their wishes. A committee was sent to Albany with the resolution of the church. They ascended the Hudson with heavy hearts, fearing that they should be refused and still be without a pastor. They presented the letter, and the Doctor, at once, remarked that he had been fasting and praying in reference to the subject, and had decided that it was his duty to accept and that he should do it.

Bro. W. had an evidence in prayer that it was the will of his blessed Master that he should go, and he must obey, though it was almost like separating soul and body to leave the dear people at Pearl-street. The brethren at Pierrepont-street feel that the whole matter was directed by the special Providence of God. They believe that the great Master has sent him among them, and they can receive him into the warmest affections of their hearts.

He commenced his labors with that people on the second Sabbath in Dec. 1848, and was welcomed, in behalf of the church, by John West, Esq., one of the deacons, with very appropriate and affectionate remarks, without any other ceremony of installation.

His sermons are much admired by large assemblies. His manner of preaching is simple and impressive—his language elevated and rich. His power of description is remarkable. Many of the scenes recorded in the sacred volume, he clothes with a beauty and grandeur which attract the attention and arouse the feelings of all his hearers. He makes no attempt to preach merely intellectual discourses, though he is amply equal to the task ; but confines himself rather to those practical considerations, which bear directly upon the conscience and heart. In every sermon he endeavors to preach Christ and him crucified, with a solemn sense before him of that awful responsibility which rests upon the minister of Christ. His feelings become impassioned as he advances, and his gestures, tones of voice, and starting tears show that he feels the solemnity of his subject.

We cannot better close this sketch than by presenting the commendatory letter, written by a distinguished brother in the legal profession, in behalf of the Pearl-street Church in Albany to the Pierrepont-street Church in Brooklyn:

ALBANY, Nov. 15, 1848.

*To the Pierrepont-Street Baptist Church (Brooklyn.)*

To the undersigned, a committee for that purpose appointed by the unanimous resolution of the Pearl-street Baptist Church of Albany, has been assigned the grateful duty of commending to your kindness and your confidence, as a Christian Church, our late pastor, and dearly beloved brother, the Rev. Dr. B. T. Welch.

Long and intimate as has been his connection with us, we are permitted confidently to say, that he leaves us in the full possession of the most cordial esteem and affection of every member of the Church we represent. Numerous as is that Church, the majority of its members have never known another in the endearing relation of pastor—and while we feel that our loss—great and irreparable as it is, is your gain—we most affectionately and earnestly commend him to you—not so much for his talents and intellectual greatness, (for his fame is in all the churches) but as a sincere Christian—a man of fervent piety, full of kind affections and generous impulses—a cordial and confiding friend—a sympathizing and affectionate brother. His separation from us is not only deeply regretted by the Church, but by the entire community in which his benign influence has been so long and so widely felt. As no man among us was more widely known or more universally esteemed, so none has more numerous or more warmly attached friends.

Most affectionately, therefore, do we commend him to you as a faithful and devoted Pastor—as one who deserves your unrestricted confidence and the warm affection of your hearts. We ask you to receive him into the bosom of your Church as a dearly beloved and well-tried disciple of our Heavenly Master—to cheer and encourage him in all his labors and trials—and it is our confident belief as well as our most fervent prayer that the new relation into which he enters with you will result in much mutual happiness and the great advancement of your spiritual interests.

On behalf of the Pearl-Street Baptist Church.

IRA HARRIS, } *Committee.*
THOS. L. GREEN, }

RICHARD DENTON, a blacksmith, residing in Cambridgeshire, was a professor of religion, and the means of converting the martyr William Woolsey. When told by that holy man that he wondered he had not followed him to prison, Denton replied, that he could not burn in the cause of Christ. Not long after, his house being on fire, he ran in to save some of his goods, and was burnt to death.

# NARRATIVE.

BY REV. S. REMINGTON.

*The remains of a Roman Hypocaust—The walls of old Chester—Their towers—gates—Phœnix tower—Charles I. Battle at Rowen-moor between the Royalists and Cromwell's forces—The former defeated—Flight of Charles I.—Beautiful Scenery—Earl of Derby's house—The Roode—Small stone cross with its inscription—Bull-baiting—Amusing anecdote of the Mayor who tried to suppress bull-baiting in 1776—Anecdote of Mr. Pennant's tour—Boswell to Dr. Johnson respecting the interesting city of Chester—John Jenkins' peregrinations through the city—Motto of a pious clergyman during the plague of 1652—Chester Rows—Their probable use—Young Jenkins returns home, and his joyful reception.*

Every thing in that vicinity bears the marks of age; and some monuments remain showing that the city had an existence and reputation as early as the days of the Roman conquest. Immediately under the "Feather's Inn," and back of a smith's shop, are the remains of a Roman hypocaust, or subterranean passage, and sweating bath. This was a great curiosity to our young adventurer, not only on account of its antiquity, but its peculiar location. In order to explain it, I would observe that some of the principal streets appear to be cut into the solid rock to the depth of one story of the buildings, so that the floor of the second story in the front is on a level with the ground in the back yard. Suppose, then, this smith's shop to occupy this lower story in front, you will readily conceive that the rear has the rock for its perpendicular wall; and into this wall of rock is the furnace of the sweating bath.

A few moments here satisfied John's curiosity, and he soon was above ground. The ancient wall by which the old city of Chester is surrounded was the next thing which attracted his attention. Indeed this is generally one of the first objects of curiosity that strikes a stranger on entering Chester. These walls completely surround the place, and on them there is an excellent flagged walking path of about two yards in width, the outer side being guarded by a stone parapet wall between four and five feet high, so that it forms a beautiful promenade for two persons abreast.—The whole circuit is a little short of two miles. These walls are the only entire specimen of ancient fortification existing in Britain;

and although it is certain they had their origin in hostile warfare they are now, and have been long, wholly devoted to the purposes of health, pleasure, and recreation. Hence the late Dr. Haygarth, in his observations on the population and diseases of Chester, published in 1774, has shown that it was, in a very extraordinary degree, more healthy than most other towns and cities—and attributes this, to a considerable extent, to the opportunities for taking air and exercise afforded to invalids and others on these walls.

The reader will excuse the digression, while we notice a little more minutely one of the most interesting *reliques* of antiquity to be found upon the Island of Great Britain, concerning which, though within eighteen miles of Liverpool, very little is said by European tourists, or of the city in which it is found. In their great desire to see larger places—places of greater popular interest—they have either seemed to overlook this ancient city, or view it in a different light from myself. I must confess that the great city of London scarcely interested me more than this place; and were I to visit Europe again, Old Chester should share a part of my time and attention. I am therefore quite sure that though I may pause a few moments in my narrative, and let the reader linger round these ancient walls and fortifications, and make himself a little more conversant with their history, he will not be offended. The present form of the walls is strictly Roman, which goes to say that those legends which state that they were enlarged one-third in circumference by Ethefleda, the celebrated Saxon princess, are at least very doubtful. "The walls at present," says a judicious antiquary, "are so entirely Roman, that any addition she could have made, would have destroyed the peculiar figure which that wise people always preserved in their stations, or castrametations, wherever the nature of the ground would permit. Besides, the relics of antiquity which distinguish their residence, are not confined to any one quarter: they have been met with in excavations on every side of the city." "The military architecture," continues the same writer, "is still precisely on the Roman plan." It is probable that after their retreat, the walls fell into decay, in the impoverished, turbulent, and barbarous ages that succeeded; yet that they were never so totally demolished, but they yielded a defence to its possessors. For we find the city wrested out of the hands of the Britons by Egbert, in 828; we again find it in posses-

sion of the Danes in 895, and again besieged by Alfred, who slew all the banditti whom he found *without the walls:* and lastly, we see it taken by Ethelfleda, and the voluntary surrender of its garrison. All this proves the continued existence of the fortifications, though probably in a ruinous condition; and most likely their repair and improvement by Ethelfleda is taken to be their *enlargement* by that illustrious lady.

These walls were in many parts, especially on the north and east sides, guarded by towers, the remains of which are still visible, placed so as not to be beyond bow-shot of one another, in order that the archers might reach the enemy who attempted to gain the intervals. These towers were mostly of a round form, as was recommended by the Roman engineers, in order more effectually to resist the force of battering rams. There are four main gate-ways as entrances into the city—these gates are located so that each fronts one of the cardinal points of compass.

We will now look after our young adventurer. The reader will remember that we left him just after he merged from viewing the Roman hypocaust—with his eyes fixed in a direction toward the walls of the city. From this position he soon found himself in Bridge-street—thence in Northgate-street, and ascending the wall at the Northgate. This gate stands on the most elevated ground of the city, and from its summit, north and south, commands an entire view of the Inner and Upper Northgate-streets. But the prospect towards the west more especially interested and delighted our young friend. Indeed it is perfectly enchanting, exhibiting the winding of the Dee to its estuary—the light-house on the Point of Ayre—the Castle of Flint—the jubilee column on Moel Fammau—the whole range of the Clwydian hills—the Church and Castle of Hawarden, and the richly cultivated meadows called the Sands, long recovered from the dominion of the ocean. A few moments pause, and John directed his way to Phœnix Tower, which is about one hundred and fifty yards distant from the Northgate. On the top of this tower the unfortunate Charles I. is said to have been stationed during the engagement between his general, Sir Marmaduke Longdale, and the Parliamentary leader, General Pointz, and to have witnessed the defeat of his forces, which were advancing toward Chester for the relief of the city, at Rowenmoor, or rather Waverton-heath. This was a very decisive battle

in favor of Cromwell, the future Dictator of Britain. The fallen monarch felt that it was a wound ominous of his downfall—and the same night his majesty left the city for Wales. Standing upon the very tiles where once the feet of this anxious monarch stood, and looking through the same window out upon the fields of Rowen-moor, a feeling came over young John that perfectly entranced him, and so transfixed him to the spot that it was with difficulty that he could look around at the left and see the Cathedral—Abbey street and Square—the Dean's Field and Mansion, and Abbey-green—or view the beautiful scenery on the right—of Broxton and Peckforton Hills—the old Castle of Beeston rising to the clouds, the shattered battlements and ruined fragments of which are perceptible to the naked eye in a clear day. These antiquities were not much less interesting than the scenes which he had been just contemplating, so replete with historic allusions. Before leaving the tower, with equal delight his eye skimmed the ancient forest of Delamere, famed in Cheshire story, till at last, in the same direction, the interesting landscape terminates, by a distant view of the bold and precipitate hill of Helsby. This view at which he only glanced embraces an extent of country of more than a dozen miles in length, while the intermediate occupies from ten to twelve miles, and is most rich and various—including the church of Waverton—the church and village of Christleton—the thickly studded mansion of Littleton—Vicar's Cross—Hoole and Newton.

Leaving this tower, our young friend continued to make the circuit of the walls, until he fetched up at the Watergate. Here he halted to take a look at the Earl of Derby's house, erected 1591. Much dilapidated from age and neglect, and originally not very elegant, thought he. The Roode took his attention more particularly, and he left the walls for a short time to look at that beautiful level spot of green earth. It is the ground upon which the races are annually run, and comprises an extent of from eighty to ninety acres, and the course is something more than a mile—a diversion for which this spot of earth is better calculated than any in the kingdom, not a single yard of the view being lost to the eye of the spectator in any situation. On such an occasion it has long been the resort of personages of the first rank, not excelled in *elegance* and *fashion*—and accommodations for seating the spectators by

ranges of stands erected under the walls, and so on, which render it all that could be desired for the purposes intended. Still for all purposes of utility would it not have been as well for the world that the river Dee should have continued to roll its waves over it, instead of being, as it is supposed it has been, reclaimed from it. The small stone cross found on the Roode, tradition says, was originally a monument on the grave of the goddess Holy Rood, which was drowned at Hawarden, and thrown into the river Dee. The next morning it was found by the inhabitants of Chester, who buried it at the place where found. Formerly there was this inscription on the stone:

"The Jews their God did crucify,
The Hardeners theirs did drown;
'Cause with their wants she'd not comply,
And lies under this cold stone."

I wonder not that this youth felt such a pleasure in viewing this green spot—though he may have been mostly ignorant of the many disgraceful scenes there enacted. I confess that it was with difficulty I tore myself away from it, not simply on account of its beauty, but its history, the outlines of which were distinctly portrayed to my mind while occupying with two others the "Dee-Stand." Thought I, here was once an exhibition of that *polite play*, called a bull-bait; where four or five of those *horned heroes* were attended by several hundred lovers of that *rational amusement*—and here, the *dramatic personæ* of this elegant scene included even magistracy itself, the mayor and corporation attending, in their official habiliments. A proclamation was also made by the crier of the court, with all the gravity and solemnity of an oration before a *Roman sacrifice*—"*O yes! O yes! If any man stands within twenty yards of the bull-ring, let him take what comes.*" After which followed the usual public ejaculation, for "the safety of the king and the mayor of Chester;" when the *beauties* of the scene commenced, and the dogs immediately *fell to*. Surely a prayer here for his worship was not unseasonable, as even the ermined cloak was no security against the bodies of dead animals, with which spectators, without distinction, were occasionally saluted. Many tender offices were practised at such times on those noble creatures, which I shall not attempt to describe. I will only mention one that I have read. An unfortunate animal,

smarting under his wounds and fatigue, was very *naturally* induced to *lie down;* the argument made use of while in this situation, as *naturally* induced him to *get up;* his humane followers hitting upon the ingenious expedient of setting fire to some straw under his body; when, it is hardly necessary to add, "the wretched animal heaved forth such groans as stretched his leathern coat almost to bursting." This circumstance of the fire was, however, no bad *satire* on the transactions of the day—the *whole* being little better than a "*burning shame.*"

Mr. Hardman, an active and spirited magistrate, not only caused this ancient and mischievous practice to be discontinued in his mayoralty during the year 1599, but with a view to its total suppression, ordered the bull-ring to be taken up. It does not appear, however, that he succeeded in his good intention beyond his own year of office; and it was not till the year 1754 in the mayoralty of Mr. William Cowper, that the corporation withdrew their sanction by absenting themselves from this cruel diversion. Still the nuisance was not suppressed, for in 1776, when Mr. Bradhurst was mayor of the city, he made a strenuous effort to effectually suppress this cruel sport; but his exertions proved unavailing; and the lovers of this sport returned his endeavors to deprive them of it, by forcing the bull into the "row"—below what is called the Feather's-steps, where his worship resided, and fastened the end of the rope with which the animal was held, to the knocker of his door, drove on the horned victim, which bore away with him in triumph the brazen utensil. It is said that his worship was so much alarmed at the unexpected visit, that he made a hasty retreat down a passage into Pepper-street, whence he fled precipitately into the country, nor made a moment's pause until he had secured a retreat at the distance of several miles.* From this period no serious attempts

* The unexpected *tour* of this worthy mayor reminds me of a very amusing anecdote given by Lord Oxford, relative to Pennant, who became a *tourist* quite as suddenly and unexpectedly as his worship.

"Mr. Pennant," says his lordship, "is a most ingenious and pleasing writer. In private life, I am told, he has some peculiarities and even eccentricities: among the latter may be classed his singular antipathy to a *wig*—which, however, he can suppress until reason yields a little to wine: but when this is the case, off goes the wig next to him, and into the fire! Dining one day at Chester with an officer who wore a wig, Mr. Pennant became 'half seas over,' and another friend that was in

were made to put an end to the bull-bait, until the year 1803, when a clause was introduced into the new police act, by which it was finally suppressed.

John Jenkins lingered about these walls gazing upon the scenery which met his eye on every hand as long as his circumscribed time would permit. He could say with Mr. Boswell to Dr. Johnson, "I have come to Chester, I cannot tell how; and far less can I tell how to get away from it. I am quite enchanted with Chester, so that I can with difficulty quit it." But having completed the entire circuit of the walls, he determined to devote the little time remaining to a range through the city. The first thing that particularly excited his inquiry occurred while passing up Watergate-street, and viewing its unique appearance, as it retains most of its original buildings untouched by the hands of modern improvement. The south side of the street contains some very ancient houses, perhaps the oldest in the city, one of which has a post on which is carved the date of 1539; two or three of these are highly ornamented in front by curious old fashioned devices. The first he came to was dated 1652, and has this motto:

"God's Providence is Mine Inheritance,"

said to be inscribed by a clergyman who was the occupant of the house during the visitation of the plague which raged that year, and from which he escaped by a merciful "Providence."

The next peculiarity of this old city which attracted the attention of young Jenkins was its "*rows*"—which it is somewhat difficult to describe. A late writer in speaking of them says: "Suppose that the second story of all the buildings on a street were cut out fifteen or twenty feet back into the body of the buildings, with posts and pillars left standing in front to support the upper part: you will at once perceive by such an arrangement, of a continuous

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company fearing the consequences, carefully placed himself between Pennant and the person who wore the wig, to prevent mischief. After much patience, and many wistful looks, Pennant started up, seized the wig, and threw it into the fire. It was in flames in a moment—and so was the officer, who ran to his sword; down stairs runs Pennant, and the officer after him, through several of the streets of Chester; but Pennant escaped through a superior local knowledge. A wag called this 'Pennant's *Tour in Chester*.'"

portico running the whole length of a square, with one range of shops underneath. Now imagine this portico connected with the street by flights of steps, as often as convenience requires, and floored with flagging stones mostly, or some of the way with thick oak planks, varying in its altitude by the varieties in the heights of the lower stories, not, however, by abrupt steps, but by gentle slopes, so as to give this interior walk a variety of hill and dale, and you will have a tolerable idea of the Chester rows." As to the design of these "rows," various speculations are afloat, "the most plausible of which is," continues the above author, "that they were designed for greater security and defence in the early ages, when the town was harrassed by the depredatory invasions of the Welsh." "I will venture to suggest another theory," adds our author—"almost ever since I have been in England it has rained; it was rainy while I was in Chester, and I found these 'rows' very convenient for walking about the city while it rained without; and so, apparently, did the citizens; for the ladies and others were busy in doing their shopping, as though it were a fair day."

By this time, the day was far spent, and our young friend could only take a hasty look at the public buildings—such as Traing College—Exchange—St. Peter's Church, and Old Pentice Court, and the Old Cathedral. Wearied, fatigued in body and mind, and almost bewildered, he found himself back at the Feather's Inn, just as the old clock struck ten. Soon retiring to rest, his head was not much more than adjusted upon his pillow before he was lost in the forgetfulness of a sound and sweet sleep, from which he awoke not till the bell was rung to advertise the sleeping inmates of that house, that it was time to arise and prepare for the morning repast. This taken—and in one hour's time he found himself on his way to "sweet home" in company with the friend with whom he came. And about five o'clock, P. M. young Jenkins arrived safely to his native glen, and was greeted with smiles of welcome back at the peaceful cottage of his own happy home. The wonderful things he had seen made him feel like one returning from a long and wearisome *tour*—and it seemed as though his absence had been prolonged for months. And the fact that it was the first time he was ever absent from his paternal roof a single day before, rendered this feeling reciprocal on the part of the family circle, so much so, that it constituted the principal theme of grateful praise to God on

the part of his parents when they surrounded the family altar that evening, that their son was preserved in mercy, and returned in safety once more to their embrace.

[To be continued.]

*New-York, March* 1, 1849.

## VOLTAIRE'S LAST MOMENTS.

THERE is something appalling to the imagination in the contemplation of Voltaire's last moments. Yet it is a picture which should be hung up for exhibition before the congregated world.

What unutterable horrors pervaded his soul when it received its final summons to appear before its Maker and its Judge! He was discovered by his attendant with a book of prayers in his hand, endeavoring with a faltering tongue to repeat some of the petitions for mercy, addressed to that Being whose name he had blasphemed. He had fallen from his bed in convulsive agonies, and lay foaming with impotent despair on the floor, exclaiming, "Will not this God, whom I have denied, save me too? Cannot infinite mercy be extended to me?" Awful spectacle! Where was then the fame for which he had labored? the applause which had been the breath of his nostrils? Where were the hollow-hearted flatterers, whose faithless professions of friendship had deceived him in prosperity? Alas! they were the first to forsake him in the hour of misery. His last moments were attended solely by a hired menial, who is said to have inquired, when next applied to in her professional capacity, whether the gentleman who wanted her services was a *philosopher?* For she declared herself unable to stand the horror of another scene like the death-bed of Voltaire, and would rather forego the emolument than engage in such an arduous and soul-appalling duty.

What must have heen the condition of that departed spirit, when the dread realities of the future burst upon its unobstructed vision? When the awful throne of an insulted Sovereign rose in sublime majesty before the immortal soul, on its entrance into eternity? When the first object it beheld, in the dread realms of futurity, was the Being whose existence he had denied, whose cause he had persecuted? And that Being enthroned in omnipotence as a final Judge! Let us draw a veil over the terrific spectacle.

# VAIN BOASTING OF INFIDELITY.

BY JOHN DOWLING, D. D.

A Sermon, preached in the Bedford-St. Baptist Church, by Dr. Dowling, entitled "The Sabbath School, the great barrier to Infidelity," has recently been published in the New-York Tribune, phonographically reported by T. C. Leland, reporter of that paper. The Phonographic art has arrived at an astonishing degree of perfection, so that every word can be taken down as it is uttered by the speaker. The following will be found to be exactly correct—word for word—by those who heard the excellent discourse of which this is a short extract.—Ed.

How wonderful an age is that in which we live! and how momentous the change which the last century has witnessed in the intellectual condition of the world! Who can doubt the fact, that since the era of the American revolution, the public mind, whether for good or for evil, has by some means received a new and powerful impulse?

A hundred years ago, a general lethargy appeared to have seized the public mind of Christendom, scarcely less profound than that which had benumbed the intellectual energies of Europe, prior to the glorious reformation from Popery three centuries ago. Even the Protestant world, as though weary with its mighty effort in shaking off the Papal Anti-Christ, appeared to have lulled itself to sleep in supine indolence and hereditary intellectual dependence. The masses, apparently content to commit their consciences to the keeping of their fathers, very calmly trod in the footsteps, followed the occupations, and adopted the religion of their ancestors.

Then the public mind was asleep, and the pulse of the world almost stood still. Now, how vast the change! how striking the contrast! Like a giant refreshed, the heart of the world has roused itself from slumber, and, conscious of a strength unknown before, has nerved itself to conflict and to triumph. Science, Literature, Commerce, Invention, and the Spirit of Freedom, too, are all marching forward with accelerated steps, at a pace unknown before in the history of the world. Mind puts itself forth—whether in its intellectual or moral exercises, with more zeal and determination, or with more recklessness and hardihood. By this awakened activity of mind, the good have been made better: the bad, it is to be feared, have been made worse. Virtue and Vice, Religion

and Irreligion, Christian Faith and Infidelity have all been affected by this change, and have all received a new and mighty impulse. The Christian has become more zealous in diffusing Christianity throughout the world—the Infidel more determined in opposing its extension, and in substituting for it the baneful principles of Infidelity. The inventive faculty has been industriously occupied, in either case, in devising modes to carry into effect the benevolent or malevolent purposes of the heart. A Voltaire, a Paine, a Taylor and a Kneeland, announcing themselves as the apostles of Infidelity, have entered the lists with more than wonted hardihood to battle with the friends of Christ, and, if possible, to drive Christianity from the earth: and a Cary, a Morrison, a Wilson, a Judson, and a host of kindred spirits, have buckled on their armor, ready to contend, with more than wonted earnestness, for the faith once delivered to the Saints, and to extend the bloodless triumph of the Cross to the most distant regions of the globe.

Amid the din of this awakened conflict between Good and Evil, Light and Darkness, Christianity and Infidelity, the inquiry becomes an interesting one, On which side does Victory predominate? Infidels have loudly boasted, since the age of Voltaire and of Paine, of the rapid progress of their principles, and of the speedy triumph of their cause. Is this boast of the wonderful increase of Infidelity well founded? Whether well or ill founded, what are the causes which contribute to its prevalence, and what is the most effectual barrier to its increase?

In reply to these questions, I shall not occupy the attention of the audience by a comparison of statistical facts, in order to exhibit the comparative advancement of Christianity and of Infidelity, within the last three-quarters of a century; since the time when Voltaire and his infidel associates in France, vowed to exterminate Christianity from the earth and to "crush the wretch," as, in their infamous blasphemy, this profane band of conspirators were accustomed to denominate Jesus of Nazareth, our blessed Lord and Savior.

Were we to institute such a comparison, it might soon be made to appear that Infidelity has but little ground for boasting. We must, however, confine ourselves to general statements; but we challenge the infidel world, by the production of statistics, to dispute the justness of our conclusions. The increased activity in the

ranks of Infidels, characteristic of the times in which we live, is nothing more than was to be expected from the change before referred to in the intellectual habits of the people. Infidelity is not the growth of the Nineteenth nor of the Eighteenth Century; it is old as the depravity of man, and its baneful principles find a congenial soil in the corruption of the unrenewed heart. Where mind lies comparatively dormant, the principles which actuate the heart may be unavowed or concealed, and, from a regard to the time-honored customs of ancestors, men may observe the outward forms of Religion while their minds refuse assent to its doctrines and their hearts are bitterly opposed to its principles. Hence we conclude that, even in the quietest days of the Church's history, infidels at heart, though less vociferous in their professions and less zealous to propagate their sentiments, were not much, if any, inferior in numbers, in proportion to the population of nominal Christendom than at the present time.

Admit that Infidelity has moved onward with accelerated speed during the past fifty years—has not the progress of genuine Christianity been onward, too? Admit that the number of professed and active Infidels has increased—have not the ranks of professed and active Christians also been largely swelled? Admit that the former achieved a signal victory when, sixty years ago, their champions in France established Infidelity and abolished the Sabbath by legal enactment, deluged one of the fairest nations of the earth with the blood of her citizens, and filled the land with mourning, lamentation and woe—so have the latter obtained signal victories in bringing whole nations from the lowest barbarism to civilization, and subduing the ferocious spirits of tens of thousands of pagan savages by the mild and peaceful doctrines of the Gospel? The trophies erected by Infidelity have indeed passed away, for the Sabbath has long since been re-established in France, and true Christianity is even there upon the increase; but the trophies erected by Christianity still remain written with a pen of diamond upon the grateful hearts of thousands, previously rude, uncivilized and wretched, but now humanized, instructed and blessed by its benign and heavenly influence.

Infidelity, we own, hath its triumphs. Alas, how many young men of our own loved country have been induced to enlist under its banners, persevered through life in their opposition to the Bible,

and died obstinately rejecting the Gospel, cursing their Maker with their dying breath! Christianity hath its triumphs, too; for, oh, how many in this favored land have enlisted under the banner of Immanuel, lived a life of piety to God, and benevolence to man, and at its close triumphed over death and the grave; with their last breath praising God for the consolations of the Gospel, and breathing forth their earnest prayers for its universal extension—then,

> "Panting for where congenial spirits stray,
> Turned to their God and sighed their souls away."

The epoch of the revival of modern Infidelity was but a few years previous to the commencement of the modern missionary enterprise. It would seem as though the great adversary, the Devil, foreseeing, by his sagacity, the shock which his kingdom would receive by the establishment of Christian Missions, Bible and Tract Societies, and particularly Sabbath Schools, incited the depraved but accomplished mind of Voltaire, while Cary and Raikes were yet in their boyhood, to organize his coterie of French Infidels, with the express and avowed design of exterminating Christianity from the earth. As we contemplate the angry but impotent ravings of these champions of the modern school of Infidelity, vainly boasting that they had given Christianity its death-blow, and that half a century would suffice to extinguish its very name, in connection with the peculiar juncture which marks their rise, we are reminded of a somewhat remarkable passage in the Apocalypse: "Woe to the inhabitants of the earth and the sea! for *the Devil has come down to you, having great wrath because he knoweth that his time is short.*"

Admit that sacrifices have been made and efforts employed for the spread of Infidelity within the last three-quarters of a century with a degree of energy worthy of a better cause; yet who will deny that still mightier energies and costlier sacrifices and more heroic self-consecration have been exhibited in the labors of the ministers and missionaries of Christianity, to extend the triumphs of the Gospel during the same time? At this period Infidels proudly boasted that half a century would be sufficient to banish Christianity from the earth. That time has more than passed away, and the Religion of Jesus has prouder conquests to boast than at any former period; while at this moment the number

of the genuine followers of Christ is probably larger than ever before since the establishment of Christianity upon earth. Yes! still is it true that the Great Captain of our salvation is riding forth "conquering and to conquer," and still—despite all the proud boastings of modern Infidelity—may we confidently say, in the language of the glorified Watts:

"The baffled Prince of Hell,
In vain new projects tries,
Truth's empire to repel
By vanity and lies;
Let Hell oppose God's only Son,
In spite of foes his cause goes on."

## BAXTER'S TESTIMONY.

One help to my success, says Baxter, was the relief which my estate enabled me to afford to the poor. The situation which I held, was reckoned at near £200 per annum; but there came only from eighty to ninety pounds to hand. Besides which, some years I had sixty or eighty pounds a year of the booksellers for my books which I wrote. This little, dispersed among them, much reconciled them to the doctrine that I taught. I took the aptest of their children from the school, and sent divers of them to the universities, where, for eight pounds a year, or ten at most, by the help of my friends, I maintained them. In giving the little I had, I did not inquire if they were good or bad, if they asked relief; for the bad had souls and bodies that needed charity most. And this truth I will speak, for the encouragement of the charitable, that what little money I have by me now, I got it almost all, I scarcely know how, *at that time when I gave most;* and since I have had less opportunity of giving, I have had less increase.

I have entreated God for more light and knowledge; but have I meditated on His works, and studied His holy word?

# Juvenile Department.

## CHARLES AND HIS FATHER.

The birds are flown away,
The flowers are dead and gone,
The clouds look cold and gray
Around the setting sun.

The trees with solemn sighs
Their naked branches swing;
The winter winds arise,
And mournfully they sing.

Upon his father's knee
Was Charley's happy place,
And very thoughtfully
He look'd up in his face:

And these his simple words—
"Father, how cold it blows!
What comes of all the birds
Amidst the storms and snows?"

"They fly, far, far away
From storms, and snows, and rain:
But, Charley dear, next May
They'll all come back again."

"And will my flowers come too?"
The little fellow said;
"And all be bright and new
That now looks cold and dead?"

"O yes, dear! in the spring
The flowers will all revive,
The birds return and sing,
And all be made alive."

"Who shows the birds the way,
Father, that they must go?
And brings them back in May,
When there is no more snow?

"And when no flower is seen
Upon the hill and plain,
Who'll make it all so green,
And bring the flowers again?"

"My son, there is a Power
That none of us can see,
Takes care of every flower,
Gives life to every tree.

He through the pathless air
Shows little birds their way;
And we, too, are His care—
He guards us day by day."

"Father, when people die,
Will they come back in May?"
Tears were in Charley's eye—
"Will they, dear father, say?"

"No! they will never come;
We go to them, my boy,
There, in our heavenly home,
To meet in endless joy."

Upon his father's knee
Still Charley kept his place,
And very thoughtfully
He look'd up in his face.

## WILL YOU PLEASE TO BUY ME A PAIR OF SHOES, TO GO TO THE SABBATH SCHOOL?

Said a bright looking little girl to her father. The father took a shilling from his pocket, and showing it to the child, answered, "*that is all the money I have in the world.* When I get money enough, my dear, I will buy a pair." He sat awhile puffing his cigar, and then calling to a little ragged bare-footed boy, told him to take the money and go to the shop and get some *rum* and a little piece of *tobacco.* The mother cast at him a look of reproach not unmingled with sorrow; and the little girl sprung from her

chair. "O father, I thought you were going to save that to buy my shoes. I will bring you a tumbler of water, and mother says that is what God made for us to drink." "Your mother is always filling your head with her notions," said her father, pushing the child from him. John soon returned with the tobacco and rum, and Mr. —— took a glass before sitting down to their coarse and scanty dinner. He diluted a small portion and presented it to the lips of the babe. The mother uttered, "Don't, Mr. ——," in a low voice, as if fearful the older children would observe, and turned the child away. Mr. —— threw the contents of the tumbler on the well-scoured floor, muttering at the same time something about her foolish whims; and then added in a louder voice, "I see how it is; the children will be taught to despise me in my own house." "No, husband," said the wife, mildly, "they will always be taught by me to love and respect you; but I know, if you reflect a moment, you would be loath to create in your children an appetite for rum. Let us say no more at present; I know you regret as much as I do the dangerous habit you have acquired, and I trust you will yet have resolution to leave it off." Mr. —— looked round on his neat but ill-furnished dwelling, and a tear started in his eye, as he looked at his pale delicate wife. 'Hannah," said he, "you were never born to live in such a home." "I don't mind privations myself, husband, but for your sake and the children's, I could wish we were differently situated. You know we have none of us been able to attend meeting this summer, for the want of suitable clothing.—For the last two months I have made a minute of the money John has carried to purchase spirit and tobacco. You would hardly have believed it, but it amounts to more than sufficient to purchase little Jane a bonnet and pair of shoes, and me a comfortable gown.' "And you, Hannah, have been suffering for the comforts of life, that I might indulge these destructive habits. How could you be so cheerful and patient, all the time?" The wife burst into tears. He said nothing of his future conduct, but silently resolved, and that resolve was forever kept, that he would tamper no more with these pernicious stimulants. Their's is now a lovely family, inhabiting a neat, tastefully furnished dwelling, which he has purchased by his industry and frugality, and they are surrounded by all the comforts and little elegancies of life. Mr. —— is now as much respected for his temperance, integrity, and sound understanding, as his wife is for her goodness, benevolence and piety.

# A WORD FROM THE HEART

## TO THE LOVED ONES OF NEW HAMPTON.

BY A GRADUATE OF 1847.

[The Female Seminary at New Hampton, N. H., is one of the most celebrated institutions of its kind in the United States. It is the *alma mater* of several of our most devoted female missionaries, among whom are the present Mrs. Shuck and Mrs. Jones of Bankok, (formerly Miss Sleeper,) and for many years the efficient and beloved principal of the institution. The signature to the following beautiful poem will be recognized as that of an accomplished young lady of this city, whose effusions have before enriched the pages of the Memorial. ED.]

Do ye ever think of us,
  Amid the sister throng?
For us is the bright eye ever dimm'd,
  Or hushed the mirthful song?
Do ye think of us, when Day
  Lays off her robe of light,
And donning a vesture gemm'd with stars,
  Changes her name to Night.

When in the twilight dim,
  The earnest prayer is breath'd;
When the buds of Faith and Hope and Love
  In one sweet crown are wreath'd;—
When angel-pinions fling
  Heaven's blessings o'er your lot;
When chime the "Voices of the Night,"
  Oh then forget us not!

Together press'd we on,
  Mid summer's sun and showers;
The joy that wreath'd your lips with smiles,
  Called those same smiles to ours.
And at your sorrow brief,
  Our gladness too would fly;
As cloud will often float to cloud,
  Beneath an April sky.

And one* there was, now launch'd
  Upon the depthless wave,
Whose mem'ry sweet, within our hearts
  Shall never find a grave.
In vain she hush'd the sighs
  That would not be suppress'd;
In vain she strove to smile, for smiles
  Came not at her behest.

* Mrs. Jones, (formerly Sleeper,) now Baptist Missionary to Siam.

O, there are tones that chill
The life-fount in our hearts;
Sad as the wailing of the breeze,
When eve from daylight parts.
And tears there are, that burn
The light from out the eye;
*Such* tones, *such* tears were those that gush'd
With the whisper'd word "*Good-bye.*"

We watch'd our dreams of Love,
As they plum'd their pinions bright,
Forgetting in this world of ours,
All dreams will take their flight.
But 'tis better far to tinge
Life's canvass dark with light;
Better the eye should be sun-dimmed,
Than closed in hopeless night.

Before a mystic vail
Is Fancy's altar set;
Though man hath often been deceiv'd,
The phantom cheats him yet;
Pale Sorrow sadly smiles
At the eager gaze of youth,
And drawing back the vail, reveals
The graver brow of Truth.
Then doth the magic glow
From her altar fade away,
As the glare of festal lamps grows dim,
Mid the dawning light of day.

Earth's tender nurs'lings fade,
But one shall never die;
'Tis but a bud in our chill clime,
And blossoms in the sky.
We mortals call it HOPE,
This plant that buds below,
Its blossom is that spirit-joy
No earth-born child can know.

Then we'll gently guard the prize,
To us in mercy given;
Nor let a single rose-ting'd leaf,
From its parent-stem be riven;
And we'll twine the buds of Hope,
With the fragrant blooms of Love,
And the crown of mingl'd flowers shall be
Immortaliz'd above.

J. L. D.

# Monthly Record.

## MISSIONARY INTELLIGENCE.

France.—Bro. Willard writes that the mission is prosperous. At Atanicamp several were baptized in October, and others waiting to be admitted as candidates. Some females go more than twenty miles to hear the Gospel. There is a general revival in that region. Bro. Lepoix had baptized twenty-three during last year up to October 1st. Bro. W. thinks there must be many in America praying for France, as God never before poured out so copious a blessing upon them.

Germany.—Bro. Oncken says: "Wherever I go, I hear the lamentation of the State church Christians, 'Alas! we have no fellowship and communion,' and yet the unholy connection is not given up."

There are constant additions to the Hamburg and other churches. Bro. O. writes that during the last twelve months the tract issues have been more than half a million copies, and tha. does not supply the demand. That self-denying missionary has, himself, advanced 500 marks. There seems to be a great field opened for Christian benevolence and zeal in France and Germany. May it be fully occupied.

Burmah Proper.—In a recent letter Mr. Abbott says: "Our Mission was never more prosperous. The churches in Burmah Proper are luding larger chapels; they assemble in multitudes, and the Burmese officers say not a word. Converts are multiplying, the demand for preachers and ordained pastors is increasing;—may God's name be magnified for all the wonders of his grace."

Arracan.—Bro. Ingalls writes, under date of Akyab, July 12th, that souls are pressing into the kingdom. Some ten came forward the preceding evening, at a special meeting for prayer and for inquirers. On the 13th, he says, "I have just closed one of the most solemn and interesting meetings I have yet attended in Burmah. Twelve took their places for prayer, and at the close ten requested baptism, and among them a fine little Kemmee boy, and a woman from Ramree, whose opposition was most violent against the baptism of her husband by Bro. Comstock."

Baptism of Karens.—Bro. Binney writes from Maulmain, June 21. There is an interesting state of things in the Karen church at Newton; twenty were baptized last Sabbath, four of them pupils of the Normal school.

Missionary Appointments for Wisconsin.—We learn from the New-York Baptist Register, that Rev. C. Blood has been appointed by the Board of the New York Baptist Convention, a missionary in Shullsburg, Wisconsin, at a salary of $300. At the same meeting of the Board a grant of $100 for the current conventional year was made to Azatlan, Wisconsin, on the usual condition.

Bro. Clarke's Last Sabbath in Africa.—"A native assistant was to be baptized at noon, and Mr. Clarke was anxious to witness the delightful ordinance. He was led from the mission house down a gentle declivity to the water-side, and there, pillowed in a chair, he gazed on the scene with silent emotion. The school

children stood around with deep seriousness and tearful eyes, while they looked alternately from the candidate to their pale and suffering teacher,—as if doubtful which was the greater object of interest. After the baptism, he was carried again to his couch, where he rested his feeble frame for an hour, and was then borne to the chapel to participate for the last time in the duties of the Lord's house. Pale, as if the seal of death were already stamped upon his brow, he sat among that multitude of heathen, reclining his head on a pillow, while now and then the living light that beamed from his eye, told of a fervid, anxious spirit within.—Soon they all kneeled in prayer—the gregree worshippers and the Christians alike bowed before the one true God; then the voice of praise was borne upon the air, and savage brows relaxed by the gentle sound. The word was preached, and when the rude assembly were about to depart, Mr. Clarke arose to give them his farewell message. As if impressed with the realities of a coming judgment, he pleaded with them, and called them 'to record that he was pure from the blood of their souls.' Every eye and every heart was melted. Audible sobs testified to the effect of his words on the hearts of all. Pronouncing the benediction, he sat down exhausted, while silently the congregation passed from the house. Around the table of our Lord were soon gathered the little Bassa church and its dying pastor. The symbols of a Savior's love were received with deep solemnity, for it seemed as if the blessed Jesus was indeed in the midst. It was the 'last Supper' to him who had been the shepherd of that little flock. Three weeks from that day, when on the trackless ocean, he passed through the valley of death, and rose to be eternally with the Master of the feast in heaven."—*Macedonian.*

M. De Silva, the Portuguese Refugee.—This individual was once a wealthy merchant in Madeira, surrounded by all the comforts and luxuries that make life desirable to worldly men. After Dr. Kalley had commenced the circulation of the Bible there, and with a number of converts was cast into prison, M. De Silva became a convert to the Protestant faith. For this he was compelled to leave Madeira, and, with many others, sought refuge from the violence of persecution in Trinidad. In doing this, he sacrificed his wealth, and was painfully separated from his wife and only daughter, who are yet Romanists in Madeira. At Trinidad he labored with untiring fidelity to promote the piety and the temporal interests of his persecuted brethren. By the Protestant clergymen there he was ordained a minister, and constituted the pastor of the Portuguese refugees; and in his ecclesiastical relations was connected with the Free Church of Scotland.

From Trinidad he came to this city, having two objects in view. One was, to regain his health, already prostrated by disease: the other, to seek a home for his homeless countrymen now in Trinidad. In the providence of God, he was not enabled to accomplish either of these objects. In his last days, when under the severest sufferings from disease, those Christian graces, faith, hope, and patience, were prominent in all his experience and in all his conduct. It was an affecting sight to view this man of God as he went down to the grave with unshaken faith in Jesus, the Resurrection and the Life.

## ITEMS.

Church Burnt.—The Baptist Church in Anderson, the county seat of Grimes county, Texas, was destroyed by fire on the night of the 12th of January.

Madison University.—This Institution has seven Professors, viz.: Drs. Maginnis, Conant, Eaton, Kendrick, Messrs. Richardson, Raymond and Spear, and one Tutor, Mr. H. Harvey. The Theological Department has thirty-two students, the Collegiate one hundred and twenty-seven, and the Grammar School twenty-six. Total, one hundred and eighty-five.

Harvard University.—Jared Sparks, L.L.D., has been elected President of that Institution, in place of Hon. Edward Everett, resigned in consequence of declining health.

The Western Watchman.—We notice that Rev. J. M. Peck, one of our contributors, has become editor of this paper in place of Rev. Dr. Lynd, who has taken charge of the Covington Theological Institution.

We take pleasure in commending to our readers the New-York Recorder, a *large*, *religious*, weekly *family paper*, published by Colby & Ballard, at 122 Nassau street, N. Y., as decidedly one of the best journals of the kind published in this country. A new volume commences the first of April. Terms $2, in advance, $2.50 if payment be delayed three months. Our Baptist friends who are not supplied with a good family paper, would do well to forward their names and money in time for the next volume.

Rev. Baptist Noel.—This distinguished divine, late pastor of Bedford Chapel, London, and one of her Majesty's chaplains, has withdrawn from the established church. As soon as the Bishop of London learned his intention, he forbid his preaching any more in the Diocese of London.

Rome.—A republic has been declared in that famous city. The great bell of the Capitol, which has formerly only tolled at the death of a Pope, has echoed forth the existence of the republic. One thousand and forty-eight years ago Charlemagne arrived at Rome to be crowned on Christmas day, by Leo III. and to corroborate the donation of Pepin by erecting the papal sovereignty. The guns of St. Angelo on the 24th of Nov. last thundered its requiem. We hope that the sovereigns of Europe will not attempt, as they intimate, to wrest this independent government from the people of Rome.

One of the Paris papers says: "It is announced that the Pope, wishing to avoid foreign intervention, intends to try a personal step. He will, it is said, go to Civita Vecchia, and there make an appeal to the people, which, if not responded to, things will take their course.

Letters from Gaeta say that several magnificent presents had been made to the Pope on Christmas day. The King of Naples sent him an offering of 600,000 ducats, and the Queen of Spain a donation of 500,000 colounates.

## STATISTICS.

The Baptist Churches in Indiana are estimated at six hundred, which gives about one to every seven square miles in the State.

The Law Library connected with Harvard College, consists of 13,000 volumes 4700 of which were added during the last year.

Libraries.--At a recent meeting of the Regents of the Smithsonian Institute, an interesting report was made by the assistant Secretary, acting as Librarian, in which the following facts were stated respecting the public libraries in the United States:

The aggregate number of volumes in these libraries is 1,294,000. The number of libraries is 182. Of these 43 contain over 10,000 volumes each, 9 over 20,000, and only 2 over 50,000.

These statistics suggest an instructive comparison between our libraries and those of the principal nations of Europe.

In the number of public libraries, France is the only country in the world which excels us. She has 241.

In the aggregate number of volumes, Germany with 5 1-2 millions, France with about five millions, Great Britain with perhaps 1 1-2 millions, and Russia with 1 1-4 millions, take rank of us.

In the average size of libraries containing over 10,000 volumes, we are last of all.

In the size of the largest library, we are also the last of all.

In the number of volumes compared with the population, we are below all but Russia and Spain.

## REVIVALS.

There have been recently baptized in Stafford, Ct., 21; Bath, Steuben co. N. Y. 31 since Oct.; Ephesus, Ky., 45; Hillsdale, N. Y., 19, Wyoming, N. Y., 16. There are many cheering revivals in various other towns in almost every State of the Union. We hope that the brethren of the churches will come up unitedly to the help of the Lord, and see if he will not pour us out a blessing that there shall not be room enough to receive it.

## MINISTERIAL CHANGES.

Rev. M. J. Hodge, of Colchester, has become pastor of the Baptist Church at Hinesburg, Vt. Rev. G. R. Bliss, of New Brunswick, N. J., has been elected Professor of the Greek Language and Literature in the University of Lewisburg, Pa. Rev. W. D. Hires has become pastor of the Baptist Church at Haddonfield, N. J. Rev. H. K. Green, of Charlestown, Mass., has become pastor of the Bapt. Church at Mount Holly, N. J. Rev. Henry Davis has resigned his office as pastor of the Cannon-St. Baptist Church in this city. Rev. J. Barnaby has resigned his office as Secretary and Agent of the New England Sunday School Union, and become pastor of the Baptist Church in West Harwich, Mass.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Frederick S. James, New Virginia, Liberia, Africa, Nov. 9, 1848.

*Ordinations.*

G. W. Fuller, Birmingham, O Dec. 13.
James McLeod, Orange, N. J. Jan. 3.
Samson Powers, East Winthrop, Me., January 10.
John Q. Adams, N. York City, Jan. 24.
E. W. Brownell, Cambridge, Wash. co. N. Y., Jan. 31.

*Churches Constituted.*

Clay Co. Ind., Dec. 21 members.
Vesper, Onon. Co., N. Y., Jan. 18.

*Dedications.*

Winchendon, Mass., Jan. 11.
Vesper, Onon Co. N. Y., Jan. 18.
Athol, Mass., Feb. 14.

Errata. In the January Number, page 8, the residence of Rev. James Fanch should be *Romsey*—not Ronway.

# Literary Notices.

*The Aged Christian's Companion.* By Rev. John Stanford, D.D., with a Memoir of the Author, by Rev. George Upfold. pp. 435–8vo. New-York: Stanford & Swords, 139 Broadway.

We are gratified to see a second edition of this valuable and consolatory work to aged disciples. Dr. Stanford, the author, was well known by many of the readers of the Memorial as a Baptist, and as the "Howard" of New-York in benevolent efforts to administer to the spiritual and temporal wants of the destitute, degraded criminals in our midst. He closed his earthly toils about fifteen years ago, universally lamented by all denominations, and especially by the civil authorities of this city. His labors among the distressed peculiarly fitted him for the preparation of the book before us. Here are a variety of considerations in respect to old age, and the requisite preparation for the termination of our mortal career, which will commend themselves to all. Many remarkable scripture characters are described, accompanied with suitable reflections, adapted to console the aged disciple. The style is simple and pleasing. The work will be found to contain some things of an amusing character as well as those which are serious and instructive. It is printed on fine paper, in large and beautiful type, so as to be most favorable for the defective sight of the aged. The binding is handsome, and we cordially commend the volume to our readers.

*Sermons.* By Henry Melvill, B.D., comprising all the discourses published by consent of the Author. Edited by Rev. Charles P. M'Ilvaine, D.D. In two volumes—8vo. pp. 416. 382. New-York: Stanford & Swords.

This great work has been highly commended in Europe and this country. The author exhibits a vivid imagination; yet he is intellectual and metaphysical to a nicety at times. He has originality of thought, and yet an earnestness and zeal for truth which affect the heart. His warm exhortations to duty, his tender and glowing allusions to the cross of Christ, arouse the soul to action. All must admire his finely rounded periods, and superior eloquence. His style is truly *sui generis*, and has some objections; still the expository character of his discourses is admirable and will make up for any deficiencies of style. There are occasional references to the established church, and some points of doctrine which we cannot approve, but as a whole we commend these sermons to all of our readers. No pastor should be without them. The English edition consists of five or six vols., and is imperfect, (as the discourses were taken by stenographers,) besides being very expensive. This is undoubtedly the most perfect edition extant. The mechanical execution reflects great credit upon the publishers. We advise our readers to call at their extensive establishment, 139 Broadway, and see some of their valuable books. One of the firm is a member of a Baptist congregation.

*Life and Reign of Pope Pius the Ninth*—with an accurate likeness, and a Biographical Sketch of his predecessor, Gregory XVI., prepared as a supplement to the 17th edition of the History of Romanism. By Rev. John Dowling, D.D.—New-York: E. Walker.

Dowling's History of Romanism has had an immense sale, and is deservedly very popular. This is an important and indispensable addition, as the Pope is a wanderer among the nations. We have not room to say more at present than to commend it to all of our readers. It costs but a trifle.

*Natural Laws of Man,* by J. G. Spurzheim. *Astronomy for Schools and Families,* by Mrs. L. N. Fowler. *Essays on Human Rights,* by E. P. Hurlbut. *Chemistry, and its application to Physiology, Agriculture and Commerce,* by Prof. Liebig.

These four works are published by Messrs. Fowlers & Wells, 131 Nassau-st., New-York. The first takes a phrenological view of the natural laws of man.—The great Spurzheim reasons powerfully, and, as far as we have examined, correctly upon this subject. The second volume comprises a familiar and useful treatise on astronomy. The third contains strong reasoning on human rights; but we think inaccurate in some respects. We can never believe, as this work maintains that man is not naturally depraved, while the whole tenor of scripture represents him as not only naturally but *totally* depraved. The fourth work on Chemistry consists of familiar letters on the subject, and is very valuable.

## USEFULNESS OF THE SCRIPTURES.

When Israel through the desert pass'd,
A fiery pillar went before,
To guide them through the dreary waste,
And lessen the fatigues they bore.

Such is thy glorious word, O God,
'Tis for our light and guidance giv'n;
It sheds a lustre all abroad,
And points the path to bliss and heav'n. BEDDOME.

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR MARCH.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | Lev. iv., v. | |
| 2 | Lev. vi., vii. | |
| 3 | Lev. viii., ix. | |
| 4 | Lev. x., xi. | Nadab and Abihu slain for offering strange fire. |
| 5 | Lev. xii., xiii. | |
| 6 | Lev. xiv. | |
| 7 | Lev. xv. xvi. | The time and manner of entering the Holy Place. |
| 8 | Lev. xvii., xviii. | |
| 9 | Lev. xix., xx. | |
| 10 | Lev. xxi., xxii. | |
| 11 | Lev. xxiii., xxiv. | The stated feasts. |
| 12 | Lev. xxv. | The Sabbath of the seventh year, and the Jubilee. |
| 13 | Lev. xxvi., xxvii. | |
| 14 | Numb. i., ii. | The numbering of the people, and order of the tribes in their tents. |
| 15 | Numb. iii. | |
| 16 | Numb. iv. | |
| 17 | Numb. v., vi. | |
| 18 | Numb. vii. | The dedication of the Tabernacle. |
| 19 | Numb. viii., x. 1–10. ix. | |
| 20 | Numb. x. 11–36, xi. | |
| 21 | Numb. xii. xiii. | |
| 22 | Numb. xiv., Ps. xc. | |
| 23 | Numb. xv., xvi. | The rebellion of Korah, &c. |
| 24 | Numb. xvii., xviii. | |
| 25 | Numb. xix., xx. | The death of Aaron. |
| 26 | Numb. xxi., xxii. | |
| 27 | Numb. xxiii., xxiv. | Balaam's parables. |
| 28 | Numb. xxv., xxvi. | Israel re-numbered. |
| 29 | Numb. xxvii., xxviii. | |
| 30 | Numb. xxix., xxx. | |
| 31 | Numb. xxxi., xxxii. | |

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REVD JOHN STANFORD D.D.

Died Dec.r 13. 1834.

Aged 87 Years.

BIOGRAPHICAL SKETCH OF

# REV. JOHN STANFORD, D.D.

BY REV. ENOCH HUTCHINSON.

THIS devoted servant of God left the scenes of this world several years ago; but his labors of love—his pious zeal, are fresh in the recollection of all who knew him.

He was born on the 20th of October, 1754, at Wandsworth, in the county of Surry, England. When about ten years of age, his uncle, George Stanford, who had taken considerable interest in him, took charge of his education and placed him at a respectable boarding school, where he remained nearly six years, and acquired an education sufficient for what was then contemplated as his occupation for life. By industry, application, and a systematic course of study, combined with a great thirst for knowledge and fine natural talents, he was surpassed by few in his literary attainments. He had an amiable disposition, and was not addicted to vicious habits; but seemed to be religiously inclined, and, from a child, was accustomed to peruse with diligence the sacred scriptures. His compositions were mostly of a moral and religious character, and at the age of sixteen he wrote two sermons on "the crucifixion" and the "Harmony of the Divine Attributes." He says of them, "When God had further enlightened my understanding, I destroyed them both."

About this period, young Stanford left school and commenced the study of medicine, which, from domestic circumstances, he soon relinquished. But while following it he became familiar with scenes of suffering and destitution. Thus to some extent was developed that sympathy for human misery, which so remarkably characterized his future life, and entitled him to the appellation of the poor man's friend. ——-

It seems from his diary that he was at this time a member of the Episcopal Church, (having been sprinkled in his infancy) and much opposed to those of other communions. At the age of 17, he lost his father, (March 24, 1772) and found it necessary to leave his studies and aid his widowed mother in the care of her family. He was favorably inclined to the Dissenters, and in consequence

was disinherited by his uncle of a large estate. This and the death of his father caused religious impressions to be more deeply fixed in his mind. It appears that he was deeply affected by the conversion of Mr. C. Hooper, a classmate of his. Mr. Stanford had supposed that he was regenerated at his (so called) baptism; but Mr. Hooper soon convinced him that he must repent of his sins and exercise faith on the Son of God. At one time, after having conversed with his friend, he remarks in his diary:

"After the departure of my friend I retired to my chamber with a desire to pray, in hope of obtaining relief. I prostrated myself before the Lord, but my mind was covered with darkness—not one suitable thought did I possess of the majesty of the supreme Being whom I was about to address. All was darkness and confusion—I cried out, 'O Lord, I do not know thee; how then shall I pray?' I arose with conscious shame; hastily left my chamber, and went many days mourning over a hard, ignorant, unbelieving heart. A period this, which it is not probable I shall ever forget, as it was the first time I might be said to realize my fallen and sinful state." Again he says: "One day while reading the fifty-fourth chapter of Isaiah, I received great encouragement from the thirteenth verse: 'All thy children shall be taught of the Lord; and great shall be the peace of thy children.' After this I retired for prayer, earnestly pleading this gracious promise, and found thereby a very great increase of earnest desires after the Lord. I could not rest satisfied, but panted after the enjoyment of that *real good*, which I was unable to describe. If walking the streets, at home, or abroad, I every where felt an engagedness of heart for spiritual blessings unknown to me before. While sitting in my chamber meditating upon the wonderful mercy of the Lord, I cast my eyes upon a pack of cards, to the use of which I had been greatly addicted; I instantly seized and carried them into the garden, and threw them into a trench dug to receive some plants, and covered them up.—Thus I left the book of cards and embraced the book of God, which I hope will be the means of my enjoying more abundant and more sublime pleasures.

"About this time my mind was greatly distressed on account of having received the Lord's supper when I was in an unconverted state, and merely as constituting a public profession; thereby, as I concluded, having sealed my own condemnation, 'not discerning

the Lord's body.' *** As to the general exercises of my mind for several months, hope and fear, pleasure and pain, alternately occupied my heart. Sometimes cold and indifferent, then warm desires expressed in the language of David, 'O that I had wings like a dove, then would I fly away, and be at rest.'"

He sought forgiveness of his sins, and obtained mercy at the feet of Jesus without any remarkable struggle from the opposition of his heart, though he had a lively sense of his ingratitude to that Being who had hung upon the cross for *him*.

Soon after he found the Saviour to be precious to his soul, he began to study his bible with assiduity, and was finally convinced that he could not be satisfied with the unscriptural rites of the established church, and that immersion was the only mode of baptism contained in the holy volume. He soon united with the Baptist church in Maze-Pond, London, and was, at an early period, licensed as a preacher of the gospel, and afterwards publicly ordained. The first and only church that he ministered to statedly in England, was at Hammersmith, which he served but a few years. He finally thought seriously of emigrating to the United States, and embarked January 7th, 1786. After a tempestuous and dangerous voyage, he arrived at Norfolk, Va., on the 16th of April, where he remained only a few months, engaged in teaching, and was patronized by the most respectable families of the place.—Shortly he sailed for New-York, where he arrived in November, 1786, and soon opened an academy for the instruction of youth. In this employment he succeeded admirably, and gave general satisfaction. He also engaged in preaching from time to time, and especially assisted Rev. John Gano, pastor of the First Baptist church in Gold-street. His promising talents as a preacher soon attracted attention from abroad, and in about one year from his settlement in New-York he received an invitation to become pastor of the First Baptist Church in Providence, R. I., which, after due deliberation he accepted in the spring of 1788. He secured the warmest affections of the people of his charge, and at the expiration of the year, by the request of his friends in New-York, he returned and engaged again in teaching, though he was earnestly desired to remain in Providence and preach the word still longer. The estimation in which he was held in that city was manifested by his election as a Trustee of Brown University, by the conferring

upon him the honorary degree of Master of Arts, in Sept. 1788.—In 1829 or 1830, he also received from Union College in Schenectady, the honorary degree of Doctor of Divinity.

On the return of Dr. Stanford to New-York, he engaged with commendable zeal in teaching for nearly thirty-six years, and his employment was a source not only of reputation but of emolument. He depended upon it for a livelihood, as his services in the pulpit were mostly gratuitous. In a letter to Gov. Bloomfield, of New Jersey, dated Dec. 2, 1807, he says—"Last month, containing thirty days, I preached twenty-eight sermons. This you will say is enough for any man: but you must know, good sir, I am what some people call a *general lover;* by which you will understand, that although I maintain with firmness the professions of what I believe to be the will of my God in his gospel, yet I devote my public labors to *all* religious denominations without distinction. Indeed, I am the only minister in the city, that can be called so far, truly *republican.* To me it is a source of peculiar happiness, that I receive the attention of Baptists, Independents, Lutherans, Moravians and others. *Temper eadem* (always the same) is my motto, preach where I may; indeed *it is all of a price; for although I have preached about three hundred sermons during this year, yet I have not received pecuniary compensation sufficient to purchase a pinch of snuff.*"

This is a specimen of what the Dr. received for his ministerial labors, until his appointment as chaplain of the State Prison in 1813, when a small salary was annexed to the office. His labors up to this time were diversified and arduous. He was always ready to preach the word, visit the sick, comfort the mourner, assist the widow and orphan to the extent of his power. He was almost daily found in the Alms-House, Hospital, Debtors' and Felons' Prison, and in the hovels of poverty and distress, imparting the consolations of the gospel. Dr. S. himself was not a stranger to affliction. The yellow fever in June, 1790, took from him the companion of his bosom, with whom he had spent eight happy years. He was at the same time himself attacked by that fearful disease, and brought near to the gates of death. A few years afterwards, he sustained a heavy loss of property. He had erected in Fair-Street, (now Fulton-street) at his own cost, an edifice which he occupied as an academy and a lecture room. In this all of his

disposable funds were invested. Here he had labored and been successful under God in establishing a church of Christ, over which he had been pastor for several years. In 1801 he experienced the pain of looking upon the smoking ruins of that edifice. He had several attacks of sickness, and his health was for a long time precarious after having been afflicted with the yellow fever. These adverse circumstances only served to make him love his Saviour and his closet more, and induced him to devote himself more exclusively to the work of doing good to the unfortunate inmates of prisons and alms houses.

He continued to be reappointed annually as chaplain of the State Prison until it was removed to Sing Sing in 1829. In 1813 he was also appointed chaplain of the Alms House and City Hospital, and continued to perform the duties of that office until he was disabled by advanced age and infirmities. His labors in public institutions so multiplied that he was obliged to give up his academy and devote himself entirely to ministerial labors. His spiritual charge embraced not only the State Prison and Alms House, but the Orphan Asylum, the Bridewell, afterwards the Penitentiary, the City Hospital, Lunatic Asylum, Debtors' Prison, and on its establishment, the House of Refuge for Juvenile Delinquents.—These institutions were all visited every week on successive days, and at different hours, and at every stated visit a discourse delivered with other devotional exercises.

He gained the esteem and confidence of the most desperate criminals; so that when, on one occasion, the convicts of the State Prison at Greenwich Village raised a formidable revolt, which set at defiance the authority of the officers, sustained by the armed guard of the Prison and a strong military force from the city, the Dr. penetrated into the midst of those exasperated wretches, and almost instantly induced them to give up their deadly purpose, thus quelling the insurrection. In the Bridewell or City Prison, he was frequently called to visit those under sentence of death. In such cases he was affectionate, but searching and very judicious in his conversation with those objects of pity.

Dr. Stanford possessed very good natural and acquired talents, simple and persuasive eloquence, a dignified personal appearance, a voice of great compass and power, and he uttered the messages of peace with the energy and unction of one whose soul was in

the work. He bore directly upon the conscience and heart, and knew how to administer comfort to the contrite. He was fond of the figurative language of the scriptures, and his sermons were pleasing, instructive, and highly practical. His style was perspicuous, simple and beautiful. He has written a work called the "Domestic Chaplain," and another called the "Aged Christian's Companion," and several others, which indicate a discriminating and well cultivated mind, and a warm, benevolent heart.

He was largely instrumental in establishing several of the benevolent institutions which grace our city, and his influence was so great that almost any plan which he might suggest was sure to be carried out by those in authority.

His declining years were marked by painful bodily infirmities, particularly the severe neuralgia affection called tic doloreux. He was relieved of this for a year before his death; but other and permanent diseases fixed upon him and obliged him to retire from all public services. He conversed with perfect composure upon death, and was ready to meet the King of Terrors at a moment's warning. He continued in a delightful frame of mind, enjoying a great degree of the Saviour's presence, until his Father called him home about midnight, January 14th, 1834. His funeral occurred Jan. 16th. The procession moved from his dwelling in Lispenard street, to the Oliver-st. Baptist Church, and the funeral services were performed by his pastor, Rev. Dr. Cone, assisted by Rev. Drs. Brownlee and Milnor.

Thus we have given a mere outline of the life of one of the most practical and distinguished philanthropists of modern times. His body sleeps in the tomb; but his labors of love are embalmed in the memory of thousands.

## TO-DAY AND TO-MORROW.

AN ALLEGORY.—FROM THE GERMAN.

Wed blue-eyed Duty To-day,
  Let Folly wed To-morrow;
Then Peace and Joy shall round thee play,
  Instead of Fear and Sorrow.
In vain shall Father Time confer
  A double dower on Folly;
Their first-born child shall steal from her,
  And give to Melancholy!

# SKETCHES OF NEW-YORK BAPTISTS.—NO. II.

BY JOHN DOWLING, D.D.

## A HUNDRED YEARS AGO.

### THE ORIGIN OF THE FIRST BAPTIST CHURCH, NEW-YORK.

[We are happy to inform our readers that we have made arrangements for the continuance of these Historical Sketches of the origin of New-York Baptist Churches, in the style of the two which have now appeared, till we shall have included all our present churches in the city. Most of them will probably be from the pen of Dr. Dowling. The churches will be numbered according to the chronological order of the public recognition, omitting in the enumeration those churches which have become extinct. We have also made arrangements for similar sketches of the Baptist Churches in Boston, Philadelphia, Baltimore, and other cities.—ED.]

In a former sketch of the origin of an individual church, of which the writer is pastor, we adopted as our motto, the significant query of the prophet—"Who hath despised the day of small things?" In that sketch, we were called to contemplate a principle of the divine economy upon a comparatively small scale—the growth of a single church of Christ, in the course of less than ten years from a weak and faltering company of twenty-two believers to a strong and numerous body of nearly five hundred members. Such has ever been the history of God's dealings with his church in the world. The principle of which we speak was enunciated by our blessed Lord when he said—"The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." And the same principle was illustrated in the prophetic vision of the Babylonian monarch, by "the stone cut out of the mountain without hands," which eventually "smote the image, became a great mountain, and filled the whole earth."

The transition is an easy one from the history of a single church, to the history of the collective Baptist churches of New-York city as a striking exemplification of this feature of the divine economy. One hundred years ago! how brief, in the retrospect, appears a single century! yet, in that time, how vast the changes which have occurred in our now crowded and mighty city, and how proportionably striking has been the change in the ecclesiastical posi-

tion and strength of the churches of New-York! Then Episcopacy was, as in the mother country, the established religion of the land, and here, as there, a pampered and stall-fed hierarchy took good care to shear well the sheep, caring but little what became of the lambs. Then Methodism, which now numbers its thousands of pious and devoted adherents, had not yet crossed the Atlantic, though its distinguished and zealous founder was industriously planting its seeds in his native land.

Passing by the evangelical churches of other communions, of which but a few can boast the honors of a century of years—one hundred years ago, and instead of thirty Baptist churches, and nearly ten thousand Baptist members, as at present—a single company of less than a dozen Baptist members, were all that assembled in the midst of obloquy and scorn, to worship God, alternately at the houses of two of their members. These two were Mr. Jeremiah Dodge, who in the year 1745 had removed from the Baptist church in Fishkill, and Mr. Joseph Meeks, who in the same year put on Christ by baptism, administered during a visit to the city by Rev. Benjamin Miller, of New Jersey, who afterwards became pastor of the Scotch Plains Baptist Church at its organization in 1747. From this little company of baptized believers originated the *First Baptist Church* of this city, now the powerful and influential body under the pastoral care of Rev. Dr. Cone.

It is worthy of record, however, that several years prior to the establishment of worship at the house of Mr. Dodge in 1745, attempts had more than once been made to introduce the scriptural ordinance of believer's immersion in this city, and a Freewill Baptist church had been established, but became extinct after an existence of eight years. The first of these attempts of which any record has been made, was by the Rev. Mr. Wickendon of Providence, R. I., who commenced preaching in New-York in 1709, and who had the honor, like his Master Christ and the apostles, to suffer persecution for the truth's sake. He was thrown into prison, where he continued three months for the offence of having preached the gospel without a license from an officer of the crown. Probably he might have been dealt with more leniently, if he had failed to attack the doctrine of a state church and of infant baptism as subversive of the simplicity and the purity of the church of HIM who said, "My kingdom is not of this world." In 1712, a more success-

ful attempt was made by the Rev. Mr. Whitman of Connecticut, who for some years preached the gospel at the house of Mr. Nicholas Ayres, a gentleman and a scholar, who himself afterwards became a preacher of the gospel, and officiated for several years as pastor of the Second Baptist Church of Newport, R. I.

In 1714, the first baptism of believers according to the apostolic model, occurred in this city. Mr. Whitman had the pleasure of baptizing twelve persons upon profession of their faith in the Lord Jesus Christ ; five women and seven men. The five women, for fear of the mob, were baptized at night. Mr. Ayres and the other six men were to have been baptized upon the same occasion. For this purpose, they were standing by the water side, when with a force and power similar to the application of that passage of scripture—" the just shall live by faith"—which drove Luther from his penance on " Pilate's stair-case"—the words came with irresistible effect into the mind of Mr. Ayres—" No man doeth any thing in secret when he himself seeketh to be known openly." He felt that he was guilty of moral cowardice in thus seeking to conceal Christ's own ordinance under the cover of night, and on the instant resolved that he would not be ashamed of Jesus, but that he would be baptized in the face of day. The six brethren who stood by his side acquiesced in his determination, and the great Head of the Church honored them in this public acknowledgment of allegiance to Christ and of love to his cause. The protection of Governor Burnet was sought and obtained. The Governor himself witnessed the baptismal scene, and as he gazed upon this administration of the primitive ordinance of baptism, the force of the truth compelled him to exclaim—" This is the ancient manner of baptism ; and in my opinion, is much preferable to the practice of modern times."

In 1728, this little Freewill Baptist Church erected a small place of worship, towards which they sought the aid of the church in Providence, R. I. The record of the subscription made by that venerable church in compliance with their request will be regarded in these days of temperance, as a curious relic of the olden time. It was as follows—From Mr. Brown, one pound ; from various other individuals, *thirteen barrels of cider.* In 1832, after a chequered history of about eight years, this church dissolved. The number at the time of the dissolution was twenty-four, some of whom subsequently united with the First Calvinistic Baptist church soon after its establishment.

From the year 1745 to 1750, the little body who met for worship at the dwellings of Messrs. Dodge and Meeks enjoyed the ministerial labors of Mr. John Pine, a licentiate of the church in Fishkill, when they were deprived of his services by death. From 1750 till 1753, they enjoyed the labors of the Rev. James Carman, of New Jersey, whose preaching was blessed to the conversion of some souls, and a few were baptized, till the total number of members was thirteen.

The year 1753 is a new era in their history. In that year they applied to be received as a branch of the Scotch Plains Baptist church, and an arrangement was made that the Rev. Benjamin Miller, the pastor of that church, should preach and administer the Lord's supper to them once a quarter. Soon after the commencement of Mr. Miller's labors, in consequence of the increasing congregation, the little church obtained the use of a rigging loft in William-street, then called Cart and Horse-street, where they continued to worship for about three years, when, in consequence of the owner declining to rent it longer, they were again driven to assemble for worship in the dwelling house of Mr. Meeks.

Brighter days, however, soon dawned upon this faithful and persevering little band of disciples. Gradually, but slowly, they increased in numbers and in ability, till at length they were enabled to purchase a lot and erect a small place of worship in Gold-street, then called Golden Hill, which on the 14th of March, 1760, was for the first time opened for the worship of God.

Up to this date, and for two years later, they retained their ecclesiastical relations, as a branch of the Scotch Plains Baptist church. It was now time, however, that they should take their stand as an independent church of Christ, in the great city where they had for many years been as a light shining in a dark place.

(1) On the 19th of June, 1762, this important step was taken. On that day they were publicly recognized as an independent Gospel church, under the name of *the First Baptist Church* of New-York. Suitable religious services were held on this occasion, conducted by the Rev. Messrs. Benjamin Miller and John Gano, the latter of whom was immediately chosen pastor of the church.

It has been a question whether the origin of the First Baptist Church, New-York, should be dated 1745, or 1762.

The Rev. William Parkinson prepared a Jubilee Sermon to be

preached in the year 1812, of which he says—"It may be termed its *jubilee year*, being the fiftieth since its constitution." This, of course, is reckoning from the year 1762. This is the year given in the minutes of the New-York Association.

The Rev. William E. Locke, in his Centennial Sermon for the Scotch Plains Church, preached in 1847, says—"The first church that sprung from this was the First Baptist Church in New-York city. *** In the year 1758 the number of Baptists in New-York had increased to thirteen, and being advised to do so, united themselves in church relationship with this church, and were recognized as a branch of this body," &c.

On the other hand, the Rev. Dr. Cone remarks, in his Centennial Sermon, which was preached in 1745—"This may with propriety be called the *Centennial Anniversary* of the First Church, since the brethren and sisters who worshipped in brother Dodge's house, in 1745, supported the cause, obtained preaching, had the ordinances of the gospel administered, and received converts into their fellowship by baptism, before the Scotch Plains Church was constituted. They also purchased ground, erected a meeting house, called a pastor, &c., as an independent body."

Without presuming to settle this question, I will only say that where there is evidence that a body of baptized believers have united together in covenant relationship for the maintenance of the word and ordinances among them, they are to be regarded as a church of Christ. The public acknowledgment of such a body, by appropriate religious services, does not, properly speaking, "constitute" them a church, but only acknowledges or publicly recognizes the fact that they have so "constituted" themselves. Such a service should be called a "recognition" and not a constitution.

Mr. Gano continued for twenty-six years to preach the gospel and administer the ordinances to this church with ability, zeal and success. The meeting house was soon enlarged to the size of 52 feet by 42, but still was too small to accommodate the increasing congregation. Mr. Gano "was no common man. He was endowed with strong powers of mind, and had been blessed with a good education. In the pulpit he was animated and affectionate; sound and clear in his views of divine truth, and skilful in arresting and retaining the attention of his audience. He was easy in his man-

ners, had great knowledge of men, and possessed uncommon tact in accommodating himself to times and places and circumstances, without ever losing sight of his 'high vocation.' It was a saying of his—*we must always act in character*—and it was his happiness, by grace divine, uniformly to maintain the character of a faithful servant of the Most High God. The church continued to increase in number and influence until the war of the Revolution, during which period the members were every where scattered abroad.—The ordinance of baptism was administered by the pastor, April 28th, 1776, and not again until September 4th, 1784. Mr. Gano was a firm patriot and a brave man. In the struggle for national existence and the establishment of civil and religious freedom, he could not but take an active part. He removed his family to Connecticut, but determined to remain in the city himself until the enemy entered it. He was invited to become Chaplain to the Regiment commanded by Colonel Charles Webb, of Stamford, but declined the appointment. He, nevertheless, so far complied as to visit the Regiment every morning, and preach for them every Lord's day. He was anxious to remove the furniture from his dwelling, but his efforts were frustrated: the British shipping took possession of both the North and East Rivers, and he was obliged to retire precipitately to the American camp.

"The enemy entered the city the next day, after a little skirmishing, and the American troops were driven to Haerlem—then to Kingsbridge—and at last to *White plains*, where Washington had collected a large part of his forces; and where, says Mr. Gano, 'we had a warm, though partial battle; for probably not a third of either army was brought into action. My station, in time of action, I knew to be among the surgeons; but in this battle I somehow got in the front of the Regiment; yet I durst not quit my place for fear of damping the spirits of the soldiers, or of bringing on myself an imputation of cowardice. Rather than to do either, I chose to risk my fate.' His soldierly bearing upon that occasion, in the presence of the enemy, elicited much praise from the officers in their after conversations, and greatly increased their respect for their Chaplain, whose personal courage had been so severely tested. Mr. Gano continued with Col. Webb's Regiment until the period expired for which the men had enlisted, and they returned to their homes. He took this opportunity to visit his family, where he found a letter

awaiting him from Colonel Dubosque, then stationed at Fort Montgomery, on the North River. He immediately set out for the Colonel's quarters, and at the earnest solicitation of General James Clinton, with whom he there met, he accepted an appointment as Chaplain, and continued in the service until the close of the war. After the British evacuated New-York, he returned to the city and collected together 'about thirty-seven members of the church out of above two hundred.' The meeting-house which was much disfigured, having been used as a store house and stable for horses, was repaired; public worship was resumed; 'the Lord looked graciously upon his people, the congregation was large and attentive, and many were brought to bow the knee to King Jesus!' In two years the church again numbered more than two hundred members. In 1787, a proposition was made to Mr. Gano to remove to Kentucky, with the prospect of increasing his usefulness, and relieving himself from pecuniary embarrassments. He called a church meeting and laid before them the facts in the case: but he says, 'they treated it all as chimera, and with all possible coolness left him to determine for himself.' He immediately determined to go. As soon as his intention was made known, 'the church offered to raise his salary, and very affectionately urged him to tarry.' He would gladly have complied with their wishes, but it was too late; he had entered into engagements which could not be broken. He continued to preach for the church until the 4th of May, 1778; in the afternoon of that day, he administered the Lord's supper, and in the evening took his final leave of them in a very affecting discourse from Acts 15—29, *Fare ye well!*"

At the time of Mr. Gano's settlement in 1762, the First Baptist Church numbered twenty-seven members. At his removal in 1788, it numbered over two hundred. Since that time, the church has passed through a chequered history of over sixty years, and at present consists of more than six hundred members. The history of those years has been so fully detailed in an interesting historical discourse to which we are already much indebted, which was preached by the present able, venerated, and beloved pastor, and published in the Baptist Memorial for February and March, 1847, that we shall close this sketch by simply enumerating the pastors who have since successively been settled over this venerable church, the parent of the Baptist churches in the city of New-York.

Rev. John Gano, from 1762 to 1788.
Benjamin Foster, D.D. " 1788 " 1798.
Rev. William Collier, " 1800 " 1804.
Rev. Wm. Parkinson, " 1805 " 1840.
Spencer H. Cone, D.D. " 1841,—*the present pastor;* and may God long spare his valuable and useful life!

## VALUE OF A BOOK.

When Andrew Fuller followed the plough, having groped his way to more scriptural views of Divine truth than he had formerly enjoyed, he wrote his admirable little volume, "The Gospel worthy of all acceptance," which, a few years afterwards, he printed.—This book led to much discussion, and revolutionized the vast majority of the Baptist churches of England, and not a few of the Congregationalists. To the influence of this volume on the mind of Carey may be traced the origin of the Baptist Missionary Society —the commencement of modern missions; nor is it possible to tell the extent or to conceive of the end of its usefulness.

One instance of this, certainly not suspected in England, lately came to the knowledge of the writer of this paper. Some fifty years ago, probably every Baptist minister in the British Provinces of North America, was Hyper-Calvinistic, and would refuse to exhort the ungodly to faith and repentance. A copy of "The Gospel worthy of all acceptance" crossed the Atlantic, was reprinted, and carefully studied by men not in the ordinary sense of the word educated, but men of deep thought; and now, probably, in all these provinces there is not one of our brethren who would hesitate to call on sinners to "repent and believe the Gospel."—"Behold how great a matter a little fire kindleth," and labor still for God and his cause. B.

Let me guard against all impurity of heart and life; all covetousness in thought or practice; all wasteful use of God's gifts, enjoying every blessing with moderation and gratitude; and imparting, according to my ability, to others less favored than myself.

Baptism, *with Reference to its Import and Modes.* By Edward Beecher, D.D. New-York: Wiley. 1849. pp. 342.

BY REV. S. F. SMITH.

We are at a loss to know in what manner to deal with this extraordinary book. The author has advanced positions both in logic and philosophy contrary to facts, and in which the learned even of his own denomination fail to sustain him. Though he seems at times to write in a spirit of Christian charity, his book abounds not only in the most confident assertions of his own correctness, but also in most unkind innuendoes, and in unjust and wicked assertions concerning the Baptist denomination.

A complete review of the book would require us to write a book nearly as large as Mr. Beecher's. This, however, is unnecessary. The main things can be attended to in the space of a few pages. The first third of the book contains all that is essential to his theory. The other two-thirds are occupied with rejoinders to Dr. Carson's examination of the preceding, and with additional considerations in favor of the author's own views. We regret that any of the common people of the Congregational churches and congregations should be deceived by statements so far aside from truth as some which Mr. B. has suffered himself to write. And we regret that, seeing the learned of his own denomination do not bear him out in the parts of his book where he professes to be critical, any of them should say a word in defence of his performance. An examination of the work has appeared in the Christian Review, kind and temperate; a writer in the Boston Traveller, probably the editor, who evidently had not read the Review, presumes to say that on account of its bitter spirit, it deserves no notice. That writer should know that this slur is no way to meet a refutation of a false theory. And if the spirit of the writer in the Review puts his work beneath the public notice, right sure are we that we have grounds to say, *a fortiori* the book of Mr. B. is beneath our notice, and not worthy of a passing regard. Still as a curiosity, to show the extreme folly or ignorance of some who boast themselves as being something in the world, we will give a specimen of this wonderful performance.

The Baptist ground is that the primary meaning of *baptizo*, the

New Testament verb employed in reference to the ordinance of baptism, is to *immerse;* and that we should adhere to the primary meaning, agreeably to the very first canon of criticism, unless there is an obvious and necessary reason against it. Yet in his preface this person asserts that for more than two thousand years the Baptist position was never assumed, that lexicons and vocabularies in no instance take the Baptist ground; that in no ancient treatise or commentary is the Baptist ground taken, and that "the Baptist position is entirely of modern origin. It has come up since the Greek ceased to be a spoken and written language, and, it may be added, that it depends for its continued existence on preventing the revival of a full and general knowledge of the usus loquendi of the ecclesiastical Greek writers."

Now we ask if Christian charity makes it necessary to believe that this man is so ignorant as to imagine that he was speaking the truth in these sentences; or if he has a conscience which will permit him without compunction to circulate among the members of his own communion so false an impression concerning the Baptist denomination? We deny his affirmation that our theory depends upon ignorance of the Greek language; and we assert in the most positive manner that we earnestly desire to promote, in our own denomination and in all others, a full and general knowledge of the Greek language in its whole history and usuage.—This knowledge will be all and only in our favor.

He relates, in his preface, that once in the early church, when sprinkling was first introduced, the question was raised whether a sick man sprinkled all over with water in his bed should be regarded as baptized. And he states that it was decided that this baptism was valid. But to give a perfect view of the case, he ought to have added two considerations, 1. That the fact of the discussion in the case shows that it was a departure from apostolic practice, and that they doubted its validity; 2. That they deemed it, after all, so unsatisfactory, that it was decreed that if the person so baptized should recover, he should never be eligible to the office of a presbyter, on account of his defective baptism.

He also remarks in his preface that there are passages, favoring his theory that *baptize* signifies to *purify*, which "furnish real and satisfactory proof to those qualified to exercise a sound critical judgment, and to feel the various degrees and shades of moral

evidence." Now it is the clearest thing in the world, that moral evidence is not the kind of evidence to be appealed to in the interpretation of a positive command. But, apart from this, we cannot but notice this unkind accusation, not only of Baptists, but of all learned men who differ from him, as persons "not qualified to exercise," etc., and his lofty assumption in respect to his own supposed ability.

On page 21, he affirms concerning what he regards as the Baptist mode of reasoning as follows:

"It is commonly the case that after proving that there are clear instances in which *baptizo* means to immerse, it is assumed that it is violently improbable that it ever means any thing else; and that, if it can but be shown that in a given passage it can possibly mean immerse, no more is needed; so that the main force of argument is not to prove that it does so mean from the exigency of the place, but that it may possibly so mean; and therefore, in consequence of its meaning so in other places, it does so here."

We deny that this is the mode of reasoning employed by Baptists. Mr. B. has seen enough of Baptists and of Baptist books to know that what is said in the above sentence is not true. And, while we deprecate the influence of such a falsehood on our good name among our brethren in other denominations, we point the writer, as a believer in Christianity, to the final day, and to the Judge of quick and dead, before whom he must shortly give account of this injurious and untrue affirmation concerning his fellow Christians.

On page 121, he says (we quote his own words):

"The Baptists mistranslate the word of God—not only concealing its meaning, but putting in place of it, one entirely foreign to the mind of the Holy Spirit.

They are the only denomination who are combined systematically to mistranslate it, and to hide its meaning from the world.

They are guilty of teaching for doctrines the commandments of men, * * *

For the sake of this same uncommanded form, they have divided the Bible Society, and do still divide and agitate the church of God."

And before these words, he says, "I announce them soberly, calmly, and yet decidedly, and as in the presence of a holy God."

Of the man who could solemnly and deliberately write such words, we know not how to speak. We shudder at his awful daring. We hold him up as a spectacle, for all the pious to gaze upon with astonishment and horror!

On these extracts we have two things to say. 1. Even on the author's own theory, that to baptize means to purify, these charges are without foundation. He himself allows that immersion is one mode of purification, and therefore in harmony with the mind of the Spirit. But now, supposing that Baptist missionaries have so translated the New Testament as to indicate what he himself affirms, to be one of the scriptural modes of purification, viz., immersion ;—how can he presume to say that, in so doing, they have mistranslated the word of God, "not only concealing its meaning, but putting in place of it, one entirely foreign to the mind of the Holy Spirit"—that "they are combined systematically to mistranslate it, and to hide its meaning from the world?" Let him look at these statements in connection with his own principles and admissions, and see if on any possible grounds they can be justified.

3. For several months past the female members of his own church, including, as the most active person, a member of his own family, have conducted a female union meeting of a devotional character, in connexion with the Baldwin Place Baptist Church in Boston. Of course such an arrangement is not without his knowledge and concurrence. But if the Baptists "are combined systematically to mistranslate the word of God, and hide its meaning from the world," if they are guilty of "not only concealing its meaning, but putting in place of it, one entirely foreign to the mind of the Holy Spirit," if they "do still divide and agitate the church of God,"—how dares he be an aider and abettor in such an unhallowed union? Let him read 2 John 10, 11, and instantly recede from such a combination. Such a union, if the Baptists are such as he declares them to be, is not an act of Christian charity, but an inexcusable league against the gospel. And if he does not instantly recede from the union, we call upon those who, as faithful Baptist members are concerned in it, to recede from him, lest they be guilty of aiding him in his evil deeds.

On page 230, Dr. Beecher says: "The present position of the Baptist denomination towards the rest of their fellow Christians on earth is exceedingly dishonorable to God, injurious to themselves, and injurious to the highest interests of the whole Christian community." And, on page 232: "It [the Baptist system] is based on a mere external act, which has in itself no importance, except what is supposed to be created by a positive command."

In these statements it is manifest that he wholly misconceives the position of the Baptist denomination. Our position is this:—God has spoken clearly by his word. His word has been confirmed by the act of his Son. To the word of God and the example of his Son, we steadfastly adhere; and by our endeavors after exact obedience, we desire to stimulate the world to an equal regard to the mandates of our Lord and Master. This is our position.—Wherein is it dishonorable to God, injurious to ourselves, or to the interests of the Christian community? We pause for a reply.

We are surprised also that he seems to imply that a divine command is of no importance, if it relates to a thing, which has not an importance in itself, apart from such a command. We cannot agree with him. We deem every requisition of God important and authoritative. Of some of God's commands we can see the internal reason. Others, like the command to be baptized, may be regarded simply as tests of obedience. But the second class of commands we think ourselves as much under obligation to obey, as the first. If God has issued them, why should we not? If the infinite, omniscient Sovereign has promulgated a system of laws, what right have mortals to affirm,—'This, because I see it to be right, apart from the divine command, I will obey; that, because I see no cause for it apart from the divine command, I will disregard and contemn.'

The position which Dr. Beecher designs to prove in this work is thus stated in his own words:

"The position which I shall endeavor accordingly to prove by appeal to facts is this, that the word *baptizo*, as a religious term, means neither dip nor sprinkle, immerse nor pour—nor any other external action in applying a fluid to the body, or the body to a fluid—nor any action which is limited to one mode of performance; but that as a religious term it means at all times, to purify or cleanse—words of a meaning so general as not to be confined to any mode, or agent, or means, or object, whether material or spiritual, but to leave the widest scope for the question as to the mode—so that, in this usage, it is in every respect a perfect synonym of the word *katharizo*."

This position of Dr. Beecher seems to have originated in a figurative description of the baptism contained in John 3: 25, "Then there arose a question between some of John's disciples and the Jews about *purifying*." And he affirms, after quoting this single passage,—"and thus the *usus loquendi*, as it regards the religious

rite, is clearly decided." Baptism may, without doubt, be deemed a symbol of purification ; and as the sign is sometimes put for the thing signified, so the thing signified may, by a figure of speech, be also put for the sign. This is the case in the present instance. But, it seems to us, that Dr. B. has wholly overlooked this fact, and the figurative nature of the passage. This position seems to us much the same as to say, because a certain word, used figuratively, is defined thus or thus, therefore, the figurative sense is the only sense, and the word has no literal meaning ; or, more briefly though absurdly, the word has no literal sense except its figurative one.

It is strange also that from a single instance, and that not a clear one, a scholar should affirm that he can deduce the *usus loquendi* of the scriptures. For it seems very certain that, if it were not for this page, such a use of the word could not have been deduced from the usage of the scriptures.

Again, on his theory, the word *baptize* is deprived of its specific meaning, and is used only generically. But the command to baptize or to be baptized is a *law* of the Savior's economy. And a law, from the nature of the case, is specific. It is a command to do a specific thing. It is so with human laws. It is so with divine laws. It was so with the Levitical requirements. And it seems to us necessary that the law of baptism should, in like manner, be specific. If, on Dr. Beecher's theory, any one should ask, 'What is this law? What am I bound herein to do?'—the answer must be,—'to purify.' But the question returns, 'What is it to purify? Is this term to be understood literally or figuratively? Does it relate to the body or the soul? If literally, what is the specific thing to be done, and how is it to be done? If figuratively, how am I to proceed? If it relates to the body, what am I to do to the body? Shall I literally purify it, make it clean, in every part, or only on one little spot, which, such are the customs of society, is already clean? Am I to perform upon the body a symbolical action? Then shall I, or shall I not, make the symbol as perfect as I can, as expressive as possible of a complete purification? Or, if I am to purify the person baptized, am I to purify his soul?—That is God's work. How shall I arrogate to myself an office which belongs only to the infinite Jehovah?' Thus in any view of the case, difficulties thicken around the anxious inquirer, and

there is no way to dissipate them but to return to the simple teaching of the word of God. The first impulse of a wise inquirer after truth and duty in such a case would be, to go to the original form of speech, and there to examine the signification of the word in which the duty is enjoined. And such an examination must necessarily lead the inquirer back to the point from which Dr. Beecher's theory labors so sedulously to drive him away.

Because *katharismos* is once, apparently or evidently, used instead of *baptismos*, therefore he assumes that *baptismos* and its correlates are always to be interpreted by *katharismos*, etc. (*p.* 24.) That is, because in a single instance a generic word is used with reference to a specific meaning, therefore the specific word bearing that meaning has none but the generic meaning. And this kind of logic, he imagines, it will give the Baptists great trouble to meet!

It seems to us that after all he does not establish that which he affirms, viz.: that to baptize means to purify. He assumes it, and reasons upon it, and applies his assumption to particular cases, but he does not prove it; how could he? He shows that purification is often spoken of in the scriptures; but that does not prove that in the places containing that word, baptism, Christian baptism, is the thing meant. For example, he quotes for this purpose (p. 25) the prophecy in Mal. 3: 1–3; and says, "that the Messiah should immerse is no where foretold; but that he should *purify* is often and fully predicted." Now it is evident that he means to say that when it is predicted of Christ in Malachi third that he should "purify," etc., the interpretation is that he should perform that purification which is intended in the rite of baptism; for that is the very point on which he is reasoning. But what tyro in interpretation would need to be told that the rite of baptism is not there spoken of, nor thought of, nor probably was ever dreamed of by the prophet?

In the sentence of John the Baptist, "I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire" —Mr. B. contends for the meaning to purify, as usual. He denies that John could have prophecied that Christ should largely imbue his followers with the purifying influence of the Holy Ghost,—in the latter part of the verse, because, he says, "whichever sense we adopt in one part of the antithesis we ought to retain in the other."

But he certainly knows that the same word often varies in its sense in being twice used in the same verse; e. x. Luke 9: 60.

He cites also 1 Cor. 12: 13, "For by one Spirit, we are all baptized into one body, and have been all made to drink into one Spirit,"—as a farther confirmation of his theory; where, by the way, let any one substitute *purified* for *baptized*, and see how intelligible a sentence he will obtain. In remarking on this passage, he says, "to immerse in water is not the work of the Holy Spirit, nor is it his work to immerse the mind; but to purify the mind is." One might ask, Who ever imagined that immersion in water by the Holy Spirit was here implied? Certainly, one is almost driven to the belief that the great end which Mr. B. has in view is less to establish the sense to purify than to disprove and drive out of being the sense to immerse.

After the above citations comes a section entitled, "sacrificial use of *baptizo*." But it is remarkable that he does not exhibit in the section a single instance of *baptizo*, but only passages containing the word to *purify*.

In chap. 2d he occupies several pages in showing that purification was anciently performed, under the Jewish law, in ways not necessarily implying immersion. Suppose it were so. What has that to do with the New Testament rite, which is symbolical of another thing? And so to the patristic usage of the term, *baptize*, how does the figurative use of the term to signify regeneration, or purification, prove that,—we had almost said,—there was no baptism acknowledged or practised in the days of the Christian fathers?

Indeed, in view of all that he has said in the philological part of this so-called argument, we do not see that he has left for the Christian Church any baptism at all. It strikes us that he has made an argument for the spiritual baptism of the Quakers, if he has made out an argument for any thing. In his zeal to abolish immersion, and to hold up to wonder and scorn those who practise that rite, he has taken away from the church one of its consecrated institutions entirely. If any injunction concerning baptism is allowed by him, he affirms that the injunction is to purify. And if a serious inquirer should ask—'To purify—what is it?'—echo alone is left to answer, What is it? He affirms that the New Testament gives no light concerning it.

To be concluded in our next.

## THE PRAYING MOTHER.

Mrs. L. was the wife of a sea captain, of French origin, a Catholic in his earlier religious education, but a decided skeptic in his maturer years, tolerating with affability the religious opinions of others, but utterly reckless of his own.

Mrs. L. believed not only in the moral influence of domestic religion, but in the direct answer, sooner or later, of her prayers in behalf of her husband and children. Years passed away without the realization of her hopes; but she persevered, humbly and hopefully, at her altar, till God answered her, though in a way she could not have anticipated. He blessed her by misfortune. She had occasion to correct her son one day by confining him to his chamber. The boy escaped by a window, and could not be found. Days passed away, weeks and months elapsed, and no intimation of the missing child was heard. The mother, wrung with anguish, still clung to the domestic altar. Misgivings, painful misgivings, met her there during these anxious months.

He had embarked in a vessel, and after a long voyage arrived in Charleston, South Carolina. Here he remained, destitute and dependant, several weeks; but at the moment of his extremity his father arrived unexpectedly in the harbor, from Havre, France. The boy, subdued by reflection and sorrow, flew to the arms of his parent, confessing his misconduct with tears. The juvenile romance of adventure had died in his bosom, but the tender remembrance of his home still lived, melting his young heart, and disposing him to return to its deserted altar, and mingle there his tears with those of a mother's anxiety and love.

The vessel sailed for Havana. It arrived at a time when the yellow fever raged in the city. In a few days the poor boy, predisposed perhaps by his anxieties and grief, was attacked by the dreadful malady. And now revived, in overpowering force, the recollections of his early religious instructions. The confused reveries of a fevered brain could not dispel them. The atonement, the duty of repentance and faith, the terrors of death, judgment and hell were ever present to his mind. Ah! even in this extremity the prayers of the desolate mother were prevailing in heaven.

One day, when all hope of his recovery had gone, the father, a

man of strong feelings, entered with a broken spirit the chamber where he lay. The dying boy, with his tears dropping upon the pillow, was sobbing the name of his mother. "My mother! my dear mother! Oh, that she were here to pray for me as she used to!"

The father bent over him, unable for a time to speak, but mingling his tears with those of his son. Clasping his hands, and casting a look of appalling earnestness at his parent, the boy exclaimed, "Father, I am dying with my sins upon me! I shall be lost in my present state! Send, oh send for some one to pray for me!"

"My child," replied the father, trembling with emotion, "there are none but Catholic clergymen on the island, and they cannot help you."

"Oh, what shall I do, then, father?" exlaimed the son.

"Pray for yourself, my dear child," replied the father, unwilling to repose the destiny of his son on his own infidel views of the future.

"I do," replied the boy; but I need the help of others. Oh, can you not, will you not pray yourself for your perishing son, father?"

The captain felt as if the earth shook beneath him. He had never prayed in his life; but his heart melted over his child; he felt, as by consciousness, the necessity and truth of religion. He felt that none but a God could meet this terrible emergency of man. As if smitten down, he fell on his knees by the bedside of his son. His spirit was broken; his tears flowed like rain, and with agony he called upon God to save himself and child. The family and servants of the house were amazed; but he prayed on, and before he rose, his child's prayers were heard, if not his own. The suffering boy had found the peace which passeth understanding.

He died trusting in his Saviour, and full of tranquil hope.

Oppressed with sorrow, the father did not cease to pray for himself; he was deeply convicted of sin, and before long found peace in believing.

He returned to B.; his child a corpse, but himself a new man —the one in heaven and the other on the way. He brought to his wife the first news she had received of her missing son. She wept, but with tears of gratitude as well as sorrow, acknowledging that, in affliction, God had blessed her. Her prayers had not failed. Providence had overruled the misconduct of her child for his own and his father's salvation.

# HEAVEN.

BY REV. S. F. SMITH.

O blest are they whom God hath called
To shine as radiant stars above—
The sons of light, the heirs of bliss,
The tenants of a world of love.

No sorrow wrings the bitter tear
Of anguish from the pilgrim's eye;
No wearying toil—no anxious fear—
The conqueror never more shall die.

No fierce disease, no chilling blast
Shall e'er that better land invade;
Faith's vision there shall change to sight,
And glory o'er the scene be shed.

And there the peace that Jesus gives
In every happy soul shall reign;
There parted saints shall meet in joy,
And mothers clasp their babes again.

O glorious world! in vain we strive
To catch a glimpse of joys so high;
Nor thought can reach, nor words describe
The scene that lies beyond the sky.

With ardent zeal our souls are fired
To pass beyond affliction's rod,
The crown of endless life to win,
And reach the paradise of God.

# Juvenile.

## THOUGHTS OF A CHILD

### ON SEEING THE MOON FOR THE FIRST TIME.

[A FACT.]

A little child, aroused from dreams,
By the moon's mild, silvery beams,
In joyful accents, quickly cried—
"Dear mother! hasten to my side.

For in the sky God's face I see,
So kindly looking down on me,
And he is beautiful and fair,
With golden locks of curling hair.

Oh! I am glad that he is there,
Perhaps He heard my little prayer,
'Now, Lord, I lay me down to sleep,'
And He has come my soul to keep.

I must not go to sleep to-night,
Till He has gone away from sight,
And very happy should I be,
If God would come and talk with me."

Pressing a kiss on that young brow,
The mother prayed that e'en as now
While viewing God, her child might trace
New beauties in her Father's face.

And that her soul, unstained and pure,
Might always rest, as now, secure—
While all her thoughts should open lie
Before her Maker's searching eye.

*March*, 1849. L. MARIA.

EDITOR'S NOTE.—We regret to say that we are obliged to omit the interesting "Narrative" by Bro. Remington this month. It will appear in the next No.

"Church Nullification," and other articles which we have on hand, we intend to insert soon.

# Monthly Record.

## MISSIONARY INTELLIGENCE.

The Indian Advocate informs us, that the Indian Mission Association have appointed Rev. H. F. Buckner and wife, and Miss Margaret Babe, as missionaries to the Creek Indians.

China—*Canton Station—Letter from Bro. Geo. Pearcy, describing a Storm at Sea.* Our readers have doubtless been informed of the terrific storm which occurred about the first of September on the coast of China. Bro. Pearcy and his lady had just embarked for Shanghai. He writes from Hong Kong, Sept. 20, 1848: "When I closed my last to you about the last of August, per the overland, I was expecting in a day or two to embark with Mrs. P., on board the Hindostan for Shanghai. We did embark and sail on the 30th August. That night and the next morning on that had been known in these regions for many years. All sail had been taken the wind was blowing fresh from the north. Fortunately we got out clear of the islands before one of the most awful and destructive typhoons came on in except the main topsail, which was double reefed. This was blown to pieces early on the evening of the 31st. The storm steadily increased. The heavens were black with clouds, which poured the rain down at times in torrents. The spray from the sea filled the air so that it was difficult to see any thing on deck. Sails were blown from the yards closely furled; spars and yards and boats were blown away. About midnight the main mast came down, broken a little above the deck. It fell over the side of the vessel, carrying away the bulwarks. The shrouds were soon cut, and the mast went into the sea. Soon after this the mizzen mast began to crack. Our state room was near this, afloat with water, as all the rooms and decks were. The water poured into Mrs. West's room, the captain's wife, in such sluices, that she about this time came into where Mrs. P. was, greatly alarmed. We feared the mizzen mast would break in the poop deck. It soon came down just over the heads of the ladies. About this time the raging of the storm was almost deafening. It seemed that all the winds of that region had conspired to attack and sink our ship. Most forcibly were we impressed with a sense of our impotency and entire dependence on a Supreme Power. Nearly all seemed calm and self-possessed. Some of us felt that our heavenly Father was watching over us, and that he would guide all right. After one or two o'clock, A. M., 1st inst., the storm somewhat abated. The ship rolled awfully, and tossed trunks, and chairs, and boxes, as trapballs. Now and then a high wave would burst against the side of the ship, shaking her timbers, and passing along her sides would lash the rudder backward and forward with a dull groan, as if the old ship complained of the protracted agony she endured. We all wished for day, which, when it came, was so cloudy that we were unable to ascertain where we were till the next day."—*So. Miss. Jour.*

Return of Missionaries.—Rev. J. M. Haswell and lady, of Burmah, are on their way to this country on account of ill health.

Catholics Converted to Protestantism.—Rev. Dr. Gustiniani has been laboring for some time past among the German Catholics of Rochester. He has been severely opposed and suffered much from persecution; but the Lord has blessed his efforts, and thirty-six families have left the Roman Catholic faith in that city.

Baptist Missionary Union.—If we obtain from other sources the amount of appropriations which we have been encouraged to expect, upwards of forty thousand dollars must be received from *churches* and *individuals*, in the months of January, February, and March, to meet the expenses of the year ending April 1, 1849—to say nothing of reducing the debt with which it was commenced.—*Mac.*

Burmah.—*Baptism of Karens.*—Mr. Binney writes from Maulmain, June 21: "There is an interesting state of things in the Karen church at Newton. Twenty were baptized last Sabbath, five of whom are pupils of the Normal School."

Germany.—Mr. Oncken writes from Hamburg, Nov. 10: "Here we have constant additions, and the cry for laborers is constantly increasing. My dear Braun —the brother at our Tract and Bible depot—goes to-morrow, accompanied by another brother, to Vilsen, twenty-five miles from this, to preach there next Lord's day, at the urgent request of a farmer. At Bremen, eight believers have been baptized within the last two days. Br. Gulzau is there only for a few days, having to return to Leer, where the work is daily increasing in interest and importance. I myself have invitations from I do not know how many places; and shall have to visit several places as soon as possible. In Schleswig four or five persons are waiting to be baptized. From Br. Hinrichs, who reached Vienna just before the late seige and revolt, we have not heard for some time, which fills us with some alarm as to his safety. I rejoice that before the late outbreak we had despatched 30,000 tracts, and a good number of Bibles and Testaments. Our tract issues within the last ten months amount already to upwards of 500,000 copies. But, alas! our funds are now exhausted, and I have advanced marks 500."

Baptisms among the Shawanoes.—Mr. Barker says: "Amid our afflictions God has given renewed evidence that he has not withdrawn from us his tender mercies. On last Sabbath, notwithstanding the weather was somewhat cold, we had a joyful season. Five decided converts followed their Saviour into the watery grave. Two others were restored, who had once been members, making an addition of seven. One other person submitted himself to the watch-care of the brethren. One member was excluded."

## ITEMS.

France.—There was another partial insurrection in Paris, Feb. 8th. It is thought that the red republicans are resolved to use every exertion secretly to overthrow the republic. It is believed that the dissolution of the Assembly will take place soon.

Austria.—Tyranny yet rules in that country. The Hungarian patriots are nearly subdued, and the star of liberty has become very dim.

Harvard University.—The subject of filling the Hollis Professorship is now occupying the attention of the Board of Trustees. It has heretofore been filled by a Unitarian; but for nine years past it has been unoccupied. Mr. Hollis was a Baptist, and according to his will the place must be filled by an "orthodox man." We will see whether our Unitarian friends will appoint such a man as the will

contemplates, or wrest the money as they have done heretofore from its intended object.

General Zachary Taylor.—Since our last number was issued, President Polk has ceased to occupy the offie of chief magistrate of these United States, and Gen. Taylor has been inaugurated as his successor. This has all occurred, unlike such changes in Europe, without the clash of arms—without carnage or bloodshed.—President Taylor seems thus far to satisfy to a considerable extent, all parties.

New Church in New London, Ct.—The First Baptist Church have purchased the Universalist meeting-house in that city for the purpose of forming a third Baptist Church, over which Rev. J. S. Swan, former pastor of the First Church, is to preside.

A Pædobaptist Immersed.—Rev. Mr. Anderson, late of the Free Church of Scotland, has changed his views in respect to baptism, and has been immersed at Aberdeen by Rev. Dr. Innes of Edinburgh.

Prize Fighting.—A disgraceful combat has recently taken place between two desperadoes by the name of Hyer and Sullivan. They were obliged to retire to Maryland to prevent being arrested, as the authorities of this state would not allow such a demoralizing and brutal conflict within their jurisdiction. They pounded each other awhile, until Hyer the American, beat the Irishman Sullivan. The former was arrested in Philadelphia, and sent back to Baltimore to be tried. He has been admitted to bail. If our authorities cannot put a stop to such beastly exhibitions, we do not perceive the use in having officers to look after the public welfare.

Astonishing.—The Grand Sultan has removed all restrictions from Christians, and by his edict, admitted them to the highest offices of the empire. This in a Mahommedan Prince is truly surprising.

Alabama Baptist.—This paper has been disposed of by Rev. C. M. Breaker, the former editor and proprietor, to Rev. A. W. Chambliss. It is now called the "Alabama Baptist Advocate." It appears well under its new conductor, being well filled with interesting matter. Bro. Breaker made a paper worthy of more extensive patronage than he received.

South Western Baptist Chronicle.—This paper, established by Rev. Wm. Duncan in 1847, has within that short time acquired a respectable circulation in consequence of the indefatigable perseverance and energy of its founder. The paper has been admirably conducted. Bro. Duncan has now associated with him as proprietors, Messrs. I. T. & W. M. Hinton, while he continues to direct the editorial department. The paper is enlarged and improved in several respects. We commend it to our South Western friends as just what they need.

Institutions of Learning.—In the United States there are now 118 colleges, containing about 10,000 under graduates; and connected with them, either in professional departments or in the preparatory departments, it is supposed there are at the present time 12 or 15,000 more. Besides these colleges, the Romanists have 14 in the United States, in which there were 412 students preparing for the priesthood. The alumni of the 12 colleges of New England was stated to be 20,370. From the N. E. colleges and from 40 colleges out of N. E. (52 in all) there were, during the past year, 1,189 graduates. In 11 Theological Seminaries 176 students had entered. Last year the number was 191. The whole number of students in eight Theological Seminaries now is 414.

## REVIVALS.

There has been for some time past a cheering attention to religion in Rev. S. Remington's church, and several others of this city. There have been added recently to the Baptist church at Mount Olive, N. Y., 8; Rockport, Ill., 30; Albion, Tenn., 35; North Hebron, N. Y., 62 since April; Cape May, N. J., 29 at one time; Raymond, Mo. 18; Nodaway, Mo., 17; Mayslick, Mason co., Ky., 70; Westmoreland, Onei. co. N. Y., 12; Ogdensburg, 26; Solon, N. Y., 15; Preston, Ct., 31; Stillwater, N. Y., 30 in two weeks; Suffield, Ct., 40; Norwich, Ct., 30; Port Richmond, Staten Island, 26; Moniteau co., Mo., 12; Mount Pleasant, Westmoreland co., Pa., 13; Sing Sing, N. Y., 24; Albany, N. Y., South Pearl-st. church, 47; Barrington, Yates co., N. Y., 34; Hopewell, Ky., 40; Bethel, Ky. 50.

## MINISTERIAL CHANGES.

Rev. I. S. Manton, of Providence, R. I., has become pastor of the Bapt. church in Gloucester, Mass. Rev. Mr. Carpenter, of Vincentown, has become pastor of the Baptist church in Perth Amboy, N. J. Rev. D. Taylor, of Montrose, Pa., has become pastor of the Baptist church in Ovid, Seneca co. Rev. W. F. Boyakin, of Jerseyville, has become pastor of the Baptist church in Jacksonville, Ill. Rev. J. Bulkley, late Tutor in Shurtleff College, has become pastor of the Baptist church in Jerseyville, Ill. Rev. S. Gardner, of Hastings, Oswe. co., has become pastor of the Baptist church in Spafford, Onon. co. N. Y. Rev. P. Howe, of Winchester, Vt., has become pastor of the Baptist church in Wilmington, Vt. Rev. J. G. Warren, of Cabotville, Mass., has become pastor of the Second Baptist church in Troy, N. Y. Rev. J. N. Murdock, of N. Y., has become pastor of the South Bap. church in Hartford, Ct. Rev. Wm. F. Russell, of Philadelphia, has become pastor of the Central Baptist church, Poughkeepsie, N. Y. Rev. Wm. Shadrach, of Philadelphia, has become pastor of the Berean Baptist church in Pittsburgh, Pa. Rev. J. M. C. Breaker, of Greenville, has become pastor of the Baptist church at Newbern, N. C.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Jordan Martin, Chesterfield co. Va. Dec. 28, aged 71.
Josiah Wilkinson.
Saffron Walden, Essex, Eng., Jan. 8.
Henry Greene, Parishville, St. Lawrence co. N. Y., aged 88.

*Ordinations.*

John H. Cawthon, Bethany, Appomattox co. Va., Dec. 19.
Jos. H. Wombwell, Norfolk, Va. Jan 24.
Samuel G. Foster, Madison, Ga. Jan. 28.
Wm. Crowell, Waterville, Me. Jan. 31.
Jacob Kennedy, Tioga Village, Pa. Feb 6.
Wm. Ashmore, Hamilton, O. Feb. 6.
Joel Haggard, Cahaba Valley, Bibb co. Alba., Feb. 11.
Edgar Smith, Milan, Cay. co. NY. Feb. 14
Jos R. Manton, Gloucester, Mass. Feb. 14
Alexander Von Puttkammer, Buffalo, N. Y. Feb. 14.

*Churches Constituted.*

Ratter's Prairie, Ill. Nov. 18.
Deer Creek, Miami co. Ind. Dec. 30.
Hannibal, Mo., Jan. 3.
Galliopolis, O. | Dayton, O. Jan. 9.
Young Woman's Town, Clinton co. Pa.
Milford Village, Mich. Jan. 25.
Aurelius, Mich. Jan. 31.
South Colebrook, Ct. Feb. 7.
Buffalo, N. Y. (German) Feb. 14.
Northport Corner, Me.
South Natick, Mass. Feb. 20.
Westerly, R. I. Feb. 21. (This church has existed since 1750, and was called the "Church of Christ in Westerly and Stonington, in Union," and has now been recognized as a regular Bap. ch.)
Allen, Alleg. co., N. Y., Feb. 22. (No. of mem. 18.)

*Dedications.*

Morrisville, Mad. co. N. Y. Feb. 20.
Manchester, N. H. (2d Bap. ch.) Feb. 22.

# Literary Notices.

*The History of England, from the Accession of James II.* By Thomas Babington Macauly. Vols. I. II. pp. 619, 617. 8 vo. New-York: Harper & Brothers, 1849.

Mr. Macauly is one of the ablest writers of the age. His extensive knowledge of English jurisprudence, and the whole fabric of government and society, have admirably qualified him for the task which he has so satisfactorily performed.—On almost every page of the work will be observed evidence of deep research in the author, and a thorough acquaintance with the entire range of historical events. He is a Scotchman and Episcopalian, still he does not manifest that censoriousness and lofty exclusiveness often apparent in the writings of high churchmen.—Especially is he favorable to evangelical religion, and does not, like the infidel Hume, stain the pages of his work by hostile thrusts at the Gospel system. This is undoubtedly the best History of England extant. The statements of the author are so well authenticated, and he deals so little in hypothesis and fanciful imaginings, that he inspires the utmost confidence in the reader. Then the attractive style of the book leads us along with increasing pleasure, to the rich mines of historic lore. The publishers have wisely altered the spelling of some words of the English edition to correspond with that of Webster. This feature has unjustly been assailed and made a pretext to issue a cheap edition in opposition to this work—but we are happy to know that the Messrs. Harpers have also commenced publishing a cheap edition at 25 cents a No. This great History should be possessed by all. It is substantially and beautifully bound.

*The Life and Thoughts of John Foster.* By W. W. Everts, author of "Pastor's Hand Book," "Bible Manual," etc. New-York: E. H. Fletcher, 141 Nassau-street. pp. 314–12mo.

John Foster possessed a discriminating mind, a powerful intellect, and a soul on fire from above. He was an old fashioned Baptist divine, and turned his attention almost entirely to the inner man, while his external appearance was neglected, and any thing but inviting and appropriate to his calling. Yet he was a student of untiring application. From that library of rare value, but of the greatest disorder, and inaccessible to any but the "hermit" himself, have issued some of the finest productions in the English language. He had great natural genius, and was emphatically an original thinker. His writings are extensive, some of which have been published in this country. The volume before us consists of rich thoughts on a variety of interesting topics, forming almost a body of divinity.—Those who wish to read something which is original, instructive and soul-stirring should procure this work. It contains a beautiful portrait on steel of Mr. Foster. The mechanical execution reflects much credit on the publisher.

*A New Collection of Hymns*, for Conference and Prayer Meetings. By John Dowling, D.D. New-York: E. H. Fletcher.

The author of this book has made the laudable attempt to resuscitate the good old revival hymns, many of which have been left out of our hymn books because they were deficient in literary merit. It seems to us that we should not be too particular in the conference room. The people generally will say, give us the old fashioned hymns if the poetry is not quite as good, while some critics will think otherwise. Most of the hymns are, however, unobjectionable in respect to poetic merit, and the book will no doubt be extensively circulated. Several churches have already adopted it in preference to any other.

*Theophany*, or the Manifestation of God in the Life, Character and Mission of Jesus Christ. By Rev. R. Turnbull. pp. 239. 12mo. Hartford: Brockett, Fuller & Co.

This is an able defence of the orthodox view of the atonement of Christ. The author has exploded the various theories from the *emanation* of Tertullian and his cotemporaries to the *transcendentalism* of Schleiermacher and American Socinians, and endeavored to establish the truth. There are many difficult questions connected with this subject which we should be glad to discuss; but have not room. We should differ from Bro. Turnbull on some points. We cannot conceive for instance how the higher nature of Christ could suffer (as he admits might be possible) without necessarily implying imperfection. We fear that this is yielding too much ground to the Socinian, and more than can clearly be proved, should be given up, though there are orthodox writers on both sides of the question. We advise our readers to buy the book and see for themselves. Certainly the work is an important contribution to theological literature. It is written in a beautiful style, and is full of practical reflections, making it valuable for private christians as well as for clergymen. It is for sale by E. H. Fletcher, 141 Nassau-street.

HEAR, O Israel: JEHOVAH our God is one JEHOVAH: And thou shalt love JEHOVAH thy God, with all thy heart, and with all thy soul, and with all thy might. And these words which I commanded thee this day, shall be in thy heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Deu. vi. 4–8.

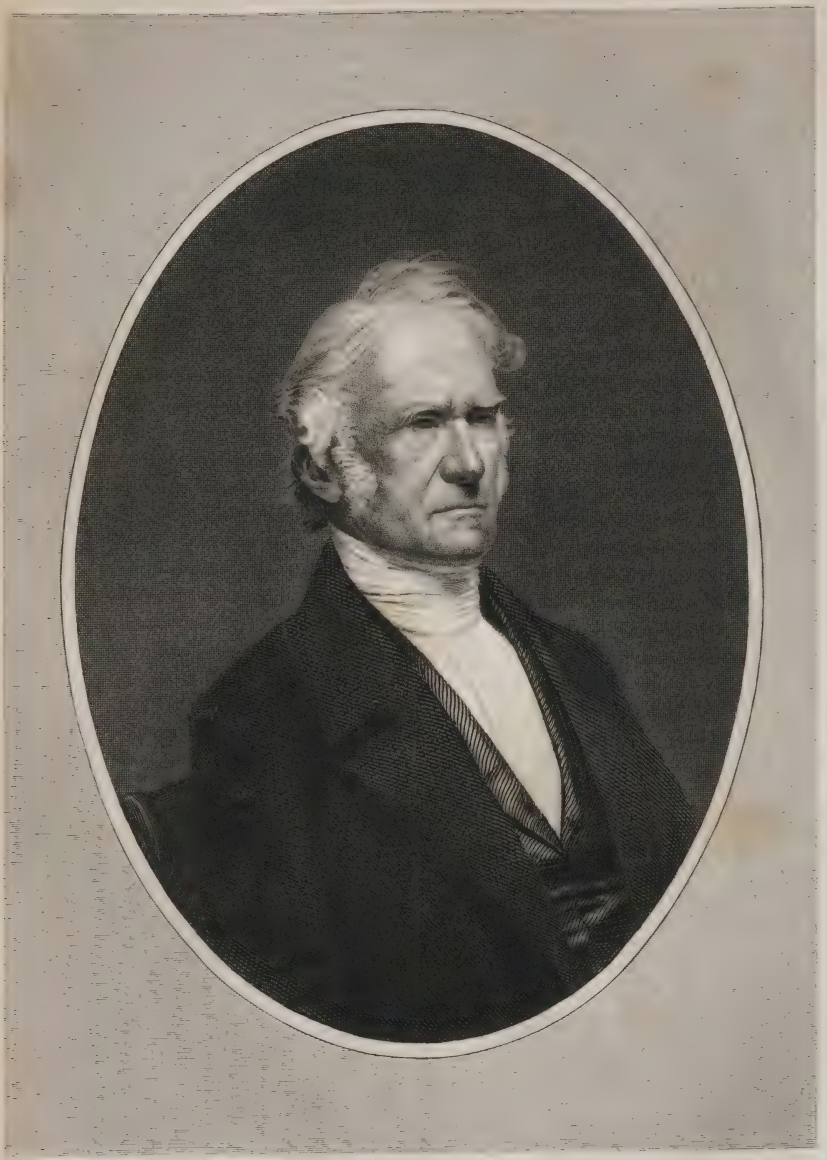
## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR APRIL.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | Numb. xxxiii., xxxiv. | |
| 2 | Numb. xxxv., xxxvi. | |
| 3 | Deu. i., ii. | Moses recapitulates Israel's history in the wilderness. |
| 4 | Deu. iii., iv. | |
| 5 | Deu. v., vi. | |
| 6 | Deu. vii., viii. | Intercourse with Idolaters forbidden. |
| 7 | Deu. ix., x., xi. | |
| 8 | Deu. xii., xiii. | |
| 9 | Deu. xiv., xv. | Creditors released at the end of every seven years. |
| 10 | Deu. xvi., xvii. | |
| 11 | Deu. xviii., xix. | Cities of refuge for man-slayers. |
| 12 | Deu. xx., xxi. | |
| 13 | Deu. xxii., xxiii. | |
| 14 | Deu. xxiv., xxv., xxvi. | |
| 15 | Deu. xxvii., xxviii. | |
| 16 | Deu. xxix., xxx. | |
| 17 | Deu. xxxi., xxxii. 1–44. | |
| 18 | Deu. xxxii. 45–52. xxxiii., xxxiv. | The death of Moses. |
| 19 | Joshua i., ii. | |
| 20 | Joshua iii., iv., v. | The waters of Jordan divided. |
| 21 | Joshua vi., vii. | |
| 22 | Joshua viii., ix. | |
| 23 | Joshua x., xi., viii. 30–35. | The sun and moon stand still in answer to Joshua's prayer. |
| 24 | Joshua xxii., xii., xiii. | |
| 25 | Joshua xiv., xv. | |
| 26 | Joshua xvi., xvii., xviii. | |
| 27 | Joshua xix., xx. | |
| 28 | Joshua xxi., xxiii., xxiv. | Joshua's last charge and death. |
| 29 | Judges i., ii. 1–13. | |
| 30 | Judges xvii., xviii., xix. | Idolatry of the Israelites. |

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Yours Affectionately,
Dan.l C. Sharp.

Engraved Expressly for the Baptist Memorial

## BIOGRAPHICAL SKETCH OF REV. DANIEL SHARP, D.D.

BY REV. R. H. NEALE.

THE subject of this biographical sketch was born at Huddersfield, in the county of York, England, on Christmas day, Dec. 25, 1783. His parents were pious and estimable, training up their children in the way they should go, and they lived to rejoice in the salutary effects of their pious instructions and judicious parental government. The father of Dr. Sharp entered the ministry in early life. When above the age of fifty, considering it his duty to be immersed, he submitted to the ordinance of his Lord, and united with the Baptist denomination. He was pastor many years of the Baptist church at Farsley, near Leeds, in Yorkshire—and continued preaching with acceptance even after he had completed his seventy-eighth year. Dr. Sharp was religiously disposed from his childhood. We have heard him say that he never knew the time when he had not sober reflections on the subject of morality and religion, and especially of his own character in the sight of God. Conversations between his father and other ministers and private christians, to which in his childhood he delighted to listen, deepened his religious impressions. Residing in a country village, his evenings were passed in reading or in the undisturbed meditations of many a solitary rural walk, which doubtless had an important influence in forming those habits of investigation and self-improvement for which he has been since distinguished. Amid the quiet scenes of his early home, he gave much attention to reading, and made himself thoroughly acquainted with the system of theology taught by Gill and Brine, and which was then prevalent in many of the English churches. This was of the Pseudo-Calvinistic school, which taught that Christ died only for the elect, and that evangelical faith consisted not in a belief of the truth as revealed in the gospel, but in a persuasion that we are ourselves of the chosen generation, the royal priesthood, and that Christ died "especially for me." This enquirer after truth labored vigorously and alone to comprehend the knotty points of this system, and to reconcile it with reason and revelation; but though unsuccessful, the mental exercise was beneficial to him in after life. Compelled

by the providence of God to make his own way from darkness to light and from the wilderness to the open field, he has ever since been less disposed to take opinions upon trust, and more inclined to rely on the conclusions of his own judgment.

Having sat for several years under the ministry of an able and truly eloquent divine among the Independents, known in this country as Congregationalists, Dr. Sharp united with that denomination. He was encouraged by his pastor, as well as by others, to seek a preparation for the Christian ministry. It was his own intense desire to be devoted to that sacred work; but the greatness of the service, a sense of extreme unfitness, and the distressing fear of failure, led to the postponement of a preparation for a most desired but dreaded office.

At the age of twenty-one, advantageous proposals were made to him to spend three years as mercantile agent in the United States. Arrangements were accordingly made. Having left his father's house on the 23d of July, 1806, he arrived in the city of New-York on the 4th of October following. Having among others a letter of introduction to a highly esteemed member of the Fayette-street Baptist church, and having through a fellow passenger been introduced to other excellent and respected communicants, he met with them on the Sabbath for worship. The minister at that time was Rev. John Williams, a man surpassed by no one for circumspection of life, and a godly conversation; and by very few, if any, for the solidity, richness and unction of his pulpit ministrations. Dr. Sharp, under the influence of such a ministry, with the Bible in his hand, and quickened doubtless by hallowed memories of his revered parents then afar off, examined his religious opinions anew, and soon became convinced that immersion is the only scriptural mode of baptism, and that professed believers are the only proper subjects. With these convictions, he united with the church above named.

After frequent conversations with his pastor, who encouraged him to apply for a license to preach; he delivered seven sermons before the church, and was then requested and authorized to preach as he might have opportunity. At this time he had no idea of ever becoming a pastor; but from the nature of his commercial engagements, having time for reading and study, he hoped to be useful at least as an occasional supply to destitute churches in the

city and vicinity. The first sermon, however, of this kind that he preached at one of the outposts of the city, caused a merchant who went to hear him, and who is now residing in New-York, to visit and entreat him to consider whether he ought not to devote himself entirely to the Christian ministry. Generous and satisfactory arrangements were proposed to the young licentiate in regard to his commercial trusts and obligations, and finally with the advice of wise and upright business friends, he left his mercantile profession; and in March, 1807, placed himself under the literary and theological instruction of the Rev. Wm. Staughton, D.D., of Philadelphia. The Dr. has ever looked back to this period of his life with peculiar satisfaction, and regards the influence exerted upon him by the practical information, the amenities of private friendships, and the pulpit talents of his distinguished teacher, as one of the most fortunate circumstances that could occur to a young man in preparing for the Christian ministry. In this testimony to the excellency of Dr. Staughton as a preacher and a man, the writer of this sketch, having been also one of his students, is prepared fully to accord.

Dr. Sharp having, while a student, had repeated and urgent invitations to settle with the Baptist church at Newark, N. J., finally acquiesced, and was ordained as their pastor, in the first Presbyterian church, on the 17th of May, 1809. This connection continued a little more than two years. It was neither unprosperous nor unhappy. A meeting-house was built during that period, and there was no personal disaffection; but difficulties grew out of opinions as to weekly communion, and other points of church order, which prevented them from fulfilling their necessary pecuniary obligations. It was with great grief and regret that the pastor felt obliged to leave a people whom he loved, and with whom he had hoped to pass all his days.

Soon after Dr. S. had tendered his resignation at Newark, he was invited to supply the third Baptist church in Boston, then without a pastor. He accepted the invitation, and having preached to the congregation from the second Sabbath in Sept. 1811 to the last in November following, he received a unanimous invitation from the church, with the unanimous concurrence of the society to become their pastor. With this he complied; and having arrived in Boston with his wife and daughter, he commenced his

pastoral labors on the first Sabbath in March, 1812. The daughter, then an infant, has since, after becoming herself a wife and a mother, and a most estimable member of the church, been followed by her distressed parents to the grave. The Dr. was publicly recoghized in his new relation by appropriate religious services on the 29th of the ensuing month.

Since that period he has been the happy, respected and eminently successful pastor of the Charles-street Baptist church. The period of his residence in Boston, now nearly forty years, has been distinguished for philanthropic, religious and educational organizations. It has been an age of progress. Sabbath schools and theological seminaries have been established. Home missions, foreign missions, and other societies for benevolent and religious purposes have been formed. New England and Boston in particular has not been behind other parts of the country, in forming and fostering these organizations. Dr. Sharp from his location, but more from the impulse of his mind and heart, was among the first movers in these enterprizes, and will, we have no doubt, be among the last to abandon them.

Four years since, at the suggestion of his many friends in Boston, and by their aid Dr. S. revisited his native land. The ministers in the city and vicinity supplied his pulpit during his absence.—Several of our most highly respected citizens out of our denomination, as well as members of the different Baptist churches—who, no less than those to whom he immediately ministers, cherish a filial attachment and respect for the Doctor, contributed spontaneously and generously to defray the expenses of his tour. His visit to the home of his childhood, and the circumstances attending it, have had evidently a happy effect upon our brother's cheerfulness and elasticity.

Some few years since, owing to the long-continued pressure of his professional duties to which he has ever devoted himself unremittingly, his physical system began to give way, and his friends feared that they should be prematurely deprived of his useful labors; but he has now fully recovered. Since his return from Europe, he has renewed his strength, and in preaching not unfrequently mounts up as on the wings of an eagle.

Dr. Sharp entered on his sixty-sixth year the 25th of December last. He has reached in age—to use his own language—"the

grand climatic," yet his eye is not dim nor his natural strength abated. He is blessed with an uncommonly strong constitution, and carries into his pulpit ministrations from Sabbath to Sabbath all the vigor of his youth, with the wisdom and experience of maturer years.

His influence on his younger brethren in the ministry is harmonizing and kind. Last evening at his invitation all the pastors and ministers of our denomination in the city, with their wives, had a social conference at his house. In accordance with our wishes, he gave us an account of the state of things in Boston as they were when he first settled here near forty years ago, and drew a vivid, and to us his cotemporaries a very encouraging contrast between the past and the present. He was cured, he said, of a disposition to make disparaging comparisons, to which men as they advance in life are prone, between the present and former times, by a circumstance which occurred a few years ago. He had prepared a sermon on "Sincerity," in which he spoke as he supposed in perfect truth of the superiority in this respect of the fathers to us their degenerate children. Recollecting that Archbishop Tillotson, who lived nearly two centuries ago, of course in the golden age of honesty, had written a sermon on the same subject; he was curious to read it, when lo, the same contrast was drawn between the artistical manners of the Archbishop's contemporaries and the good old days of the fathers, when men "plainly spoke what they did know."

The recently settled pastors, Drs. Church and Tucker, were cordially welcomed to the fraternity, and made some very kind and appropriate remarks on the occasion.

These few incidents in the history of Dr. Sharp, it may not be amiss to publish in your Memorial, in connection with his likeness. Much that might be said of him in truth, propriety requires should be withheld during his lifetime. Far distant be the day when this restriction shall be taken off. May his sun continue to shine with undimmed splendor for these many years, and if decline it must, may its declination be like the "slow descending, long-lingering light of a summer's day."

# SKETCHES OF NEW-YORK BAPTISTS—No. III.

BY JOHN DOWLING, D. D.

## THE OLIVER-STREET BAPTIST CHURCH.

The Church of Christ upon earth is a medium through which is exhibited to men and angels "the manifold wisdom of God." One design of the establishment of a church in the world, was, in the words of the apostle Paul, "to the intent that now unto the principalities and powers in heavenly places (that is, to the heavenly angels) might be known by the church, the manifold wisdom of God." Eph. 3: 10.

Among other modes in which the wisdom of God is displayed through the medium of the church upon earth, not the least remarkable is the wonderful way in which he overrules even the imperfections and failings of his own people to effect his purposes of mercy in the enlargement of the boundaries of Zion, and in the multiplication of individual churches; thus bringing good out of evil, and making "darkness light and crooked things straight."

Amid the darkness and imperfection of this world, it is scarcely to be expected that on every subject the children of God should "see eye to eye." Differences of opinion on various points, ever have existed among true Christians, and probably will continue to exist till the saints shall be made perfect in heaven, and Christ shall present to himself his collective redeemed and sanctified people—"a glorious church, not having spot, or wrinkle, or any such thing." Yet, out of these very differences of opinion, how often have new churches arisen; small indeed in their beginning, but in the lapse of years growing into large and influential bodies, and giving full proof, in their subsequent history, by the fruits which they bring forth, that they are vineyards which the Lord hath planted.

As an illustration of this remark, we may point to the numerous and flourishing church which is the subject of the present sketch. Who would suppose, unless familiar with the fact, that the Oliver street Baptist Church of New-York, may be traced, in its early origin, to a dispute in the First Church, on a matter so trivial (as it appears to us) as the question whether the hymns sung in public worship should be given out "two lines at the time," or should be

sung continuously from books, as is now very generally the custom? Extraordinary as such a cause of dispute appears to us, it was overruled by God to the establishment of a Second Baptist Church in the city of New-York.

It is here worthy of remark that differences of opinion in respect to the introduction or conduct of psalmody have, in former years, been fruitful causes of division in some of the earlier Baptist churches. Such a dispute, nearly a century ago, for a long time agitated the Second Baptist Church of Newport, R. I.

This venerable church was founded in the year 1656. One of its most useful pastors was the Rev. Gardner Thurston, who held that office from 1759 till his death in 1802. It was during his labors that the dispute referred to occurred. In a historical sermon by the present pastor, Dr. Choules remarks as follows—"The most important event in the history of the church, under the early administration of Mr. Thurston, was the controversy which so long agitated its members, respecting the introduction of singing in the public worship of God. Perhaps the fashions of this world do not change more entirely, than the opinions of men. That part of our devotion, which in this house is so beautifully and judiciously conducted, and which tends so much to animate pious feelings, was once most strenuously opposed, as savoring too strongly of the abominations of mystical Babylon. In 1764, efforts were made to introduce psalmody, and numerous church meetings were called for the purpose, without accomplishing the object. October 4, 1764, a committee was appointed 'to ascertain the minds of the brethren in general, concerning singing praise to God in the church.' At last, April 18, 1765, 'a church meeting was held, at which twenty-seven brethren attended; eighteen gave it as their mind to sing praise to God every public meeting day. Five gave it as their mind to sing at fifth day (Thursday) meetings, (but not on the Lord's day), and two gave their voice against it at any time. So we concluded to sing praise to God on all days of public worship, and to sing such psalms or hymns as the minister shall direct.'"†

In the present sketches we intend only to include such churches as are now in existence, yet it may be necessary in some cases, as it is in the present, to insert brief historical notices of some, now extinct or merged in other bodies, on account of their connection with the origin of the churches whose history we propose to give.

(2.) The origin of the present *Oliver-street Baptist Church* was as follows. In the year 1770, fourteen members of the First Baptist Church, dissatisfied with the decision of the church to discontinue the practice of *lining* the hymns sung in public worship, asked and obtained letters of dismission. The names of these individuals were Jeremiah Dodge, Francis Van Dyke, Joseph Fox, Adam Todd, Nicholas Andresea, and Nathaniel Tylee; Margaret Dodge, Elizabeth Van Dyke, Hannah Tylee, Phebe Moss, Elizabeth White, Hannah Burdge, Ann Millen, and Ann Angevine; six brethren and eight sisters. On the 5th of June, 1770, these individuals were publicly recognized by services conducted by the Rev. John Gano, pastor of the First Church, and the Rev. Benjamin Miller of Scotch Plains, as the *Second Baptist Church in New York.*

In 1790, about thirty persons, formerly members of the First Church, dissatisfied with what they called the "new divinity" in the preaching of Dr. Foster, then pastor of that church, became members of the Second Baptist Church. In a short time a difference of opinion, chiefly upon doctrinal points, arose between these new members and the former members of the Second Church. The consequence was that the church was divided into two parties, both claiming the title of the Second Baptist Church of New-York. This difficulty, however, was soon reconciled by both parties agreeing to renounce that name, the party consisting chiefly of the late members of the First Church taking the name of the *Fayette-street Church*,* from the place where they met for worship, and the others, that of the *Bethel Baptist Church.* The latter, after many changes and reverses, became extinct a few years ago; the former is the present Oliver-street Baptist Church, and since the dissolution of the Bethel Church, is without dispute the Second, in the order of time, of the Baptist churches of the city, having been constituted in the year 1791.

The first pastor of this infant church was the Rev. Benjamin Montanye,† who continued with them a few years without seeing

* The former name of Oliver-street.

† The name of Mr. Montanye is given as the first pastor of the Oliver-street Church solely upon the authority of Mr. Benedict, in his history of the Baptists, published in 1813. The same statement is made in his recent work on the same subject. In conversation with the members of that church, I find that "Father Williams" is very generally believed to have been the first pastor; and the original church books are not now in existence to decide the question. Probably the discrepancy may be reconciled by supposing that Mr. Montanye officiated for some time as a supply, without being regularly called to the pastoral office.

much fruit of his labors, when he removed to Deer Park. The second pastor was one whose name is still dear to the hearts, and whose memory is still fondly cherished in the minds of hundreds in this city, the Rev. John Williams, father of the Rev. Dr. Williams, the present pastor of the Amity-street Church.

The history of "Father Williams" for the 27 years of his pastorate is a history of the Oliver-st. Church; and as a biographical sketch has been drawn by the hand of his amiable and gifted son, we shall borrow a portion of that deserved and beautiful tribute of filial affection and regard. Mr. Williams was a native of Caernarvonshire, in Wales, and was born on the 8th of March, 1767. "On the 25th of July, 1795, he landed at New-York, bearing warm recommendations from his church and friends in Wales, and among others, from his former pastor, the Rev. Dr. Lewis. A younger brother accompanied Mr. W. Within a fortnight after their arrival in the country, this brother died most suddenly at Schuyler's Mines, near Newark, N. J. Mr. Williams, who was then at New-York, was informed of the distressing event, and immediately set out travelling on foot to the place. The exertion of the journey, added to the suddenness of the blow, produced a violent fever, in which the mind was scarcely less agitated than the body. He had left his native soil, his family, and his friends, to find in a foreign land and among a people of strange language, a grave for the companion of his voyage, a beloved brother. He began to doubt if he had not rashly ventured where God had not called him; and this consideration seemed to raise his feelings, which were naturally acute, to a pitch of intense agony. It was but the prelude and the promise of after usefulness; it was in a manner the parting blow of the adversary—the struggle in, and by which, his heavenly Father was girding and exercising him for his appointed task. In his distress he prayed that one, though but one soul, might be granted to him in America as the fruit of his ministry and the proof of his calling; and when he arose from the bed of sickness, he arose, if possible, more anxiously earnest than ever in the work of his heart.

"He had intended to have settled in some neighborhood inhabited by Welsh emigrants, and in his mother language to have continued his ministerial labors; and with this view, his attention had been directed to Beulah, in Pennsylvania, and Steuben in

New-York. The Baptist Church in Oliver (at that time Fayette) street, was then composed of about thirty members, of whom, however, only twenty could be found, who met in a small unfinished wooden building, about thirty feet square, without galleries, and seated with benches instead of pews. This church permitted him and his countrymen occasionally to use their place of worship for service in their own language. They also encouraged Mr. W. to attempt the acquisition of the English language, a request with which after some hesitation he complied, and began to preach in English for one part of the Sabbath, on the other part still continuing the use of the Welsh. Through every disadvantage, the English brethren saw a deep and fervent piety and a native vigor of mind which greatly delighted them. They had made several attempts to procure a supply, but were unable to find one in all respects suitable. They now began to fix their hopes upon the young stranger, and at length, after a trial of nine months, Mr. Williams became, on their unanimous request, their pastor on the 28th of August, 1798. In the summer of this year, the yellow fever commenced one of its most dreadful attacks upon the city of New-York. Mr. W among others, was early seized with the contagion, and his life was despaired of. But the decisive conduct of his physician, who, in the course of a few hours, drew from him an unusual quantity of blood, proved under God the means of his recovery, and he again appeared with new zeal among the people of his charge. Encouraged by the attention which he excited, in January following the little church substituted pews for benches. But they grew, and the place soon became too strait, and in 1800, the meeting-house was enlarged to 60 by 43 feet, and galleries were added. In the course of years this place also became insufficient; and in little more than twenty years after his first settlement, Mr. W. saw raised the third meeting-house, a large stone building, 64 by 94 feet. Great as was this success, it is not to be supposed that he was without his sorrows: They met him at his very entrance. Some even among the officers of this little church had drunk into the spirit of Antinomianism, and by habitual intemperance provoked exclusion from the privileges of church membership. But in the midst of his sorrows he had also pleasures of the most exalted kind. He saw a small and divided body gradually growing into strength and harmony, and a pious and

zealous people gathering around him. God raised up for him active friends, and brought into the church men like-minded with himself. In a few months after his settlement, he baptized Thos. Hewett. In Oct. 1799, John Cauldwell with his wife was added on a letter of dismission; and in a similar manner were received in June, 1801, Mr. and Mrs. Withington. The names of these revered and lamented men are mentioned because they now rest from their labors. They seem to have been raised with their pastor, and they, with many others, continued to cheer his heart and strengthen his hands until the year 1822, when all three in quick succession descended into the grave. During an earlier part of his ministry, the salary received from his people was insufficient even to pay his board; he however derived assistance from the trifling funds which he brought with him from Wales. But he was not, to borrow an expression of his own, one of the "disciples of the *loaves*." With pecuniary difficulties he struggled in silence, thankful to see in the growing prosperity of his charge, that the blessing of heaven if not of earth was with and upon him. The number of members continued steadily to increase, and most walked worthy of their profession. His high recommendations from Wales, together with his own conduct, gained him new accessions of friends among all denominations. He had not looked for applause, he had not labored for it; but the reputation of being a wise and devoted minister continually followed him. By gradual increase the church enlarged its numbers, till at the time of his death, it counted more than 540 members within its fellowship.—During his connexion with them, Mr. W. baptized about 440 members, exclusive of others baptized on Long Island and in other parts of the State. On the 22d of May, 1825, about 20 minutes before 10, A. M., he entered into his rest. On the following Tuesday, his remains were interred from the meeting-house in Oliver-street, after an affecting funeral discourse, pronounced by one who had travelled with him, in the Christian and ministerial path, many days, the venerable John Stanford. 'The rest of the laboring man' of God 'is sweet,' formed the basis of the discourse."

On the minutes of the Hudson River Association for 1825, we find the following affectionate notice of his death, prepared by the Rev. Charles G. Sommers:

"*Resolved*, That it is with mixed emotions we call to mind the departure of our dearly beloved brother John Williams, who, from the perils and sorrows of this militant state was, on the 22d of May last, called to enter into the joy of his Lord. Need we say any thing on an event, which while it fills our hearts with inexpressible grief at the recollection of our loss has, we are persuaded, ere this, become to him a source of unspeakable and eternal gain? We desire in silence to adore, and constantly to admire that grace of God, which through the whole course of a long and useful life, enabled him to exemplify its sacred tendencies in all the fruits of the Holy Ghost, and in all the labors of the gospel ministry. At an early period of his life, it pleased God to call our dear departed brother, by his grace, and to put him into the ministry; that he might not only be the honored instrument of adorning the doctrine of Christ by a holy conversation; but that by fully and extensively preaching the everlasting gospel of his ascended Lord, as the appointed means of edifying the saints of the Most High God, and of translating sinners from the power of darkness into the kingdom of Jesus Christ our Lord. The church over which he was for so many years the beloved and useful pastor, and which through his instrumentality was greatly enlarged, will we trust, long remain as a standing memorial to us all, how much may be accomplished by the unobtrusive but faithful, affectionate, and persevering labors of a single servant of the Lord. He is now reaping the gracious rewards of his labors of love, and the best regard we can show to his memory, which is embalmed in our hearts, is to emulate his pious zeal, and to follow him as he followed Christ, through faith and patience, until with patriarchs and prophets we inherit the promises."

In the year 1823, in consequence of the declining strength of the venerable man of God who had so long and so successfully labored with the Oliver-street Church, the Rev. Spencer H. Cone was associated with him in the pastoral office, and after the death of Mr. Williams succeeded as sole pastor of the church, in which office he continued till 1841, when he received and accepted a call to become the pastor of the First Baptist Church, New-York. The history of Dr. Cone's long and eminently successful pastorate in the Oliver-street Church, is too fresh in the memory of the readers of the Memorial to need recapitulating here. During this period there was from year to year, a steady and healthy increase, and a growth in all that constitutes the stability and genuine prosperity of a church of Christ. Few churches, if any in our country, during the whole of this period, excelled them in intelligent piety, sound doctrine, and enlarged liberality in contributing for the spread of the gospel throughout the world.

The same remarks may be made in relation to the pastorate of the Rev. Elisha Tucker, formerly of Rochester, N. Y., who suc-

ceeded Dr. Cone in 1841, and continued the beloved and successful pastor till 1848, when he resigned his charge and accepted a call to the Baptist church of Chicago, Illinois.

On the 23d of March, 1844, the house of worship occupied by the Oliver-street Church was burned, and the present spacious and beautiful edifice was soon after erected on the same spot. The total number of members reported as belonging to this church at the last anniversary of the Hudson River Association, held in June, 1848, was 572.

Since the resignation of Dr. Tucker, the church has continued destitute of a pastor. May the Lord speedily send them a worthy successor of a Williams, a Cone, and a Tucker, and may their future history be yet more distinctly marked by the divine favor and blessing than the past.

## NAUTICAL SERMON.

When Whitefield preached before the seamen at New-York, he had the following bold apostrophe in his sermon:

"Well, my boys, we have a clear sky, and are making fine headway over a smooth sea, before a slight breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon! Hark! Don't you hear distant thunder?—Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends! What next?"

It is said, that the excited tars, reminded of former perils on the deep, as if struck by the power of magic, arose with united voices and minds, and exclaimed, 'Take to the long boat!'

PRAY that you may be preserved from saying or doing any imprudent, foolish thing, which may injure your good influence as a Christian. "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Baptism, *with Reference to its Import and Modes.* By Eeward Beecher D.D. New-York: Wiley. 1849. pp. 342.

BY REV. S. F. SMITH.

CONCLUDED.

It is too evident to need argument, that in the passage in Mal. 3: 1—3, it is not foretold that the Messiah should baptize. The purification there spoken of is a spiritual purification. We see not how any one could have supposed any thing else. But, even if that were the object of the prophecy, what, on the theory of Mr. Beecher, does the passage announce that he is to do? If Mr. Beecher's notion is right, we need an additional revelation. Yet, how senselessly does he reason: he says, (p. 25) "That the Messiah should immerse is no where foretold; but that he should purify is often and fully predicted." He himself, however, says that immersion is one mode of purification. If therefore it is foretold that the Messiah should purify, in the sense of an external rite, it is foretold, by his own showing, that he should immerse.

Nothing is more plain than that he perpetually confounds the outward rite of baptism with God's secret work of purging the soul from the guilt of sin. Purification is God's work, not man's. If he should affirm that the act is symbolical, then most evidently it ought to be an act as fully symbolizing the purification signified as possible,—not by the use of a few drops of water, but by an overwhelming bath, as in immersion. If the purification is not symbolical, then he conducts us directly to that which may be made out from his book in various places, on his modes of reasoning, to wit, that baptism is a purifying ordinance, cleansing the subject of it, and therefore essential to salvation. He says, for example, (p. 123) that "baptism means a sacred purification, or cleansing." What is this, but regeneration? And how can any one enter heaven, who has not undergone the sacred cleansing which is imparted to the soul only by God's Holy Spirit?

It would be an instructive commentary on Mr. Beecher's discovery to substitute his word *purify* in the passages of the New Testament which speak of baptism. We shall apply it to a few as a specimen.

Mat. 3: 6. "And were *purified* of him in the Jordan, confessing their sins."

Mat. 3: 13, 14. "Then cometh Jesus to John to be *purified* of him. And he said, I have need to be *purified* of thee, and comest thou to me?"

Mat. 3: 16. "Jesus, when he was *purified*, went up straightway out of the water."

Mat. 28: 19. "Go ye and teach all nations, *purifying* them in the name of the Father, and of the Son, and of the Holy Ghost."

Mark 1: 9. "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was *purified* of John in Jordan.

Mark 16: 16. "He that believeth and is *purified* shall be saved."

Acts 2: 38. "Repent and be *purified* every one of you in the name of the Lord Jesus."

Acts 2: 41: "Then they that gladly received his word were *purified*."

Acts 8: 38. "And they went down both into the water, both Philip and the eunuch; and he *purified* him."

Rom. 6: 4. "We are buried with him by *purification* unto death."

Col. 2: 12. "Buried with him in *purification*, wherein also ye are risen with him through faith of the operation of God."

Eph. 4: 5. "There is one Lord, one faith, one *purification*."

If the sacred writers, in these cases, designed to convey a generic sense, why did they not use the generic word *katharizo*? Why did they in every instance employ a word which might be mistaken as having a specific sense?

The whole argument, if such it can be called, which aims to show that *baptizo*, as applied to the ordinance of baptism, means only generically to *purify*, seems to us like mere trifling with criticism. It indicates in the author a deficiency of logic and of the knowledge of the laws of language. It is to the praise of the Congregational and Presbyterian denominations, that not a single educated man among them has sanctioned his conclusions. No one who has any regard for his fame as a scholar would venture to do it.

We have now a few words to say on the manner in which Mr. Beecher deals with the absolute meaning of the term *baptizo*.

He commences by affirming (p. 8) that the meaning of the word *baptize*, and of course the meaning of the command to *baptize*, is not to be "confined to any mode, or agent, or means, or object, whether material or spiritual." He would therefore undertake to interpret a command, without attempting to understand the meaning of the words in which it is expressed! Now the command is certainly a command to do something; but if the words in which it is recorded have no definite signification, who can tell what that something is? One thing is certain, as he himself informs us,

(p. 233) viz., that *baptize* means neither to sprinkle nor to pour; so that they who use either of these modes certainly err.

On p. 53 he intimates that if the fathers, who wrote in Greek, used the term *baptize* to express *immersion*, we must judge them guilty of inconsistency:—a new principle of philology truly! We should like to know by what laws of scholarly breeding this wonderful critic is justified, who, in seeking the *usus loquendi* of a word, ventures to affirm that the native writers, sanctioned by universal custom in their use of a word, and by facts also, (see the next paragraph), use it inconsistently. It is evident that he pronounces it inconsistent, simply because it does not agree with his theory; and in his folly because he will not learn of them, he accuses them of inconsistency. But they will not bend to him notwithstanding.

On page 56, he alludes to the fact that the early Christians immersed, and attached great importance to the rite; but still undertakes argument to prove that something else than immersion is baptism. But we ask, what is the value of an argument, if facts, facts, facts on every side, and extending through successive ages, contradict it? For on p. 57 he himself says, "It will not be deemed necessary for me to advance proof of the position, that in the primitive church immersion was the general mode of baptism. No one who has candidly examined the original sources of evidence will entertain a doubt." And again, "In the primitive church, from the earliest period of which we have any historical accounts, immersion was the mode generally practised."

On page 55, he calls "the original practice of the church, and the full and perfect signification of the rite," "disturbing forces of great and bewildering power," interfering with the regular operations of the mind, in appreciating his argument. They are, indeed, "bewildering and disturbing forces" to his theory. We do not wonder that he feels them so. We wonder he does not see that the original practice of the church settles the question at once and forever, that his whole theory is mere moonshine, and the reasonings by which he maintains it, like froth of the sea. They are bewildering and disturbing forces; and they overset his argument completely. They tear it up by the roots. They sweep it away. They give it as small dust to the wind. They leave neither root nor branch.

To save himself, he remarks in one place (p. 12) that words sometimes depart from the primitive meaning so far as to lose it. *Baptize* primarily signified to immerse; but he would seem to intimate that it had lost that meaning. But he is mistaken.—Usage, extending through thirteen hundred years, history, illustrations, figures of speech, pictures, all show abundantly that whatever words may have lost their original meaning, *baptize* has suffered no such calamity. There is scarcely a word in the English language, whose meaning is so clearly ascertained; whose signification has been so thoroughly searched out, proved, painted, embalmed in history, enshrined in usage, admitted by those who are the enemies of its true use, and fixed in the mode of a religious institution by the practice of the Christian church for hundreds of years.

Mr Beecher, in his discussion of the philological view of the question, says, (p. 9) "the question is not, Is this (immersion) its *original, primitive* signification? Even if all this were admitted, it would not touch the question—for, as we all know, nothing is more common than for words to be used in more meanings than one; and to decide in what sense a word is used in a given instance, we are not to follow etymology or fancy, but evidence, "derived from the facts of the case." As to the point of the question, Mr. B. is in error. In a question of philology, the very first thing to be ascertained is, what is the original, primitive meaning of the word under discussion? If the subject of baptism depends at all upon philology, (and evidently it does,) the great thing to be settled is what is the meaning of the word in question; what is the *usus loquendi* of the word; what light is thrown upon its meaning by the circumstances under which baptism has been administered; what is the testimony of history and monuments, of buildings, paintings, engravings, and of the allusions to the subject in books? Do these things confirm our belief that the original, primitive use of the word is the proper one, or is there any thing in them to prevent it or to render it unlikely? If not, then the original, primitive meaning is the proper one to be adopted; and all Christian persons of unprejudiced minds, who have examined the matter and are competent to judge, will act accordingly.

As to the statement in the above quotation, that in deciding the meaning of the word in view of "evidence, derived from the facts

of the case,"—that is the very thing we contend for, and the thing which he wickedly opposes with all his might throughout this whole book. After having admitted that *baptize* signifies to immerse in numerous instances, as this is evidently its ground-idea, that immersion was the baptism of the early Christian churches, and that *baptizo* does not mean to sprinkle or to pour, how is it that in view of "evidence derived from the facts in the case," he can teach sprinkling for baptism, and contend for it, and practise it, and bring against those who rely upon the "evidence derived from the facts of the case," the abominable charges that they conceal the meaning of the word of God, "putting in place of it one entirely foreign to the mind of the Holy Spirit"—that they "are combined systematically to mistranslate it, and to hide its meaning from the world"—that "they are guilty of teaching for doctrines the commandments of men"—and that they "divide and agitate the church of God"?

Mr. Beecher's system of reasoning, by which he undertakes to demolish the baptism of the Baptist denomination, would equally demolish the baptism of his own denomination, and of every other, except the Quakers. Indeed, he himself allows that he contends against immersion as baptism, and against sprinkling as baptism, because to baptize is neither to immerse, nor to sprinkle, nor to pour, but to purify. We see not but he takes away the ordinance entirely from the church, denies the actual baptism of our Lord, and puts himself in the position of those mentioned in Rev. 22 : 19. If he has left any baptism on earth, according to his principles, can he tell us in intelligible words what it is, and how it can be rightly performed?

He affirms also that because *baptize* means to *purify*, (though that is only a figurative use of the term,) therefore it means to *purify* in its application literally to the ordinance of the New Testament. But we can easily perceive, that as this ordinance, as a New Testament ordinance, was a new institution, first, the figurative use of its name cannot describe the actual thing; and second, the form of the thing can now only be ascertained from philology and from the manner in which the ordinance was evidently administered.

He affirms on page 115, that the adhesion to the form of baptism instituted by Christ and confirmed by his apostles is the result of

a "mistake in philology." We should like to know who it is that has made a mistake in philology. Which is the greater mistake in philology,—to take the uniform usage of a term, which is confirmed by history, by monuments, and by the general consent of the learned, as establishing the true sense,—or to contend that a single figurative use of the term incontestibly fixes the literal and primary one?

But on page 114, he makes a still more strange statement. In speaking of the practice of the apostles in regard to baptism, he says, "to us it is of very little consequence what their practice was." We leave such an assertion as a specimen of the folly of a professed expounder of the word of God. It needs no remark from us. It shows only how weak must be the system which forces a man to throw away in this manner the apostolic practice, and the light of usage in the early church.

Besides what he says on the subjects hitherto noticed, Mr. Beecher enters into a discussion of the important and celebrated passages in Rom. 6: 3, 4, and Col. 2: 12. But it is in the same manner and spirit with all that he has said before. Having formed his theory, every effort is made to bring every thing to speak the same language, and to make every statement bend to his notions. In these passages he affirms, and endeavors to show that "the baptism, burial and resurrection are all internal, and the passage does not refer to the external rite at all, nor derive any of its language from it: but the language would have been just as it is, if the rite had been administered by sprinkling alone, or even if there had been no external rite." To this we have only to say, that it seems to us that he is evidently mistaken in his interpretation; and we believe the apostle's reasoning in the place will distinctly show him to be so. We think it most natural, with Prof. Stuart, to consider the baptism of the believer external, and the burial and resurrection of the believer internal, as shadowed forth in the external burial and resurrection of Christ. If his assertion that "the passage does not refer to the external rite at all, nor derive any of its language from it," be true, then we have figurative language here, with nothing from which the figure is drawn. Moreover, in denying an allusion here to the early mode of baptism in the Christian church, he differs from all the learned of Germany, and from the best scholars in America.

In conclusion, we had marked several other passages to be noticed; but have proceeded far enough to give our readers an idea of the character of the book, and to show a few of the errors with which it abounds. It would be impossible, in the limits assigned us, to enter upon a logical examination of the main arguments, in succession. It has been done, also, by Dr. Carson. The book will do no injury to the Baptist denomination; it has no merit such as to make us dread that it will turn a single reader from his faith; as to the main thing which it undertakes to show, we believe it has not the slightest credit among his own brethren.—We regret its appearance and its influence, only because some persons, not members of the Baptist denomination, who may read it, will obtain from it a false impression of the position of the Baptists, and a false view of the Baptist argument. Mr. Beecher has, in many places, misrepresented us and vilified us;—and in instances where he had the means of knowing that he was doing so. We regret, too, that as to the main point, some of his own people, misled by his show of learning, will imagine that he has spoken justly and fairly in the case. But we are, on the whole, disposed to believe that the book will be little more than a nine days' wonder; and happy will it be for Mr. Beecher's fame, as a minister and a scholar, if it should in so short a period, go into oblivion.

## OUR DEAD.

Not theirs the light which glory flings
Around her favored son;
Not theirs the trumpet-peal of fame
When the red field is won.
Nor was it theirs with iron will
A nation's laws to trace;
Or read with philosophic skill
Fair nature's smiling face.

But humbler, holier was the path
Which our belov'd ones trod—
A path the world pass coldly by,
But marked and loved by God.
Amidst the quiet joys of home,
They walk'd, calm and serene,
With lips of love and eyes of light,
Fixed on the world unseen.

Oh! gentle ones, *our* early dead!
Gone, gone with you the light
Which in our happy childhood's home
Made earth appear so bright.
The voice of death is in our ears,
E'en when we seem most blest;
And by your doom we learn full well
That earth is not our rest.

Oh! sainted ones, *our happy dead!*
When sorrow tries our souls,
And o'er our weary, aching hearts,
The tide of anguish rolls—
'Tis sweet to think that ye are free
From all that e'er can come,
And no dark cloud can e'er invade
Your far off, happy home.

T. B. L.

# THE GOLD DIGGINGS.

[THE following lines are from the pen of Rev. Z. Grenell, of Paterson, N. J., and if they are not distinguished by *sublimity*, they certainly are by good *sentiment*. They contain truth which if properly considered, would be, if not a *specific*, certainly a valuable *antidote* to the California fever, which has been, is still raging, and I fear may prove fatal to many. S. R.]

For California's valley,
Near the Pacific's shores,
Behold what thousands rally,
In search of golden stores.
Mid hills and vallies winding,
Where Sacramento rolls;
Determined sure on finding
A store of precious gold.

The merchant and mechanic
Have started on their way,
By golden hopes made frantic,
They rush without delay.
The landsman and the sailor,
The lawyer and divine,
The printer, smith, and tailor,
All started for the mine.

The husband has forsaken
His wife to him so dear,
The father undertaken
From children all to clear.
The son has left his mother
And father, drowned in grief,
His sister and his brother
To gain this golden sheaf.

Some go across the mountains
And brave eternal snow,
Some go by streams, and fountains,
And some through Mexico.
Some by Panama's dread marshes,
And some around the Horn,
Defy the rocks and surges,
The lightning and the storm.

Some from the Western Islands,
Across Pacific's waves,
From England, Scots, and Ireland,
The daring and the brave.
From Europe's sunny regions—
Her cold and barren lands,
They come in mighty legions
To gain these golden sands.

Thus men of many nations
Will mince along the stream,
Each in their chosen stations,
The golden dust to glean.
In companies, or single,
Each arm'd for deadly strife,
Make knives and muskets mingle,
For property and life.

No law is there to govern—
The broils, and feuds to end,
Each deems himself a sovereign,
Himself he must defend.
Thus theft, and fraud, and plunder
By arms will be withstood,
Till life is torn asunder,
And blood shall answer blood.

By chilling dews of evening—
Intemperance and toil—
Deceiv'd and yet deceiving—
The drought and burning soil—
By chills, agues, and fevers,
They'll sink, amid their gain,
And fall in sight of treasures,
They labor'd to obtain.

How many there will languish
In gloominess of mind—
Reflect with awful anguish
On friends they left behind.
A wife—a child—a mother—
They never can behold—
A father—sister—brother—
All sacrific'd for gold.

Oh! the infatuation
Of men, for sordid dust,
Neglect their soul's salvation
To gratify their lust—
Exchange the heavenly treasure
For baubles of a day—
For vain and fancied pleasure
They cast their souls away.

# NARRATIVE.

BY REV. S. REMINGTON.

*Young Jenkins happy in the midst of his friends—For a short time quite a hero—His story about Chester at length loses its interest—His parents flatter themselves that their son is cured of his roving mind—Are disappointed—He begins to talk of new scenes—His peculiar turn of mind—The training such a mind requires—His uncle obtains leave of his parents to take him to London as his apprentice—Affecting thought—And how repressed—A touching scene—The inner life—That which was peculiar to young John—The parting scene deeply affecting—Journey to Liverpool—Arrives at London.*

The reader will recollect that we left young Jenkins just as he had stepped upon the threshold of his own quiet home, enjoying all the ecstacy of delight arising from the satisfaction he had experienced in his excursion to the old town of Chester, and the happiness he felt in being so warmly greeted by the family circle on his return. There was a kind of romance connected with his *tour*, short as it was, that made all his friends eager to see him, and hear what he would have to say about the wonderful things which he had seen: and the young and enthusiastic lad was by no means backward in communicating to them glowing descriptions of what to him was the most interesting subject in the world. Being endowed naturally with a very easy flow of language, and having much poetry of feeling, young Jenkins really became at times eloquent, and was for a short season quite a hero among his friends and neighbors. After a time, however, his favorite *theme* began to lose interest among his friends, who had heard so much about it that it became an old story—indeed it also became too stale to sufficiently interest himself to go into details, and amplify as he had done—and at last he would only occasionally refer to it, till at length, this, his favorite *topic*, was entirely dismissed, and nothing more heard about it from him.

His parents now began to flatter themselves that their boy was now completely cured of his roving disposition, and that he was about to settle down as others, and content himself to live and die in the midst of his friends in his own native glen. But how sad their disappointment when they discovered in him renewed evidence that far from being satisfied with the past, there was yet in

him an inkling for new scenes. The past would not suffice—he had lived on that until he had extracted from it all that to his mind was the least interesting. A day in Chester was now to him among the things that *were*, and all its new and interesting scenes had become so familiar to him that they had no more novelty than the horse-block at the door of his father's cottage, or the well-known barking of trusty Tray on hearing the footsteps of a passer-by.

The fact was that the mind of this youth seemed so constructed, that it was almost indispensably necessary that it should have something more to feed upon, than the every-day scenes of a monotonous country life. The excitement which he required was of a peculiar character. It was not so much a thirst for the acquisition of literature or science, which could be obtained from books, and at the schools, as the gratification of his fancy and imagination. For this he was willing to make a sacrifice of home, friends, ease, and almost every sensual enjoyment. If he were wrapt up in poetry, it was that peculiar kind which he could read from nature, art, and the monuments of antiquity rather than from the poets of ancient Greece and Rome, or the more modern poets of his own native island. Such a mind needed a peculiar kind of guidance. It needed to be turned into a proper channel, and to become balanced by suitable restraint and discipline. It could not—ought not to have been fully checked in its aspirations; but by counter influences it should have been made to answer its designs or ardency and energy of character without infringing upon the rights of reason, or leading captive the judgment. But, alas! poor John Jenkins was not fortunate enough, as the sequel will show, to have this kind of training. He fell into hands that knew as little of human nature as himself. His opposite feelings—taste—and inclinations to those of his parents, and relatives generally, were to *him* his *all*, while to them they were weaknesses for which they saw no remedy, save ridicule and censure, which at times they bestowed upon him with an unsparing hand. The truth is—considering the place where young Jenkins was born, and had always lived—the influences under which he had been so far reared up—shut out from almost all the world around, with scarcely the means of knowing that there was any other place but the rural parish in which he resided, and surrounded by those, who were almost as ignorant of the world as himself, he evidently evinced a mental

precocity, praise-worthy—which carried him in advance of his age —his associates—and had he been born under some other circumstances, the world would have heard a better narrative of him than the sequel of the one which I am about to detail.

Without detaining the reader with further remarks upon this head, he will recollect that in a former chapter of this narrative it was stated that young Jenkins had a maternal uncle residing in London, and that when upon a visit to his father's he gave young John a promise that he should one day see London. This promise had not been forgotten by the lad or his uncle. The latter resolved at the moment he gave this pledge, that, as soon as his young nephew arrived at a suitable age, with the consent of his parents, he would take him to reside with him in that great city, to learn the leather dressing trade—for that was his business.— Accordingly when the lad was a little turned of fourteen years of age, his uncle made another visit to Wales to spend a few weeks during the warmest part of the summer, as well as to visit his sister, and now John being of sufficient age to become an apprentice to such a business as he might choose, was questioned by his uncle if he would like to go home to London with him, and become apprenticed to him until he was twenty-one years old, for the purpose of learning the leather dressing business. He instantly replied —"Yes, sir, with all my heart." But in this reply he thought of nothing but London. He did not know—nor did he care to think whether he would like the business or not. After recovering a little from his delightful surprise, he added—"but my father I fear will not let me go." "O yes he will," responded his uncle, "he has given his consent if you are willing and desire to go." "But then, sir, my mother—she will never consent to let me go so far from home." "Yes she will—for I have consulted her also, and she freely consents to let you go and live with your uncle." This was indeed joyful news to the young lad, and he felt much happier, than if he had suddenly become an heir to a large estate. The next question—"When shall I go?" "With me," replied his uncle, "and I shall start for home in two days"—adding: "think you, my lad, that you can get ready so soon?" To which he promptly answered, "Yes, sir—to-day if you desire it. I wish we were on the way this moment." "Very well," said his uncle, "I will inform your parents, and I think you will find two days short

time enough to get ready, and to suitably prepare your mind to bid farewell to all your friends, to see them no more for seven years, if ever." That was a new thought to our young *hero*, and for a moment rather checked his ardor. It was something of an undertaking for a boy who had never slept but one night from his paternal roof, to leave it with the understanding that he was not to enter it again for seven long years if ever, and *that* also without the slightest prospect of seeing his parents or brother or sister during all that time—perhaps never again. He felt this, and in spite of himself the big tear gathered in his eye; but his ruling passion just then came in to his relief, and proved strong enough to repress it. And during all his preparations for his journey, the only way that he could control his feelings was to let his imagination and fancy enjoy full scope in picturing out before him the objects which would be displayed to his view, on his long journey of more than two hundred miles to the great metropolis—and then, that world which would be before him when he should arrive—what wonders he should see—he would see so much, that his entire time and thoughts would be fully occupied, and the time would pass away so rapidly that the whole seven years would roll round and seem to him but a day. In this way he restrained his sympathies, and kept his heart warm with anticipation.

Cordial as were his parents in consenting to have their young son thus leave them, yet they were filled with grief. And when his brother William and sister Betsey were informed that their brother was going to London with their uncle, and that they would not see him again certainly in seven long years, they became inconsolable. With streaming eyes they ran and threw their arms about his neck, and in the most affecting manner begged of him not to leave them. "O brother! dear brother, don't leave us,—we shall never see you again. Don't leave mother—see how she cries. Mother, dear mother will be dead before you come back again." At the mention of that endeared name, our young *hero* could hold out no longer. All his philosophy yielded to the torrent of sympathy which for the moment almost overwhelmed him, and he wept. For a few moments he thought of nothing but the tender, touching cause of their mutual tears. It was love—natural affection, pure as ever gushed up from humanity unsophisticated by the arts, and chicanery of this deceitful world—and the tears with

which they bedewed each others' cheeks, but spoke the warmth of affection which glowed in their youthful hearts one for the other. This tender scene, however, was not destined to continue very long. A second thought rushed into the mind of young Jenkins—it was his favorite theme of contemplation—immediately his tears ceased, and once more he was himself.

How true is the saying, "there is an *internal* life in every man," a life in which the mind is ever active—where it most delights to dwell—where alone it can feel itself at home and contented. Here man converses with himself, and never feels solitary. It is the inner *sanctum* of his soul, where none are allowed to intrude or intermeddle—but shut out from all human observation, the mind, or imagination dwells upon its favorite topic with delight without the least restraint, and with the most perfect freedom from all embarrassment. The mind has the power in spite of all outward influences of concentrating itself upon a single favorite subject amid the distractions around, and like the condensing of the rays of light through the *lens* to a *focus*, it becomes the more intense and powerful. Thus Diogenes was happy in his *tub*—Alexander in the pursuit of universal conquest—Socrates nerved by his philosophy of a future state drinks the deadly poison with a steady hand—Archimedes, shut up in his mathematical *reveries*, was unconscious of danger until he felt the fatal iron from the hand of the Roman soldier enter his heart. Thus Cromwell's inner life as a man was the single idea of the emancipation of Britain from the iron chains of tyranny and oppression. And what was Napoleon's life but continual conquests and possession, goaded on as he was by an ambition which more than equalled his victories. And what too was our own revered Washington's but liberty from a foreign yoke, or death in the struggle for it. Happy indeed for us if that inner life is sanctified by the grace of God so that we can say, "I live, yet not I, but Christ liveth in me"—that it may be said of us—"Your life is hid with Christ in God"—then will it be put under influences that will give it a proper direction, and the energies of the man will be brought to bear upon the right objects, and be exercised in their most appropriate sphere. This is what draws the line of distinction between great minds in the influence which they exert upon the world for good or evil. Every thing depends upon what touches the main-spring of the human mind, whether

it be the finger of pride—ambition—vain glory—or the finger of God. Here is the difference between Luther and Voltaire. The former learned that "The just shall live by faith"—the latter despised the grace of God, and in the pride and enmity of his heart, said, "Crush the wretch," meaning Jesus of Nazareth, who was the author and finisher of Luther's faith, by which he lived. Hence the name of Martin Luther shines to posterity like the brightness of the firmament, and shall continue to shine as the stars forever and ever—while that of Voltaire is associated with all that is blasphemous, justly drawing down upon it the execrations of heaven and earth. For with the talents of an angel, a man may not only become a fool, but a *demon* to lead others into vice, and ruin them for time and eternity. The greater the talent, the greater the danger, unless the infinitely good and gracious God have the guidance of those superior powers with which we may be endowed.

By tracing the history of young Jenkins, the reader will readily perceive that he had this *inner* life, though but in *embryo*—yet sufficiently developed for any observer to perceive what it was. It was not the eccentricity of Diogenes—nor the philosophy of Socrates—nor the ambition of Alexander, or Napoleon—but it was a restless desire for mental gratification arising from an active imagination, which had never been properly governed; but had been so cherished, as to give some indications of a degree of morbidness calculated to excite fears of unfavorable results. This is what dried up his tears of sympathy, and nerved him to leave home, and friends. Warm as was his affection for his parents—tenderly as he loved his dear brother and sister—strong as were those ties that attached him to home, and kindred; yet there was this certain something in young Jenkins that enabled him to break away from the whole, and feel himself happy in so doing.

The never-to-be-forgotten morning at last arrived when John was to take his leave of home, to see it no more certainly for many long years, and perhaps never again. It was a solemn period in his history and that of his family. His young friends from all directions came to bid him farewell, and see him off. He was a favorite with them all, and it was with streaming eyes and faultering voices that they bid him *adieu*—and with slow and measured steps retiring, wiping away their tears of affection for one whose youthful brow they had looked upon for the last time. At length

the venerable parson arrived; for he had been previously invited to be present on that affecting occasion, and to confer upon the lad his prayers and blessing. No time was to be lost, for in less than an hour the post coach which was to convey young Jenkins and his uncle to Liverpool was to start. The family were all seated as usual for morning prayers. The venerable parson then read the third chapter of Proverbs, after which he made a short address. "My friends, your son is now about to leave his paternal roof. You are sending him away to his uncle, as did Isaac his son Jacob of old. There was a special providence over young Jacob, and so there may be over your son John. At that time Jacob was unconscious of it; but he had not been long absent when he found he was not alone—that the God of Abraham and Isaac was with him. 'And he vowed a vow to him saying, "If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God."' Commend therefore your son to God. You may use the very words of the patriarch Isaac: 'God Almighty bless thee, and give thee the blessing of Abraham.'" Upon which the venerable man turned to the son, and laid his hands upon his head, and then solemnly exhorted him: "Remember God thy creator—his only begotten Son our Lord and Saviour—read his holy word—frequent his house—acknowledge him in all thy ways, and he will direct thee in all thy paths." Pronouncing the apostolic benediction, he said: "Let us pray," when all kneeled together for the last time around the family altar; a short, but appropriate prayer was offered, in which every eye was suffused with tears, while his little brother and sister seemed drowned in grief. Finally the moment, the sad moment when they must part had come. I cannot describe it; the tender embrace of the parents—that kind father—that affectionate mother who had clasped him so many thousand times in her arms, pressed him to her palpitating heart, and kissed him for the last time. His little brother was overwhelmed with sorrow, while his sister Betsey threw her arms around his neck in convulsive agony, and her hold could not be broken but by a strong effort which young John was obliged to make in order to disengage himself, which he did, while with streaming eyes he cried, "Let me alone. Farewell!" The next moment, he and his uncle were in the coach, and soon they

were hidden from the view of that weeping circle by the hills that surrounded their humble cottage.

Young Jenkins soon recovered himself so as to enjoy the scenery that was constantly opening itself to his view on their onward journey. A few hours brought them to Chester, and in less than three hours more they were at Brighton, where they crossed the river Mersey at Liverpool. Here they stopped for the night at the Waterloo Hotel, which is about in the centre of the city. Having but little time, and being an entire stranger there, he had but a poor opportunity to make himself acquainted with the lions of the city. Suffice it to say, he viewed the docks and shipping with surprise; he also took a hasty glance at the Custom House—the Exchange—some of the large churches, and the Cemetery. The next morning early they were off for London, at which city they arrived in safety after a ride of about twenty-four hours.

*New-York, April* 1, 1849. *To be Continued.*

## PAUL AND TROPHIMUS.

"Trophimus have I left at Miletum sick?"—Did you, Paul? And why did you leave him sick, when you possessed the power of working miracles? Why were you so profuse of your miracles in Melita, while you are so sparing of them among your best friends? For the very reason of showing that miracles are rather for the proof of the gospel, than for the private benefit even of the heirs of glory. God is sovereign in this, as well as in every thing else. Jesus healed the ear of the Chief Priest, while Paul did not heal his friend Trophimus.

The apostles exercised their power, not by their discretion or caprice, but by the suggestion of the Holy Spirit. This, then, is a providential fact, the record of which, though to human wisdom trifling, yet of great importance to the children of God. They are not to expect that they will always be free from sickness, or that their sickness will be soon dismissed. They have reason to trust that God will always be with them, and will turn every thing to good for them. But they must submit to him as a sovereign who gives no account of his matters.—*Alexander Carson.*

# JESUS ON THE CROSS.

BY REV. ENOCH HUTCHINSON.

Yonder view the Saviour dying,
As he hangs upon the tree,
Sovereign Mercy! groaning, sighing,
Can it—can it be for me!
Injur'd Jesus,
Let a sinner trust in thee.

Pierc'd, his hands and feet are bleeding,
And his precious, wounded side:
Still for his accusers pleading—
Father, pardon them he cried.
O forgive them,
Though thy mercies they deride.

Overwhelm'd with grief exceeding,
Any sorrows of mankind,
While the crowd pass'd by unheeding
All the anguish of his mind,
Bow'd the Saviour,
And His holy life resigned.

Nature seem'd at once awaking,
And the elements to roar,
Many dead, their graves forsaking,
Now returned to them no more.
Such commotion
Ne'er surprised the world before.

Earth's foundations deeply shaking,
Awful darkness rushing down,
Massive rocks, with fury breaking;
Thunder forth the Father's frown.
O what terror,
Strikes the multitude around!

Like the final trumpet sounding,
Calling nations to their doom,
While its awful voice resounding
Thrills the soul with joy or gloom,
Waking millions,
From the silence of the tomb.

O the great—sublime salvation,
Purchased by redeeming grace!
While continues your probation,
Now the Saviour's love embrace,
Go to Jesus,
Seek to-day His smiling face.

## LITERARY NOTICES.

*Essay on the Union of Church and State.* By Baptist Wriothesley Noel, M. A.—New-York: Harper & Brothers. 1849. pp. 439–12mo.

The unholy union of Church and State is attracting much attention at the present time across the Atlantic. The tottering of thrones and the commotion of kingdoms and empires, by which all Europe has been convulsed during the past year, have taught the people that the power to control nations is in their hands, and while they seek for civil freedom, they also sigh for *religious* liberty, and they will not be silent until they have it. The subject is one of intense interest in England and on the continent, and is by no means regarded with indifference on this side of the waters.

Mr. Noel is just the man to discuss this great question at the present crisis. He was one of her Majesty's chaplains, pastor of Bedford Chapel in London, and acknowledged to be one of the most talented among the clergy of the establishment. He appeals in the volume before us, to the only true standard, the word of God, and shows with clearness and power that the union is unlawful, and that its effects are disastrous to piety and religious prosperity. He demolishes the arguments of his opponents root and branch. The volume will make a valuable addition to any library.

*Memoir of Rev. John Stanford, D.D.* By Rev. Charles G. Sommers. New-York: Stanford & Swords. pp. 412. 12mo.

This is an interesting memoir of one of the greatest philanthropists and best men of modern times. It is unnecessary to dwell on the different traits of his character, as we have already in a previous number of the Memorial given a sketch of his life. For the facts which we there presented, we feel deeply indebted to the industry and accuracy of Bro. Sommers in preparing this excellent memoir. It was written amid all of his arduous labors as pastor of a large city church, and as an active officer of the American Tract Society. We wonder how he succeeded so well as he did, while he had so little time to devote to the work. We commend it to our friends. It has an elegant portrait of Dr. Stanford. As the work is not stereotyped it will soon be out of print.

*Man Primeval*, or the Constitution and Primitive Condition of the Human Being. By John Harris, D.D. Boston: Gould, Kendall & Lincoln. pp. 480. 12mo.

This is a splendid contribution to theological science, but we will only announce the work as we expect an extended review from another pen hereafter.

*The Clergy of America.* By Joseph Belcher, D.D. Philadelphia: J. B. Lippincott & Co. pp. 478–12mo.

This is a very entertaining work, containing a large variety of incidents in reference to clergymen of different denominations. Dr. Belcher has a peculiar faculty of collecting amusing and yet instructive anecdotes. We have rarely perused a book with so much pleasure as this. There is a copious index at the close of the volume, by which we can refer to almost any noted clergyman in the country, and find some thrilling incident in his life. The printing and general execution of the work are unexceptionable. The Dr. announces several other works of interest which are soon to appear.

*Religious Life of Francis Markoe, Esq.* New-York: M. W. Dodd.

This is an interesting little volume, containing the funeral sermon of Mr. Markoe, by T. H. Skinner, in which will be found a sketch of his life.

*Longfellow's Poems*, and two vols. on *Oregon and California*, and No. 8 of *Franklin's Life* have been received from the Harpers, and are all very valuable. No. 8 of Franklin closes the work, making the most splendidly illustrated life of the philosopher which we have ever seen.

*The First Lesson.* Published by E. Anthony, 205 Broadway, N. Y.

This is an elegant engraving on steel of a mother teaching her little one to utter its first prayer. It is a splendid picture to frame. The price is only one dollar.

*A Sermon*, delivered before the Baptist Maternal Association at Louisville, Ky. By Rev. S. Dyer. This is excellent.

*The Southern and Northern Baptist Almanac* were received some time since, and we intended to have made use of some of their rich contents before now, but have not had room.

"THY WORD IS A LAMP UNTO MY FEET."

How precious is the book divine,
By inspiration giv'n!
Bright as a lamp its precepts shine,
To guide our souls to heav'n.

It sweetly cheers our drooping hearts,
In this dark vale of tears:
Life, light, and joy it still imparts,
And quells our rising fears.—FAWSETT.

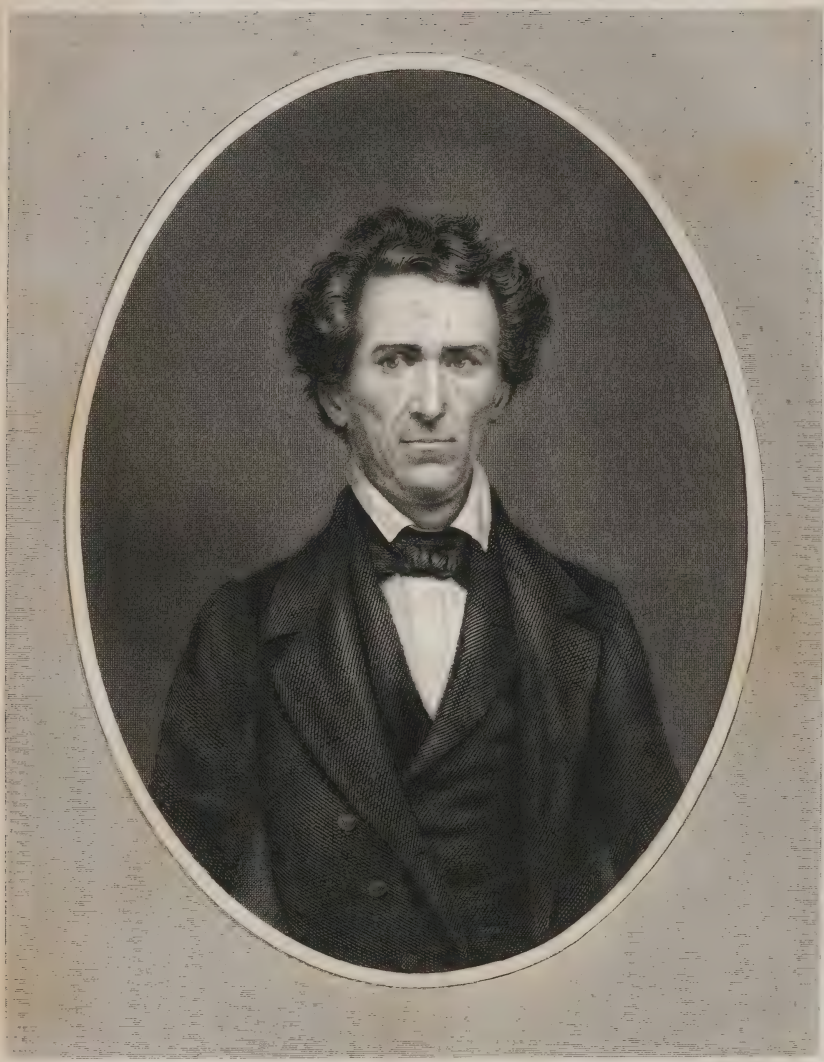
## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR MAY.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | Judges xx., xxi. | War against Benjamin. |
| 2 | Judges ii. 14-23. iii., iv. | |
| 3 | Judges v., vi. 1-6. Ruth i. | Israel impoverished by the Midianites. |
| 4 | Ruth ii., iii., iv. | |
| 5 | Judges vi. 7-40. vii. | |
| 6 | Judges viii., ix. | |
| 7 | Judges x., xi. | |
| 8 | Judges xii., xiii. | The birth of Sampson foretold by an angel. |
| 9 | I Sam. i., ii. 1-21. iii. | |
| 10 | Judges xiv., xv. | |
| 11 | I Sam. ii. 22-36. Judges xvi. | |
| 12 | I Sam. iv., v., vi. | The ark of God taken by the Philistines. |
| 13 | I Sam. vii., viii., ix. | The Israelites ask for a king. |
| 14 | I Sam. x., xi. | Samuel anointeth Saul. |
| 15 | I Sam. xii., xiii. | |
| 16 | I Sam. xiv. | |
| 17 | I Sam. xv., xvi. | |
| 18 | I Sam. xvii., xviii. 1–4. Ps. ix. | Saul envies and persecutes David. |
| 19 | I Sam. xviii. 5–30. xix. 1–7. Ps. xi. | |
| 20 | I Sam. xix. 8-24. Ps. lix. I Sam. xx. | |
| 21 | I Sam. xxi. Ps. lvi., xxxiv. | |
| 22 | I Sam. xxii. Ps. cxlii., cix., lii. | |
| 23 | Ps. xvii., xxxv., lxiv., cxl. | |
| 24 | I Sam. xxiii., Ps. xxvi., xxxi., liv. | |
| 25 | I Sam. xxiv. Ps. lvii., lviii., lxiii. | David spareth Saul's life. |
| 26 | I Sam. xxv., xxvi. | Death of Samuel. |
| 27 | I Sam. xxvii., i., xxvii., xxviii. Ps. cxli. | |
| 28 | I Sam. xxix., xxx., xxxi. | Saul and his sons slain. |
| 29 | II Sam. i. I Chron. x. II Sam. ii. | David anointed king. |
| 30 | II Sam. iii., iv., v. 1–3. Ps. cxxxix. | |
| 31 | I Chron. 23–40. xii. xi. II Sam. v. 4–10. xxiii. 8–39. | |

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R. Fuller

## BIOGRAPHICAL SKETCH OF REV. RICHARD FULLER, D. D.

BY REV. ENOCH HUTCHINSON.

In furnishing sketches of *living* divines, it should be the object of the writer rather to magnify the grace of God than to eulogize the instrument by which the Master accomplishes his gracious purposes in Zion. This has been and will be our aim in presenting to our readers the lives of some of our brethren, who have toiled in the cause of the Redeemer, and whose crowns in heaven, we trust, will be decked with many bright stars, as seals of their ministry on earth.

The subject of the following notice was born in Beaufort, South Carolina, in 1804. His parents belonged to the Episcopal church until they were advanced in life, when they examined the Bible in reference to baptism, and soon became convinced that they were in error. They joyfully embraced the truth, and united with the Baptist church. His father was a noble specimen of a christian gentleman, and his mother was a lady of the highest order of intellect and refinement.

When very young, Richard was placed under the instruction of Rev. Dr. Brantly, who remarked that when his pupil was a mere child, he was often struck with the earnestness of his character.— While a boy he was sent to Harvard University, and applied himself with the greatest diligence to his studies. He surpassed all of his associates. rising to the highest place in one of the largest classes which ever graduated at that distinguished seat of learning. He was compelled to leave college in his Junior year, in consequence of ill health ; but the Faculty conferred upon him the degree of A. B. when his class graduated.

He returned to his native state, and applied himself with assiduity to the study of law, and was admitted as a member of the bar before the required age, (twenty-one.) At the same session of the Supreme Court, which admitted him into the legal fraternity, he pleaded a very important case, and thus entered, at once, upon his professional career. His practice increased rapidly, and at the third term of the Court, after his initiation, we are informed that he had one hundred and fifty cases to plead.

An intimate friend of his remarks: "We have heard him say, that even when a child he often had deep religious feelings, and God would often make his heart soft."

While engaged as a lawyer, he was afflicted by a severe fit of sickness, during which his mind was turned towards religious things, and when he had recovered, he made a public profession of religion and united with the Episcopal church. He was sincere, acting from the convictions of conscience; but was still a stranger to the converting grace of God. It was in the year 1831, that it pleased his heavenly Father to manifest in him the hope of the truly pious. A friend of his has kindly furnished us with the following memorandum which Bro. Fuller made in his family Bible a month or so after his conversion:

"R. Fuller born again Thursday, 26th October, 1831. I had from childhood (long before I attached any definite meaning to the words), prayed to God for this change—for a new heart. During a severe fit of illness in the year 1827 (I think), I felt what I now believe to have been the workings of God's Holy Spirit, and for a while after convalescence, I took pleasure in the service of the dear Redeemer. I also made a profession of religion.

"The work, however, (if begun) was imperfect. The world soon reasserted and resumed its control. My life for years was now spent amidst vanity and folly and sin. Pride and evil passions prevailed, nay, in my heart I attempted to vindicate them—though I felt the folly and guilt of such pleas even when reason would seem to have approved them. All this while my 'goodness' was like Ephraim's. I felt satisfied I had never experienced that change without which a man 'cannot enter into the kingdom of God.' For this I prayed without ceasing. Glory to God! I found at last what I sought, and was filled with a joy which I can never express—'unspeakable and full of glory.' Creation seemed full of God. The trees, the leaves, the earth, the sky—all things seemed to utter his praises. For days I could neither eat nor sleep. I lived upon the love of God shed abroad in my heart, and the name of Jesus shed light and fragrance over every thing. These feelings have now passed away, but I am still filled with the peace of God which passes understanding.

"This change (the new birth) I felt under no excitement, but while on my knees, in the company of many gathered for prayer.

I kneeled down trembling, but in a moment was so melted and filled with wonderful emotions that I did little more than sob and weep. When I arose I was hardly conscious what had passed.—My heart and soul were running over with love and joy and peace and praise.

"I make this record in the hopes that when I am gone, it may cause a serious thought in those who read it.

"When God revealed his gracious name,
And changed my mournful state,
My rapture seemed a pleasing dream,
The grace appeared so great.

The world beheld the glorious change,
And did Thy hand confess,—
My tongue broke out in unknown strains,
And sung surprising grace.

'Great is the work,' my neighbors cried—
And owned Thy power divine:
'Great is the work,' my heart replied,
'And be the glory Thine.'"

"If, as we have heard Mr. Fuller say," his friend remarks, "he can, with Paul, trace the dealings of God with his soul back to childhood, he can also adopt the language of that apostle and exclaim, 'When it pleased God to reveal his Son in me that I might preach Him, straightway I conferred not with flesh and blood.'"

Mr. Fuller was baptized, and, at once, abandoning his profession, he devoted himself with great diligence to a preparation for the gospel ministry. After pursuing his studies assiduously during one year, he was ordained and immediately took charge of the Beaufort Baptist Church, where he proclaimed the word of life for thirteen years, with pathos and power. His salary ($1.000) was all given to charitable objects or to an assistant. The Lord crowned his labors with abundant success, and the first time that he entered the baptismal waters, he buried beneath the symbolic wave about one hundred and thirty happy converts.

Besides his regular duties, he took excursions as an evangelist, declaring the riches of free and sovereign grace among the slaves. Ever since he entered the ministry, he has felt the deepest solicitude in respect to this degraded class of human beings. His views

upon the subject of slavery may be learned from the following quotation, taken from his correspondence with Dr. Wayland. He says: "I am unwilling to appear in any controversy, which can even by implication place me in a false and odious attitude, representing me as the eulogist and abettor of slavery, and not as simply the apologist of an institution transmitted to us by former generations —the existence of which I lament—for the commencement of which I am not at all responsible—for the extinction of which I am willing to make greater sacrifices than any abolitionist has made, or would make, if the cause of true humanity would thus be advanced."

In 1836, by excessive labors, his health became impaired, and he lost his voice, so that he was obliged to abstain entirely from preaching. His physician recommended a tour in Europe, and accordingly Dr. Fuller spent the year in England, France, Switzerland and Italy—most of his time being spent among the romantic Alps and the splendid Ruins of Rome.

After his return, he was enabled to resume his labors with great success.

By the earnest request of the Baptist friends in Baltimore, Md., Dr. Fuller removed to that city in 1847, and took charge of the Seventh Baptist Church. The Lord has abundantly blessed his labors during his residence in that city. This is apparent from the fact that the church which consisted of 89 members when he first took charge of it, now numbers about 350.

The separation from the dear friends at Beaufort with whom he had labored under the happiest circumstances, for so many years, was very trying. The day on which he left was a mournful one to the whole town, as he was so extensively beloved. His farewell sermon, we are informed, was a most pathetic and overwhelming specimen of subdued, christian eloquence. The people hung upon his lips as if their dear pastor was preaching his own funeral discourse. The high estimation in which he was held by the people of his charge, will appear from the following resolutions which were passed unanimously by the Beaufort Church:

"Whereas, it has pleased the great Head of the Church, in his infinite wisdom, that a separation shall take place between this Church and its much loved and highly respected pastor, Rev. Dr. R. Fuller:

RESOLVED, Therefore, That this body tender to him their most sincere and heartfelt thanks for the able manner in which he has, for so many years, presided over them, for his prayers and tears, for his great sacrifices and invaluable services, and above all, for the faithful manner in which he has warned every man, day and night, touching those things that make for their everlasting peace.

RESOLVED, further, That we remember with the liveliest gratitude to God, the many happy and stirring seasons through which we have passed together as pastor and people; and that we offer to our brother and his family, now in the time of their trial, our most sincere sympathies and prayers for their happiness and prosperity, and pray that God may so strengthen them, as to enable them to take joyfully any privations to which they may be called for the cause of Christ.

RESOLVED, further, That whether absent or present, our brother and his family will ever live in our affections and grateful recollections; that they shall share in our prayers; that our earnest supplications will be offered up for their success, and that the word of God may prosper in his servant's hand, may run and have free course, and be glorified.

RESOLVED, further, That we now make to him our most earnest and unanimous request, that at the expiration of his engagement with the Baltimore Church, if it be consistent with duty, our brother return and be our pastor again."

As a pulpit orator, Dr. Fuller has few equals. He possesses a highly cultivated intellect, a glowing heart, and manifests in his preaching an ardent desire to benefit souls. Perhaps *earnestness* is as striking a characteristic as is apparent in his ministrations. Sometimes it carries him so far that he can scarcely control the intensity of his feelings. Then he exhibits a pathos—an unction which is rarely surpassed. He does not confine himself to notes, and is not always strictly methodical; but animated and often impassioned in his bursts of eloquence. The most noble characteristic in all of his addresses is a determination to preach Christ and him crucified, whether men will hear or forbear. We have heard sermons from him which we shall always remember. They made their impression upon the heart.

We might say much more; but it would be improper while he is living. May God grant that the useful life of our brother may long be preserved, that he may yet stand many years upon the walls of Zion, and have health and strength to preach the glorious gospel of Christ, and be the honored instrument in the hands of his Master in saving many souls.

## FAREWELL TO A PASTOR.

Farewell! brother!—kindly greetings
Early told thy welcome here:
Happy since have been our meetings,
Sweeter—better through each year.
Since we met, our hearts have blended
In the joyful work of prayer,—
Gracious blessings have descended—
God has kept us in his care.

Zion prospers!—Thanks be given
To the Saviour for His grace;
Sinners here have heard of heaven,
And have started in the race.
Precious ones have gone to glory,
Chosen from our little band,—
Often thou hast heard their story,
Often clasp'd their friendly hand.

Zion prospers!—Long thy teaching,
Much lov'd Pastor! may we show,—
Long reiterate thy preaching
With our actions here below.
We'll regard what thou hast spoken
In this temple—fervent—true,—
Then, when life's sweet ties are broken,
May we sleep in Christ with you.

Zion's shepherd!—God attend thee
Still thy mission to proclaim,—
May His arm of strength befriend thee,
As in other years the same.
Go!—the world in sin is lying!
Tell of mansions—thrones above:
Speak for God! to souls undying,
Who have never known His love.

Christian soldier! 'mid life's changes
We will pray for thee and thine:
Time nor distance love estranges—
Onward! in the cause divine.
Soon, the battle will be ended—
Soon, the victor's crown be won:
Jesus waits, with arms extended,
To reward His faithful son.

J. J. R.

# THE SACRAMENTS OF CHRIST AND OF ANTICHRIST.

BY JOHN DOWLING, D. D.

In the doctrines of the Sacraments held by the Antichristian church of Rome, she maintains her consistency as the unvarying antagonist of the truth as it is in Jesus.

In the primitive churches of Christ, we see *two* sacraments observed, both strikingly beautiful in their administration, and significant in their symbolical design—Baptism and the Lord's Supper. In the church of Rome, these two are multiplied to *seven*—viz.: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and the most celebrated and authoritative council of this apostate church issues its anathema against all who refuse to admit these seven sacraments, in the following pompous and presumptuous style—"Whoever shall affirm that the sacraments of the new law are not necessary to salvation, but superfluous; or *that men may obtain the grace of justification by faith only*, without these sacraments, although it is granted that they are not all necessary to each individual—*let him be accursed!*"*

In the above anathema, the council of Trent not only fulminates her curse against all who reject her five newly-invented sacraments, but against all who believe the glorious doctrine of the New Testament—"being justified by faith, we have peace with God, through our Lord Jesus Christ,"—that blessed truth which strengthened the heart and nerved the arm of the intrepid Luther in his contest with the Papal Antichrist; and which was taught to the poor Saxon monk, almost by a voice from Heaven, when, climbing on his bare knees the pretended Pilate's staircase at Rome, the text—"THE JUST SHALL LIVE BY FAITH"—drove him from the *scala sancta* to the foot of Christ's cross, and from dependance upon pilgrimages and penances and papal indulgences, to believe that justification is freely by grace, through simple faith in the atoning blood and perfect righteousness of the Lord Redeemer.

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* Si quis dixerit Sacramenta novæ legis non esse ad salutem necessaria, sed superflua; et sine eis, aut eorum voto per solam fidem homines a Deo gratiam justificationis adipisci; licet omnia singulis necessaria non sint; ANATHEMA SIT.

Nor is the apostacy of the Papal Antichrist less evident in the perversion of the *true sacraments*, than in the invention of *false* ones.

How startling and extraordinary is the contrast between the primitive administration of the Lord's supper, and the Popish sacrifice of the Mass! Instead of a simple, but expressive *memorial* of the sufferings of Christ, as this ordinance was regarded by the primitive churches, according to the words of Jesus—"do this in remembrance of me"—the Romish church teaches that the bread and the wine, after consecration, is transubstantiated into "the very body, blood, soul, and divinity of Christ," and that this *newly-created Deity* is offered up as a "true and proper sacrifice" in the Mass!

Let the reader accompany me to yon temple of Antichrist. It is the hour of the celebration of Mass. On each side of the altar are rows of lighted candles, though it is day time; above it is a *graven image* of the crucified One, and hovering around it are priests and boys in gaudy and glaring vestments. Amid smoking of incense and tinkling of bells, a variety of crossings, bowings, genuflexions and other motions are exhibited by the principal performer, till the moment arrives for the wonderful transmutation of the wafer and offering it up in sacrifice for the sins of men.—The priest is kneeling before the image with his back towards the people, every eye is fixed upon him—he is heard indistinctly to mumble over a few words to the wafer which he holds in his hands —"*Hoe est corpus meum.*"* He holds it over his head, in appearance a small circular piece of paste with a crucifix stamped upon it, and now it is no more a wafer, but a GOD, and the people bow down and worship it! And as if this were not a sufficient perversion of the ordinance, the Romish church, in order to widen the distinction between the lordly clergy and the despised laity, dares boldly to set at nought the command of the Redeemer—"drink ye ALL of it"—and, refusing the cup to the laity, to pronounce a curse upon all who shall dare to question or deny her right thus to mutilate, at her pleasure, an ordinance of Christ—"Whoever shall affirm, that the holy Catholic church had not just grounds and

* Latin for "This is my body." The Latin phrase is, no doubt, the original of the cant phrase employed by pretended conjurors, *Hocus pocus*.

reasons for restricting the laity and non-officiating clergy to communion in the species of bread only, or that she hath erred therein : *let him be accursed.*"

Contrast with all this, the simple and impressive administration of the Lord's supper in primitive times, when a company of believers met together "to shew forth the Lord's death" by partaking of the bread and the wine, the significant emblems and memorials of his body and blood, and as they still meet in the true churches of Christ, and then say whether in this matter also the church of Rome has not been guilty of a departure from the faith of the primitive times, and whether it is possible to resist the conclusion that she is the original of the great apostacy from the faith predicted in the word of God ?

Contrast again the *baptism* of the primitive disciples, with the parody on baptism, administered by the priests of Rome. If we contemplate the primitive baptism, how beautiful, how significant, how simple, and yet how sublime ! We cannot better describe it than by citing in the words of scripture, a description of such a baptism. It is that of the Ethiopian eunuch by Philip. The eunuch had been reading the prophetical description of the sufferings of the promised Messiah in the 53d chapter of Isaiah. In reply to his request for instruction, " Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went on his way rejoicing." (*Acts* viii : 35–39.)

Turn from this beautiful inspired description to the ceremony as performed by the priests of the papal Antichrist, and see whether it is possible to trace any, even the slightest resemblance. First, the preparation of the water by consecrating it with "the oil of mystic unction ;" next, the interrogatories proposed, the candidate answering for himself, if an adult ; and the *sponsor* answering for

him, and entering into a "solemn engagement for the child," *if an infant.* Then the *exorcism* "to expel the devil, and to weaken and crush his power." Next, the putting of *salt* into the mouth; the signing of the forehead, eyes, heart, shoulders, and ears "with the *sign of the cross*," the touching the nostrils and ears with *spittle.* Then the anointing with *the oil of catechumens* the breast and the shoulders. And after all this preparation, "baptism may be administered by immersion, *infusion or aspersion*, in either of these forms," says the Catechism of the Council of Trent, "equally valid."* After the ceremony, then comes the anointing the crown of the head with *chrism*, and if an adult, clothing with a white garment, or if an infant conferring a white kerchief, and putting a burning light in the hand, after which a name of some saint, and frequently the names of several are imposed, which says the Catechism, "should be taken from some person whose eminent sanctity has given him a place in the catalogue of the Saints, *who may by his advocacy become the guardian of our safety and salvation.*"†

Now let any unprejudiced reader compare the administration of baptism by the primitive disciples—the simple profession of faith in the Lord Jesus—the going down into the water—the burial with Christ in baptism—the coming up out of the water and going on their way rejoicing;—let him compare this, I say, with the round of senseless and absurd ceremonies of Popery—the consecrating the water with the oil of mystic unction—the sponsors answering for an unconscious babe—the exorcism to expel the devil—the salt in the mouth—the sign of the cross—the touching with spittle—the oil on the breast and shoulders—the chrism on the crown of the head—the white garment or kerchief—the burning light in the hand—and the saint's name imposed—the introduction of *pouring* or *sprinkling* instead of scriptural baptism—and after this comparison, let him decide whether there is the slightest resemblance in all this to the practice of the primitive disciples;—whether Rome has not, in relation to the administration of baptism, departed from the faith, and whether the church of Rome is not meant in the prediction of the apostle Paul of the great apostacy from the faith.

* Catechism of the Council of Trent, published by command of pope Pius V., American edition, page 155, &c., where all these childish ceremonies are described in full. † Catechism of Trent, page 180.

# ANECDOTES OF REV. ROBERT ROBINSON.

BY REV. DR. BELCHER.

This remarkable man is not known among us to the extent which he ought to be. Many things about him, such as his levity, his too great indifference to Christian doctrine, and his somewhat doubtful position in later life in regard to some important truths, are all to be deplored; on the other hand, the eminence of his talents, the noble stand and the extensive sacrifices he made for Christian freedom, and the important services he has rendered to us as an historian, should be admitted and regarded. There are floating on the waves of tradition several anecdotes of him which we may as well gather up and place in "the Memorial."

The late Rev. C. Feary, of Bluntishoun, some sixteen miles from Cambridge, was an extraordinary man. He was a young farmer when converted by the grace of God under the ministry of the celebrated Mr. Venn. Having purchased Whitefield's Sermons, he began to call in his neighbors to hear them read; and went on from step to step, from his kitchen to a barn, and from that to a small meeting house, till he became the pastor of the largest and wealthiest Baptist church, which he had himself thus raised, for many miles around. In that early day, about sixty years ago, the late Rev. Charles Simeon, a well known, excellent Episcopalian minister of Cambridge, as well as Robinson of the same University town, was accustomed to preach in Mr. Feary's barn, and wherever else "an open door" presented itself. Robinson visited Feary for this purpose on a week-day evening, and was surrounded, as usual, by a large number of the neighboring ministers, who congratulated Feary very cordially on the success with which God was honoring him, and with much simplicity and fervor counselled him to cherish a spirit of humility. Feary remarked in reply, in language often used in like cases, "that he constantly prayed to be kept humble." Robinson took an early opportunity when they were alone, to correct this mode of speaking, by saying, "Brother Feary, we have at Cambridge an excellent prayer-meeting, chiefly attended and conducted by poor but pious persons. Last Friday night, as I came away from it, I heard Betty, a washerwoman, say to John, the thresher, "John, you made a sad mistake in your prayer to-night."

"Did I," asked John, "in what way?" "Why, you prayed that the Lord would *keep* you humble; now I thought it would have been better if you had prayed that God would *make* you so."—"Never," said Mr. Feary, when he told me the fact, "never have I forgotten the hint, but have always since prayed to obtain humbleness of mind before God.

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It is well known that in the days when Mr. Robinson lived, the Dissenters were the objects of bitter contempt and persecution. In Cambridge, especially, the collegians thought that whatever opposition they could manifest to them was "fair game." While the wit of Robinson was yet unknown, he was one morning met by two or three of these proud aristocratic youths, who knew only that he was the Baptist minister of the town; "and who," asked they, "who are you, and where are you going?" Taking off his hat, and making a profound bow to the leader of the party, Robinson replied, "I am Saul, the son of Cis, sir; I came out to seek my father's asses, and here I have found them." They annoyed him no more.

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On another occasion, it is said that a resident of one of the colleges offered a large bet that he would place himself at the head of the pulpit stairs, and grin at Mr. Robinson till he stopped his preaching. On the following Sabbath evening, might have been seen that wretched creature standing at the preacher's elbow, grinning up in his face. Robinson, perfectly composed, proceeded in his sermon some considerable way, but at length perceiving that the attention of the congregation was attracted from his discourse, which happened to be on the duty of resisting the devil, he exclaimed, "Pursue the course of duty, my brethren, which I am now recommending, and then you need no more fear Satan, than I care for this poor, wretched, foolish booby," placing his hand upon the man's head, "who has been, like a simpleton, grinning at me for the last quarter of an hour." The congregation smiled, and the poor fellow slunk away loaded with chagrin.

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On one occasion Robinson was present at an ordination unexpectedly. He had not been appointed to any one of its services, which might account in part for its extreme length, that extended, as such services fifty years ago in England often did, to five or six

hours. All had been dull, prosy, and uninteresting, when Mr. Robinson was asked to close the service with prayer. He ascended the pulpit for that purpose, clasped his hands, made a long and solemn pause, and then said, "O Lord, we beseech thee to pardon the tiresomeness of the preachers, and the weariness of the hearers; for Christ's sake, amen." The rebuke thus indirectly conveyed, was keenly felt, and did not a little to shorten such exercises.

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Another anecdote connected with an ordination in which he was engaged is deeply interesting. Mr. Robinson was engaged to deliver what is called the charge at the ordination of the late Rev. W. Coles, the father of the second wife of the late excellent Andrew Fuller. He exhorted him, notwithstanding every possible discouragement, to persevere in the work to which he was called, assuring him that in the end, God would prosper his labors. With a view to encourage him, he said he would relate an anecdote which had been lately told him, and though the names of the parties had been carefully concealed, he had no doubt of its authenticity. He then stated that a Christian minister was travelling, and was particularly requested by a friend, that as he would pass near the house of an intimate associate of his early years, and whom he yet often visited, he would take up his abode there for the night. The minister pleaded that he was a perfect stranger, that he might be considered a sort of intruder, and several other things, all of which were overruled by his friend, who assured him of the piety and unbounded liberality of the farmer, and promised him a letter of introduction; he farther stated that he had often conversed with his friend respecting him, and, in a word, that the good farmer would feel his mind much hurt if he passed that way and did not spend a night under his roof. Under these circumstances the minister consented, and one summer's evening rode up to the farmer's gate. He found the good man standing near; but, instead of meeting him with the smile of politeness, he demanded, in a surly tone, who he was? The minister gave his name, handed him his letter of introduction, and assigned his reasons for paying him a visit. The farmer eyed him with suspicion, half insinuated that he was an impostor, but at length told him that he might put his horse in the stable, and walk into the house. At first the minister hesitated; he almost determined to ride on to the village; but on

second thought, resolved to stay. He unsaddled his horse, gave him some hay, and walked into the house; and not being asked into the parlor, he took his seat with the servants in the kitchen. Supper time came on; the servants whispered among themselves, "It is a wonder master doesn't ask the gentleman into the parlor." At his request he was supplied with a basin of milk. After supper the family were collected to engage in the devotions of the evening; the minister followed at the heels of the servants, and took his seat near the door, not a little surprised at the treatment he received. The farmer read a portion of the Scriptures; a pause ensued; there was evidently a violent agitation in the farmer's breast; at length he asked the minister to pray. They knelt down, and the worthy divine forgot his trials; and elevated to a high state of holy feeling, his prayer was eminent for correct feeling and spirituality of mind. When he concluded and rose from his knees, the farmer, with tears streaming from his eyes, stepped up to him, and in the presence of his whole family, entreated pardon for the treatment he had given him, assured him that he knew not how to account for it; that he had never before so treated a minister of Christ; and that, from all he had ever heard of him, he had for him a high personal respect; and finally, that in reference to his conduct that evening, it was to himself the most mysterious event of his life. He concluded by begging him to stay with him a few days, that his conduct might make up for his past unkindness.—The minister entreated that he would forget what had passed, assured him that whatever degree of shyness he had witnessed should, on his part, be forgotten, and that his engagements would not allow him to stay longer. Nothing, however, would satisfy the farmer but that the minister should stay at least one day, and preach in his house in the evening. To this he at length consented, and pursued his journey on the morning following, attended with the best prayers and wishes of the man who had received him with so much coldness.

"And what, my brother," asked Robinson, "do you suppose was the result? No less than three members of the farmer's family were brought to a knowledge of themselves, and of the Savior, under the sermon delivered in consequence of this mysterious unkindness."

The whole congregation were deeply impressed with so inter-

esting a detail, given in Robinson's best manner ; but the effect on the mind of Mr. Coles, the newly ordained minister, was overpowering : he blushed, then turned pale, fainted, and was carried out into the air. The usual remedies were administered, and he gradually recovered. The scene was then unfolded ; he was the very minister who formed the hero of the story ; he had followed Robinson throughout till he came to the effects produced by the sermon ; this he had never heard till then, and his feelings were overpowered with joy and gratitude.

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Such was the popularity of Mr. Robinson for many years before his death, that whenever he left home in quest of health, he was compelled as far as possible to conceal the fact of his being a minister, by travelling in colored clothes. On one occasion, after his spirituality of mind had much declined, he was thrown into a stage coach with a lady who had been reading the well known beautiful hymn, "Come thou Fount of every blessing," and finding that her travelling companion was acquainted with religion, she asked his opinion of her favorite hymn. He waived the subject, and turned her attention to some other topic ; but after a short period she contrived to return to it, and described the benefits she had often derived from it ; and her strong admiration of its sentiments. She observed his strong agitation, but never once suspected the cause. At length, entirely overcome, the gentleman burst into tears, and said, "Madam, I am the individual who composed that hymn years ago ; and I would give a thousand worlds, if I had them, to enjoy the feelings I then had."

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It will be readily understood that Robinson was a firm dissenter from all religious establishments. On one occasion, while walking through the college grounds, a bishop fell into conversation with him, and invited him into "the church," adding that the Dissenters did not know his worth. "That may be possible, my Lord," was the reply, "but I know theirs, and with them I hope to live and die." At another time, a distinguished dignitary said to him, "Mr. Robinson, suppose that you and I were to be appointed to revise our service, and produce what should be universally used, what alterations would you propose ?" "None at all," replied the resolute Non-conformist, "there is a previous question to be settled —the right of imposition at all."

# STRINGED INSTRUMENTS OF THE ANCIENT EGYPTIANS,

## ILLUSTRATIVE OF THOSE OF THE HEBREWS.

No. 2.—Continued from page 59.

BY REV. ENOCH HUTCHINSON.

II. The Tebouni, or stringed instruments of the second class, according to Villoteau, are in the form of the lyre. Says he, "we have discovered instruments of this kind in but two places in the temple of Denderah." The first, he informs us, had four strings, and the second three, and that they resembled the constellation of the same name. He says that it is the instrument which Diodorus Siculus described in his Universal History, and Homer in his hymn to Mercury, and that it is now common in Africa and called *Kussir.*

Diodorus Siculus makes Hermes (one of the councillors of Osiris in Egypt), the inventor of the Lyre, furnishing it with three strings in allusion to the seasons of the year. These strings, producing three sounds, the grave, mean and acute, he represented as indicating the seasons. The grave sound answered to winter, the mean to spring, and the acute to summer. It is a well authenticated fact, that not only the Egyptians, but the ancient Greeks divided their year into no more than three seasons, spring, summer, and winter, which, according to Hesiod, were called ὡραι—*horai—hours.*

The same instrument is found pictured on maps and globes of the heavens. It has been found sculptured in abundance on the monuments of Greece. Passaw informs us that it had a deeper sounding board or chest than the cithera, and that according to Lucian, horns proceeded out of it as out of a goat's skull.

What Villoteau says upon the subject is correct, though not new. Many have testified to the same facts before him. Numerous traditions preserved in fable indicate that this was one of the earliest instruments of Egypt, though not so much used as in Greece. It is undoubtedly very ancient, and perhaps was invented in Babylon or possibly in India.

III. The third class of Tebouni had the form of the Guitar.—This instrument resembled the Turkish Tambura. Niebuhr says, that it was called by the Greeks at Kahira (Cairo), Beglama and

Tambura. The first is probably the Grecian, and the last the general Arabian name for Grecian stringed instruments.

Villoteau spells the word *tombour* or *tanbour*, and informs us that it was a much more rare instrument and less important than the others mentioned above. "We have seen none of them," he says, "except in one place." It must have been a very ancient instrument. Burney found it sculptured on a broken pillar. Villoteau gives a specimen of it, (Ant. Planc. Tom. II. pl. 44. Thebes-Hypogees, No. 6), and says that it is a kind of *mandoline* or *tanbour*, as the instrument is now called in Turkey.

This instrument has frequently been found by travellers sculptured or painted in grottos and other places in Egypt. Belzoni saw it in a mummy-pit which he opened at Gornou.

The guitar is very common now in Europe and this country, but evidently came from Spain. It is a Spanish national instrument, originally derived from the Moors, and through them from the eastern nations. The Spaniards believe it to be as ancient as the harp or lyre.

The three classes of stringed instruments which we have briefly considered, were certainly very ancient. In the earliest ages of Egypt, instruments having the same general form as the harp, lyre, and guitar of modern times, were common. Discoveries by various travellers in that country have clearly proved this point. The ancients had many other stringed instruments, but these three classes were the principal, and contain the great characteristics of the several classes at the head of which they stand.—Having made these general remarks on stringed instruments, we will now proceed to consider some musical terms used in the scriptures.

The term *harp* (Hebrew כִּנּוֹר Kinnor.*) The Greek word is κινυρα, *kinura*, or κιννυρα *kinnura*. Latin, *cithara*. In the Septuagint Greek of this passage ψαλτήριον—*psalterion*—*psaltery* is used for the Hebrew כִּנּוֹר *kinnor*, and in Gen. 29: 34, the Septuagint has κιθάρας *kitharas*, *citharas*, for the same Hebrew term, indicating that the LXX, who made the Septuagint translation, did not understand accurately what the Hebrew *kinnor* was, although it

* This word is found in Gen. iv. 21, and is translated *harp*.

is very probable that they were native Egyptians who understood the Hebrew and Greek languages.* Possibly they did not know what kind of an instrument it was, but knew that it was a *stringed* instrument, and so represented it sometimes by a term signifying one kind of a Greek stringed instrument and sometimes by another. What is more probable is that in ancient times, and even at the time when the Septuagint translation was made, there was not much difference in stringed instruments. They resembled each other in their general characteristics, and the LXX perhaps thought that ψαλτηριον, *psalterion, psaltery,* and κιθάρα, *kithara, cithera* would both very well represent the general characteristics of the Hebrew *kinnor.* Dr. Jahn says that *kinnor* is probably represented by the Greek *cithera,*† and that the Hebrew *kinnor,* and Chaldee קַיְתָרוֹס *kathros* have nearly the same signification. From *kathros* was probably derived the Greek κιθάρα—*kithara—cithera.* Probably this last word, or κιννυρα—*kinura,* would best represent *kinnor;* although there was a difference between those two Greek instruments. Strabo (p. 471) says that *cithera* is an Asiatic term, and differs from *kinura. Cithera* was undoubtedly derived from the Chaldee language, and *kinura* from the Hebrew *kinnor.* The *cithera,* or harp with three strings, (represented on p. 59, Vol. viii of the Memorial) may be considered as near an approximation to the Hebrew *kinnor* as we can attain with our present knowledge. It is a species of harp. Horne considers kinnor as a harp, somewhat similar to the modern harp.

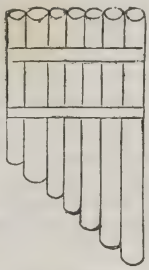
We are not to suppose that every Hebrew or Greek name of an instrument indicated a different one, but frequently the same instrument varied a little. There were classes and then individuals under them, differing very little from each other. With us the *flute* is at the head of a class of instruments differing very little from each other, as the German, English, octave flute, flageolette, &c.—So of the *Viol* kind, we have the violin, violoncello, viola da gamba, guitar, &c. So we suppose *kinnor* in Hebrew to have been a general term, and that many instruments differing a little from each other were probably included under it. So *cithera* in Greece

* See Horne's Introduction, p. i. ch. iii. sect. iii. §2. 2.

† See the Memorial, p. 59, Vol. viii, where two citheras are represented.

was considered. The harp, answering to the Hebrew kinnor was doubtless the instrument on which David performed so skilfully.

In the same passage (Gen. iv. 21) we find the term translated *Organ*, (Heb. עוּגָב ûgâv.) It is derived from the verb עָגַב âgav, *to blow*, indicating clearly that ugav was a wind instrument. We would say in general, that the wind instruments of the ancients were, some of them, made apparently out of a simple reed, and others made of other materials. Flutes and pipes are found among all nations, even the most uncivilized. The New Zealanders and inhabitants of the South Sea Islands had them when first discovered. We will present a specimen of wind instruments. The following is the pipe of Pan, or the Hebrew *ûgv*.



*Pipe of Pan, or Hebrew Ugâv.*

The Alexandrine translators represent the term *ûgâv* by κιθάρα *kitharan—cithera*, as though it were a stringed instrument; but they must have been mistaken, as the origin of the word shows. Jerome rendered it by *organon, organ*, a double or manifold pipe, an instrument consisting of many pipes. Horne says that it cannot have been like our modern organs.—He supposes it to have been a kind of flute, at first composed of one or two and afterwards of about seven pipes, made of reeds of unequal length and thickness, which were joined together. It most nearly corresponds, he thinks, with the σύριγξ *surinx*, or pipe of Pan among the Greeks. Dr. Jahn also supposes that it was the pipe of Pan, which the ancients represent as of very high antiquity. It is now used in Persia—common among shepherds. Niebuhr saw it in the hands of a Boor at Cairo.*

We are then to regard Jubal as the inventor of stringed and wind instruments. All stringed instruments undoubtedly originated from the *kinnor, harp*, and all wind instruments from the *ûgâv*, organ which Jubal invented.

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* Reiseb. 1. 181.

## A SCENE ON THE JORDAN.

Once from Judea's wilderness,
  Emerged a manly form,—
A coarse and simple ancient dress,
  His body did adorn;
'Twas laid in graceful folds around,
And by a leathern girdle bound.

He stood with heavenly courage bold,
  Upon that peaceful strand;
Where Jordan's placid waters rolled
  On through bright Canaan's land—
Perchance, on that same bank once stood,
The Priests who bore the Ark of God.

His voice as dulcet soft and sweet,
  The list'ning throng did hear,
And closer press'd around his feet,
  Trembling with guilt and fear:
He said, "Repent, ye sinful band,
God's blessed kingdom is at hand."

While thus he spoke, on through the crowd
  A lovely being pressed;
And there in gentle meekness bowed,
  And thus his wish expressed:
"I've sought thee at the river-side,
To lay my body 'neath the tide."

"I've need to be baptized by thee,"
  The startled preacher said:
"Why comest thou, my Lord, to me?"
  The Saviour answer made—
"All righteousness I must fulfil,
I came to do my Father's will."

Then in old Jordan's rolling wave,
  The holy Baptist stood;
And laid into the mystic grave,
  The spotless Lamb of God.
And as he rose, the veil of heaven
Awhile to mortal gaze was riven.

And lo! the Spirit, heavenly guest,
  Descended like a dove;
And nestled on that gracious breast,
  Fit emblem of his love.—
And from the Father's throne was heard,
A voice which every bosom stirred.

Like music from the realms of bliss,
  It fell on every ear;
Each felt a thrill of happiness,
  As heaven itself were near.
It said, "Well pleased am I to own,
This is my dear beloved Son."

*New-York*, March 13, 1849. Mrs. Lydia Baxter.

# Monthly Record.

## ITEMS.

Russia and Turkey.—Accounts from Constantinople are of the most important character. A general European war appears to be imminent. The Russian Minister at Constantinople has, some time since, officially demanded the passage of a Russian fleet into the Bosphorus, and out of the Dardanelles into the Mediterranean. The demand having been refused, the Russian ambassador declared that Russia would take by force that passage which she was determined to have. For some time Russia has shown a disposition to treat Turkey as a conquered province, and to seize her territory in spite of the remonstrance of the European powers.

Austria.—The Hungarians have defeated the Austrians after many desperate battles, and the latter have been forced to retreat before the people. Gen. Bem, a distinguished Polish officer, on whose head a heavy price was set by Windischgratz, has become master of all Transylvania, and was advancing on Cronstadt, the last post held by the Austrians.

Austria demands Russian interference in the affairs of Hungary, and it was expected that the emperor of Russia would publish a manifesto explaining his motives for interfering. Russian troops were expected soon to arrive on the Marchfield in anticipation of Austria's request. Later accounts inform us that Russia has interfered and placed 80,000 men at the disposal of Austria.

Prussia.—Frederic William, king of Prussia, has been elected emperor of Germany, but has declined the honor. The king and General Von Wrangle, the leader of the Prussian army, are said to be pious men.

India.—*Great Battles.* There were several desperate battles fought between the British and Sikhs, in which the former were victorious. The slaughter was terrible on both sides.

Denmark.—England has proposed conditions of peace between Denmark and Prussia, which have already been accepted by the latter power.

Rome.—The French have interfered in the affairs at Rome to reinstate the Pope, and their troops have already approached the city.

Great Riot in New-York.—We regret to say that a most disgraceful riot occurred in our city on Thursday evening, May 10th. There had been an unpleasant altercation between Mr. Macready, an English playactor, and Mr. Forrest, an American tragedian, in reference to an alleged attempt of Macready to drive Forrest from the stage in England, some time since. The papers kept this quarrel alive, and when Macready appeared in the Astor Place Opera House, an attempt was made to drive him from the stage. The police arrested several desperadoes, and, at the close of the performances, an attack was made upon the building by brickbats and other missiles. The military interfered, and were assailed in a most brutal manner. They were obliged to retire from the contest or use force to put down the mob. They were ordered to fire. The result was disastrous. About twenty-five were killed and a large number wounded. We hope never to have to record another such disgraceful scene in this city.

Asiatic Cholera.—This terrible disease has reached our city, in a mild form, and several have already fallen victims to its virulence.

We acknowledge the receipt of a catalogue of the officers and students of the University of Michigan. The faculty are Rev. G. Williams, A. M., Pres. and Prof. Nat. Philos. and Mathematics; A. Sayer, M. D., Prof. Zoology and Botany; Rev. A. Ten Brook, A. M., Prof. of Moral and Intellectual Philosophy; Rev. D. D. Whedon, D. D., Prof. Logic, Rhetoric and History; Rev. J. H. Agnew, A.M. Prof. Greek and Latin; S. H. Douglass, A. M., M. D., Prof. Chemistry, Mineralogy and Geology; L. Fasquelle, L.L.D., Prof. Modern Languages. Number of students 77.

Spirit of the Lakes.—This is a new monthly magazine, conducted by Rev. R. H. Leonard, assisted by an association, for the Western Seaman's Friend Society. It is to be published simultaneously at Sandusky City, Cleveland, Detroit, Chicago, Toledo and Cincinnati, and devoted particularly to the benefit of boatmen. The numbers which we have seen of the work are full of interesting reading for seamen. The *spiritual* benefit of the class for which the work is designed, seems to be the leading object of the editor. Go on, brother, and do all the good you can.

New Churches.—The Shiloh Baptist Church in 29th street of this city, and the First and Central Baptist Churches in Brooklyn, are erecting new edifices for public worship.

George W. Anderson, editor of the Christian Chronicle at Philadelphia, has been appointed Prof. of the Latin Language and Literature, in Lewisburg University, Pa. He makes a smart editor, and we do not doubt that he will make as good a professor.

Baptist Church Burned.—The new edifice recently erected at Trumansburg, has been destroyed by fire. There was, we understand, no insurance upon it.

Great Fire in Burmah.—About six hundred houses were burned, Dec. 25, in Maulmain, destroying about one-fourth of the wealth of the place.

The South Baptist Church, N.Y.—The members of this church have resolved to vacate their place of worship in Nassau-street. The pastor, Rev. C.G. Sommers, preached his closing sermon in the old house, April 22d, and reviewed the dealings of God with the church during the last twenty-seven years. The Church and congregation commenced holding their meetings in the Coliseum, 450 Broadway, on the first Sabbath in May. As soon as they can find a suitable location, they will erect a new church edifice.

Imprisonment of Rev. Mr. Shore.—This gentleman, who has recently seceded from the established church, in England, and who was prosecuted and imprisoned by means of the Bishop of Exeter, for a violation of canonical obedience in preaching as a dissenting clergyman, was still, at our latest advices, in prison. It has caused considerable excitement in England, and a bill has already been introduced into Parliament to allow a clergyman to leave the establishment, without being hunted to death by a score of gowned aristocrats.

Rev. Alonzo Wheelock, of Sing Sing, N. Y., has accepted an appointment as agent in this State, of the American Home Mission Society.

The Baptist Meeting-house in Lyman was burned in April last.

Auspicious Union.—The American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance have all been united into one society.

The Colonial Protestant.—It is announced in the March No. of this monthly magazine, that it will be hereafter discontinued. We regret this, as we have been much interested in the work. The first volume was edited by Dr. Cramp, and at the commencement of the second (Jan. 1849), Rev. Mr. Taylor was associated with the former editor. It is an important work for protestants, and ought to be sustained in the Province.

## ANNIVERSARIES.

*American Baptist Publication Society.*—On Wednesday, April 25th, the Tenth Annual Meeting of the American Baptist Publication Society was held at Philadelphia, in the First Baptist Church. At 3 o'clock, P. M., the President, Rev. J. H. Kennard, took the chair; C. A. Wilson, Recording Secretary.

Rev. T. S. Malcom read the Annual Report of the Board of Managers. Fifteen new publications were issued during the year. New editions have also been issued of nine works previously published. The whole number of publications on the Society's list is 260, of which 68 are volumes. The number of Tracts printed this year is much larger than in any former year. Of the Society's Tracts 175 are English, 5 German, 3 French, 9 Children's. 1,300 pages of stereotype plates have been added within a year.

Eighteen colporteur missionaries have been employed in the States of New-York, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Iowa, Missouri, and Tennessee. Five of the colporteurs are Germans.

The ten thousand dollar plan has been completed, and a large portion of the subscriptions have been paid. 11 Ministers' Libraries and 12 Sunday School Libraries have been distributed; making 103 in five years. 42 Life Members and 4 Life Managers have been added.

Grants were made to China, Burmah, Siam, Assam, Africa, St. Helena, France, Germany, Canada, and other stations.

From the Treasurer's Report, read by Rev. B. R. Loxley, we learn that the financial year having closed March 15, 1849, embraced only eleven months, yet the receipts for the legitimate purposes of the Society were $25,416 38, being an advance over the receipts of the preceding twelve months of $6,872 00. The receipts for other societies were $1,055 38; making the total receipts for the year ending March 15, $26,470 76. The stock of the Society in books, printed sheets, tracts, &c., valued at one-third discount from catalogue prices, is $9,741 51; being an increase over last year of $2,346 91. The stereotype plates, wood cuts, &c., (10,918 pages,) valuing the old plates at half price, are worth $8,977 71.—The total value of stock and stereotype plates is $18,719 22; being an increase of $2,824 63 over last year. The Library contains 1,032 volumes. The Building Fund amounts to $1,659 07.

The following officers and managers were elected for the ensuing year:

*President*, Rev. Joseph H. Kennard; *Vice Presidents*, Isaac Davis, Thos. Wattson, David R. Barton, James Wilson, William H. Turpin, John M. Peck; *Corresponding Secretary*, Rev. Thomas S. Malcom; *Depository Agent and Assistant Treasurer*, Rev. B. R. Loxley; *Recording Secretary*, Clement A. Wilson; *Treasurer*, William W. Keen; *Managers*, Rev. George B. Ide, Rev. J. L. Burrows, Rev. A. D. Gillette, Rev. George Kempton, Rev. William L. Dennis, Rev. Geo.

Higgins, Rev. George I. Miles, Rev. S. J. Creswell, Rev. J. A. McKean, Rev. W. D. Hives, Messrs. Franklin Lee, David Jayne, Wm. Bucknell, Jr., G. W. Anderson, Isaac Reed, John C. Davis, Isaac Ford, Thos. Rawlings, D. E. Brower, P. H. Cassady, G. W. Reed.

At 7 1-2 o'clock, P. M., according to adjournment, the Society met, when the Corresponding Secretary, Rev. T. S. Malcom, presented an abstract of the Annual Report of the Board of Managers, and Rev. S. Remington, of New-York, offered the following resolution, seconded by Rev. J. M. Challis of Moorestown, N. J., which was adopted:

As the diffusion of divine knowledge is the grand instrumentality ordained of God, by which to convert sinners to himself, and save a guilty world from sin and death, therefore

*Resolved*, That the American Baptist Publication Society has high claims upon the sympathy, and ought to share largely in the vigorous support of the denomination.

Thomas Wattson, Esq., of Philadelphia, also offered resolutions.

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*American Baptist Home Mission Society.*—The Annual Meeting for business of this Society was held on Thursday, May 10th, in the Lecture Room of the Oliver street Baptist Church of this city, Hon. Isaac Davis, President, in the chair.

The public services occurred in the Oliver-street Church on the evening of the same day. Addresses were made by Rev. Messrs. Tustin, of Rhode Island, and Dennis of Philadelphia. From the Report of the Corresponding Secretary, Rev. B. M. Hill, we find that the amount received from all sources for the year ending March 31st, 1849, is $29,105 90; and the total amount of disbursements for the same period $25,180 35, leaving a balance in the Treasurer's hands of $3,925 55.

The liabilities of the Society at the same time were $18,734 27, and its available resources $8,425 55; showing a balance against the Society of $10,308 72, which is to be provided for entirely by future collections.

Of the amount received, $20,876 64 were direct contributions; being only $807 91 more than last year.

Of the amount of liabilities, $3,428 10 fall due on the first of June, and at least $1,100 more will be due on the first of July. These are chiefly for missionaries' salaries. The first amount is nearly equal to the cash on hand, and both together exceed it nearly $700.

*Summary of Labors and Results.*—During the year, 134 Agents and Missionaries have labored under the commission of the Society. Of these, 103 were in commission at the last anniversary, and 56 were re-appointed. Twenty were new appointments, from eight of whom no reports have yet been received. Fifty-eight, who have been under appointment during some portion of the year, are not now in the service of the Society; forty-two of them having, for various reasons, removed from their fields, and eight needed no further aid from the Society, their churches having become able to support them.

They have been distributed as follows: In New Hampshire and Vermont, 2; New-York, 6; New Jersey, 2; Delaware, 1; Texas, 1; Arkansas, 2; Kentucky, 2; Missouri, 1; Illinois, 24; Indiana, 14; Ohio, 4; Michigan, 28; Wisconsin, 12; Iowa, 13; Oregon, 3; California, 1; and Canada, 12.

The whole number of States and Territories occupied is 18; in which they supplied 453 stations and out-stations, and bestowed an aggregate amount of time in their labors equal to that of one man for ninety-two and a half years.

They report the baptism of 774 persons, the organization of 45 churches, and the ordination of 27 ministers.

Seven houses of worship have been completed and 19 commenced by the churches under their care; and those churches have contributed to the usual objects of Christian benevolence $2,330, and about $15,000 for the support of the ministry among themselves; besides a large amount for the building or repairing of their church edifices.

The statement of receipts, labors and results of the year, compared with the previous one, shows the following differences: *Increase*—In donations to the Society, $807 91; baptisms, 80; churches organized, 10; churches requiring no further aid, 4; amount contributed for benevolent purposes by churches aided, $68 35. *Decrease*—In number of missionaries, 26; number of stations supplied, 105; number of years' labor, 11; ministers ordained, 3.

Since the formation of the Society, 1,314 ministers of the Gospel have received its commission; they have jointly performed 1,150 years of labor; baptized 17,374 persons; organized 673 churches, and ordained 312 ministers.

Interesting addresses were made by Rev. Messrs. Armitage of this city, Drake of New Jersey, Sommers of this city, Porter of Massachusetts, Wade of Burmah, and Babcock of Massachusetts. The following officers were elected for the ensuing year:

*President*—Isaac Davis, of Mass.; *Vice Presidents*—Wm. Colgate, N. Y., John P. Crozier, Penn.; *Treasurer*—Charles J. Martin, N. Y.; *Auditor*—Garret N. Bleecker, N. Y.; *Corresponding Secretary*—Benjamin M. Hill, N. Y.; *Recording Secretary*—Alanson P. Mason, N. Y.

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*American and Foreign Bible Society.*—The Annual Meeting for business of this Society, was held in the Lecture Room of the Oliver-st. Baptist Church of this city, May 11. It was voted to remove the restriction, by which the Board has hitherto been confined, in the Home Department, to the common English version. The public services of the Anniversary occurred in the Oliver-street Church, at 10 o'clock the same day, Rev. Dr. Cone, the President, in the chair, who addressed the assembly in an interesting manner, after the Treasurer, Wm. Colgate, Esq., had made his report. From the Report of the Corresponding Secretary, Rev. W. H. Wyckoff, we learn that the receipts have been $39,840 86; balance due the Treasurer, April 6, 1848, $887 12; disbursements, $38,321 79; balance in the Treasury, April 5, 1849, $631 95. Total $39,840 86. The receipts of the Society have been largely increased, being *nearly five thousand dollars greater than in any former year.*

The foreign appropriations have been far greater than usual. There have been appropriated to the Am. Baptist Missionary Union, for the Karen Scriptures, $1,500; Chinese do. $2,000; Assamese do. $1,000; Siamese do. $1,500; Distribution of Scriptures in Germany, $1,000; France, $500. To Rev. J. G. Oncken, for stereotyping and printing Scriptures, and salaries of colporteurs, $6,127 31. To the English Baptist Miss. Society, for the Bengali and other versions of India, $1,000. To the Am. Bap. Miss. Union, in English Scriptures, for the Cherokee Nation, $45 50. To Missionaries at Tavoy, $7 50. To the Am. Ind. Miss. Asso., in English Scriptures, for the Creek Mission, $64. To Rev. J. G. Oncken, in English Scriptures, $25 45. There has also been appropriated for the publication in this country of German Scriptures, $602 90; of French Scriptures, $636 35.

*Domestic Operations.*—The effects of the fire that occurred in November last, were felt in a necessary increase of expenditure at the Depository, and a partial embarrassment in the book department.

The following is a summary of the business of the year:—Publications: 10,017 Bibles, 20,347 Testaments; total, 30,364. Issues: 13,638 Bibles, and 26,940 Testaments; total, 40,578. Gratuitous appropriations: 4,522 Bibles, and 11,018 Testaments; total, 15,540; value, $2,824 57. Life Members and Directors: 324 Life Members, and 22 Directors added to the lists.

The Society has pledged itself to a large increase of its operations during the ensuing year. The following officers were appointed;

*President*, Rev. Spencer H. Cone, D.D.; *Corresponding Secretary*, William H. Wyckoff; *Treasurer*, William Colgate; *Recording Secretary*, E. S. Whitney; *General Agent*, J. R. Stone.

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*American Baptist Missionary Union.*—The Thirty-fifth Annual Meeting of the Board of Managers of this Society occurred on Tuesday, May 15, at the Sansom-street Baptist Church in Philadelphia. The session was opened at 10 o'clock, A. M., Hon. James H. Duncan, of Massachusetts, in the chair. Rev. John Peck prayed. After the chairman had addressed the meeting, and some matters of minor importance had been arranged, a committee of five was raised to arrange devotional and missionary meetings, consisting of Rev. Messrs. Kempton, Dennis, Willard, Peck, and Bright. Richard E. Eddy, Esq., Treasurer of the Union, presented his Report. The Annual Report of the Executive Committee was then read, a part by Rev. E. Bright, Home Secretary, and a part by Rev. S. Peck, Foreign Secretary, and referred to committees. The following is an abstract of it.

Rev. Nathaniel Kendrick, D.D., for nearly thirty years a member of the Board of Managers, has died within the year. Also Rev. Ivory Clarke, of the Bassa Mission, Mrs. Anna A. Stevens Johnson, of the China Mission, and Mrs. Caroline Baldwin Jencks, of the Siam Mission.

Receipts of the year ending March 31, 1849, $105,526 29: Expenditures, $101,121 62; leaving a balance in the Treasury of $4,404 67, with which liabilities existing at the beginning of the year have been reduced to $24,891 06. Of the receipts $7,500 were grants from the American and Foreign Bible Society, for Bible translation, printing, and distribution in Asia and Europe; $2,000 from the American Tract Society, for Tracts in Europe and Asia; and $4,000 from the U. S. Government, for civilization of Indians of North America.

Additional to the above, $5,000 have been received as a thank offering from two individuals, and constituting a special fund to be applied to promoting the preaching of the Gospel among the Karens.

The monthly issue of the Magazine has been 4,300; and of both editions of the Macedonian, 21,500. Of the last Annual Report 2,000 copies have been circulated, besides the Magazine edition of the same. 3,500 copies of Rev. Mr. Granger's Annual Sermon have been distributed; and 4,500 copies of Thoughts on Missions.

The History of American Baptist Missions, by Professor Gammell, has been published, and is earnestly commended as a work, the widest circulation of which will greatly subserve missionary enterprise.

The agencies maintained in different parts of the home field have been equal to the service of eight men, for a little more than eleven months to each. The whole number of churches and public meetings addressed by the Agents and other representatives of the Board, is about 950; and of the churches nearly one-third were not thus addressed in the preceding year.

The whole number of members, by the payment of $100 each, is 1,932; of whom 1,388 were made such by churches and other religious bodies, and 526 by their own or the contributions of personal friends.

Six preachers and five female assistants have joined the missions within the year; Mr. and Mrs. Jewett, the Teloogoo; Mr. C. C. and Mrs. Moore, and Mr.

and Mrs. Meter the Arracan, Burman and Karen; Mr. and Mrs. Benjamin, the Tavoy; Mr. Smith, the Siam; Mr. A. J. Bingham, the Ojibwa; and Mrs. E. E. Deven, the French Mission.

ABSTRACT OF THE MISSIONS.

MAULMAIN BURMAN MISSION.—MAULMAIN: Messrs. Judson, Howard, Stevens, Stilson, Ranney, and their wives, Mr. Simons and Miss Lillybridge.

AMHERST; Mr. and Mrs. Haswell, on their way to this country.

Two stations, 7 missionaries, and 7 female assistants. 12 native preachers and 6 school teachers.

Twelve have been added by baptism to the English and Burman churches, and others to the church at Amherst, including 13 Karens. Number of members in the Maulmain and Amherst churches, 179; in the English church 15. A missionary society has existed in the Maulmain church the last three years, which supports two or three native missionaries. The schools are prosperous. In the theological department, however, there have been of late but two students. The boarding-school has 100 pupils, half of whom are day scholars—including a female department of 30 members, and one in English of 15. Four day schools are also in operation. The amount of printing was 198,000 copies, or 970,400 pages, chiefly in Burman and Pwo Karen. The Sgau Karen New Testament is in press. The issues from the depository of Scriptures, tracts, and school books, amounted to 20,147 copies, or 1,823,452 pages.

MAULMAIN (Newton.)—Messrs. Binney, Mason, Harris, Moore, and their wives, Miss M. Vinton; in this country, Mr. and Mrs. Vinton. Six stations, including Newville, Chetthingsville, Bootah, Balugoon, and Dong-yan, and twenty-nine out-stations, of which twenty are in Burmah Proper; five missionaries, and six female assistants; six native preachers, and thirty-nine native assistants, besides members of the theological seminary; sixteen being stationed in Burmah Proper. Connected with Rangoon are 20 out-stations with 861 members of churches, 114 baptized the last year; 330 rs. collected for missionary purposes. In the six churches near Maulmain are 723 members; 80 baptized within the year.

TAVOY MISSION.—TAVOY: Messrs. Bennett, Cross, Benjamin, and their wives; in this country, Mr. and Mrs. Wade.

MERGUI.—Mr. and Mrs. Brayton, the latter resident in this country.

Two stations and 13 out-stations; 5 missionaries and 5 female assistants; 18 native preachers and assistants. (Report of 1848.)

Mr. and Mrs. Wade returned in July on account of ill health; Mr. and Mrs. Benjamin left in October, and arrived at Calcutta in February. Number of baptisms reported, 31; whole number of members in the Tavoy churches, about 750. The amount of printing was about 2,000,000 pages, including Genesis in Sgau Karen.

ARRACAN MISSION.—AKYAB, (Burman.) Messrs. Ingalls and C. C. and Mrs. Moore. RAMREE, (Burman.)

SANDOWAY, (Karen.)—Messrs. Abbott, Beecher, and Van Meter, Mrs. B. and Mrs. V. M.

Two Burmese stations and one out-station. Two missionaries and one female assistant. Six Burmese assistants. One Karen station and 36 out-stations; 3 missionaries and 2 female assistants; 36 Karen assistants.

Messrs. Moore and Van Meter sailed in October, to be stationed, the former ultimately at Ramree, the latter at Sandoway.

Fifteen have been baptized since May and added to the church, including a Kemmee. During the absence of Mr. Abbott in this country, two of the native preachers baptized 1,150 Karen converts; 1,200 are waiting for admission to the church, north of Bassein and Pantanau. The missionaries received eighty to baptism in a recent tour to Ongkyoung. The number of churches is 36, and of members about 5,000; 1,000 in Arracan west of the mountains, in charge of 10 assistants; the remainder in Burmah Proper.

Mission to Siam.—Bangkok, (Siamese dep't.)—Messrs. Jones and Chandler and their wives; Miss H. H. Morse, Mr. S. J. Smith.

One station and three Chinese out-stations; three missionaries and three female assistants, six Chinese assistants.

Mr. Smith sailed from this country in October. Mr. and Mrs. Jencks left Siam in 1847, and on their passage homeward, Mrs. Jencks died in June. Number of members in the Chinese church is 29; 4 baptized within the year. The whole number baptized from the beginning is 52, including two Siamese converts and a Burman. 48,450 Siamese tracts and books were circulated last year, and several thousand copies of Chinese publications. 2,293,000 pages of Scriptures, tracts, &c. were printed.

Mission to China.—Hong Kong.—Messrs. Dean and Johnson, 6 native assistants; 3 out-stations.

Ningpo.—Messrs. Goddard, Macgowan and Lord, and their wives; 2 native assistants.

Two stations, 3 out-stations, 5 missionaries, 3 female assistants, 8 native do.

Mrs. Johnson died suddenly the 9th of June. The health of Mr. and Mrs. Goddard is partially restored. The Hong Kong station and out-stations continue prosperous. One or more converts have been baptized, and others have requested baptism.

Mission to Assam.—Sibsagar.—Messrs. Brown and Cutter and their wives.

Nowgong.—Mr. and Mrs. Stoddard; in this country, Mr. and Mrs. Bronson.

Gowahatti.—Messrs. Barker and Danforth, and their wives.

Three stations, six missionaries, one a printer, and six female assistants; four native and one other assistants.

Mr. and Mrs. Bronson and Mrs. Cutter have returned to the United States on account of ill health. Mr. Barker has been disabled by sickness, but remains for the present at his station. 500 copies of the Gospels and Acts have been printed for immediate use, with 1,200 additional of the latter. The number of members in the churches in 1847–8 was about 50, and of pupils 700 in 18 or 20 schools.

Mission to the Teloogoos.—Nellore.—Messrs. Day and Jewett, and their wives; besides Mr. and Mrs. Van Husen.

Mr. Day, and Mr. and Mrs. Jewett, arrived at Madras on the 20th of February.

Mission to the Bassas.—Bexley.—With two out-stations. Mr. Vonbrunn and four others, native assistants. In this country, Mrs. Crocker and Mrs. Clarke. Nine Bassa converts have been added to the Bexley church. Present number 17.

Mission to France.—Douai.—Mr. and Mrs. Willard.

Paris.—Mr. and Mrs. Devan.

The whole number of stations is eight, with ten or more out-stations; two missionaries and two female assistants; 20 native preachers and assistants.

The number of baptisms reported in connection with part of the churches, is 45. The churches, 15 or 16 in number, are being organized into a General Association. At Paris, a chapel was opened for public worship in August, with a regular attendance since of from 20 to 25 worshippers. Two have been baptized.

Mission to Germany.—Hamburg, Berlin, &c.—Messrs. Oncken, Lehmann, and others; 20 stations, 32 or more out-stations, 18 native preachers and assistants, besides several itinerant laborers in Silesia, Hungary, &c.

The labors of the pastors and missionaries appear to have been unwearied and greatly blessed. To the churches in Prussia, 229 have been added by baptism, and large accessions made to Hamburg church and others. More than 500,000 tracts have been distributed, with numerous copies of Scriptures.—Several new churches have been constituted, making 35, with more than 2,000 members. About 300 were baptized within the year.

Mission to Greece.—Corfu and Piræus.—Messrs. Arnold and Buel, and their wives, and Mrs. Dickson. Two stations, 2 missionaries, 3 female assistants.

A voluntary meeting has been attended for searching the Scriptures and for prayer, by fifteen Greeks, several of whom profess to be inquirers. One has applied for baptism.

Mission to Ojibwas.—Sault de St. Marie.—Messrs. A. and A. J., and Mrs. Bingham, one female assistant.

Tikuamina.—Mr. Cameron.

Two stations and one out-station; three missionaries and two female assistants; one native assistant.

Ottawas in Michigan.—Richland.—Mr. and Mrs. Slater.

The Ottawa colony is in a prosperous state. Number of members in the church, as last reported, 25.

Tuscaroras in New-York.—Tonawanda.—Mr. and Mrs. Warren. The church is reduced in number to 25.

Shawanoe Mission.—Shawanoe, Delaware, and Ottawa.—Messrs. Barker, Pratt, and Meeker, and their wives, Miss E. S. Morse, and Mrs. J. K. Jones. Three stations, three missionaries, and five female assistants, three native do.

The several stations have enjoyed prosperity. Eleven have been added to the Shawanoe church by baptism, seven to the church at Delaware, and four at Ottawa. Present number of members in the three churches, 131.

Cherokee Mission.—Messrs. Jones, W. P. and H. Upham, and their wives. Five stations, and five out-stations; three missionaries, one a printer, and three female assistants; five native preachers.

More than 120 have been added by baptism. The number of stated preaching places is 14, each provided with a house of worship built by the Cherokees. One new church has been constituted; whole number 6, with branches; number of members, about 1,100.

Recapitulation.—The number of missions is 17, of stations and out-stations 198; missionaries and assistants 109, with 194 native preachers and assistants; whole number of laborers 303. Six missionaries and 5 female assistants have been sent to the missions, one missionary and two female assistants have died. The number of churches is 148, with more than 11,500 members, and of schools 50, with 1,500 pupils. The additions to the churches by baptism, so far as reported, have been 2,000; in Asia, 1,500; in Africa, 9; in Europe, 347; and in the Indian missions 144.

Rev. D. Dodge, of Philadelphia, prayed, and the Board adjourned.

The Board again met at 3, P. M. Rev. Mr. Harrison, of Pa., prayed. The Home Secretary reported that he had addressed circulars to about 1,700 members to get their votes on the question of so amending the Constitution as to provide for annual memberships on payment of fifty dollars; that 831 had replied, and that of these 412 had voted for the amendment, and 419 against it. Referred to a special committee, who recommended indefinite postponement. The report was accepted. At this session the following Committees were announced, who made interesting reports on Wednesday:

1. *On Finances.* Messrs. W. Bucknell, jr., of Pa.; Ex-Governor A. Colby, of N. H.; D. Saunderson, of Mass.; B. Greenough, of Me.; and S. Smith, of N.J.

2. *On Agencies.* Rev. Messrs. E. Hutchinson, of Vt.; C. E. Wilson, of N. J.; H. B. Ewell, of N. Y.; J. Aldrich, of Mass.; and F. Ketchum, of Conn.

3. *On Publications.* Rev. Messrs. J. N. Granger, of R. I.; S. S. Cutting, of N. Y.; S. W. Adams, of Ohio; J. L. Burrows, of Pa.; and Hon. Isaac Davis, Mass.

4. *On Burman and Karen Missions.* Rev. Dr. Sharp, of Mass.; Rev. Messrs. G. S. Webb, of Pa.; Bennett, of N. Y.; J. P. Tustin, of R. I.; J. G. Collom, N.J.

5. *On Missions to Siam, Madras, China and Assam.* Rev. Dr. Babcock, of Mass.; Rev. Messrs. J. H. Kennard, of Pa.; T. O. Lincoln, of N. H.; S. L. Caldwell, of Me.; and T. Gilbert, Esq., of Mass.

6. *On the Bassa Mission, Africa.* Rev. Messrs. E. Lathrop, of N. Y.; E. E. Cummings, of N. H.; G. W. Bosworth, of Mass.; W. E. Locke, of N. J.; and T, Wattson, Esq., of Pa.

7. *On European Missions.* Rev. Dr. Ide, of Pa.; Rev. Messrs. G. C. Baldwin, of N. Y; S. D. Phelps, of Conn.; N. Colver, of Mass.; D. M Wilson, Esq., N. J.

8. *On Indian Missions.* Rev. Dr. Chase, of Mass.; Rev. Messrs. D. G. Corey, of N. Y.; H. V· Jones, of N. J.; E. Nelson, of Mass.; G. W. Anderson, of Pa.

9. *On the due gradation to be observed in Missionary Labors.* Rev. Messrs. A. Mason, of N. Y.; G. S. Webb, of Pa.; J. G. Warren, of N. Y.; S. F. Smith, of Mass.; T. C. Caldicott, of Mass.

10. *On the comparative claims of Missions to reinforcement.* Rev. Messrs. S. B. Swaim, of Mass.; J. Wade, of Burmah; M. Bronson, of Assam; E. E. L. Taylor, of N. Y.; and J. Jennings, of Mass

11. *On the Report of the Home Secretary on Amending the Constitution.* Ex-Governor Colby, of N. H.; Hon. I Davis, of Mass.; Rev. Messrs. A. Bennett, of N. Y.; G. A. Miles, of Pa.; J. P. Tustin, of R. I.

12. *On Obituary Notices.* Rev. Messrs. L. Porter, of Mass.; L. Leonard, of N. Y.; and Dr. Jewell, of Pa.

Prayer was offered by Rev. Mr. Cummings, of N. H., and the Board adjourned. The following officers were appointed:

*President*—His Excellency George N. Briggs, LL.D. *Vice Presidents*—Hon. A. H. Dunlevy, Ohio; Rev. B. T. Welch, D.D., New-York. *Secretary*—Rev. W. H. Shailer, Mass.

On Tuesday evening, the Annual Sermon was preached by the Rev. M. J. Rhees, of Delaware. The Union closed Friday morning. At the final meeting of the Board of Managers, Hon. James H. Duncan was re-elected President, and Rev. M. J. Rhees, Secretary. The following officers were elected:

*Foreign Secretary*—Rev. Solomon Peck. *Home Secretary*—Rev. Edward Bright. *Treasurer*—Richard E. Eddy, Esq. *Executive Committee*—Rev. W. Leverett, Rev. Baron Stow, D.D., Rev. W. H. Shailer, Rev. J. W. Parker, Rev. R. E. Pattison, D. D., Hon. H. Lincoln, S. G. Shipley, J. W. Converse, George Cummings, Esq.

The next Annual Meeting is to be held at Buffalo, N. Y. Rev. E. L. Magoon, or Rev. Wm. Hague, his alternate, is to preach the anniversary sermon.

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We regret to announce the death of Rev. Z. Bradford, pastor of the Pine-street Baptist church, Providence, R. I., May 16th. We have been intimately acquainted with him for years, and for a considerable time as a classmate in College and at the Theological Institution, and can say that his talents commanded the highest respect of his acquaintances, and the kindness of his natural disposition as well as his ardent piety won the affections of those who knew him. We feel as though we had lost a brother. His loss will be deeply lamented by a large circle of friends.

Late News from Europe.—All continental Europe seems to be ready to burst into a blaze of war. There was a terrible conflict between the Red Republicans and troops in Dresden, Germany, on the 5th, 6th, and 7th of May, in which many were killed. There have been outbreaks at Leipsic, Breslau and other places.—Russian forces were advancing, at the latest advices, to aid the Austrians; but it is doubtful whether the victorious progress of the Hungarians can be stopped. The London papers of the 11th of May assert that the courts of Great Britain and France have addressed the Cabinet of St. Petersburgh disapproving of Russian interference in Austrian affairs.——The French expedition to Rome has been resisted by the Republicans. In two encounters the French were driven back, with the loss of about 180 killed and 400 wounded.

## LITERARY NOTICES.

*History of American Baptist Missions in Asia, Africa, Europe, and North America.* By William Gammell, A. M. Professor in Brown University. Boston: Gould, Kendall and Lincoln. pp. 359–12mo.

A denomination, whose communicants number nearly a million and a quarter, and whose heralds are proclaiming the gospel in the four quarters of the globe, should have a history of its missions. This work supplies a deficiency which has long been felt. There have been valuable histories of missions in general; but the time has arrived when the *Baptists* should have one. It was undertaken at the request of the Executive Committee of the American Baptist Missionary Union, and embraces a history of that Society, though the object of the writer has been rather to give us a history of *Baptist Missions* than of the leading instrument employed in carrying on the missionary enterprise.

Professor Gammell has exhibited evidence, in this volume, of deep research and great fidelity. He has not merely furnished us with dry statistics; but has thrown around his subject almost the attractions of romance. It will be read with much interest, we think, by laymen, and will be especially useful to clergymen as an authoritative reference-book. The work contains a full account of our missions in Burmah, Siam, China, Assam, among the Teloogoos, Western Africa, France, Germany, Denmark, Greece, and among the Indians of this continent. There are valuable maps of each of those countries, and an Appendix at the close containing important tables, showing accurately the number of Missions, Missionaries, deceased missionaries, contributions, &c. We heartily commend this volume to our readers.

*Republican Christianity.* By E.L. Magoon. Boston: Gould, Kendall & Lincoln. p. 422.

We are surprised to announce so many books, appearing in such rapid succession, from the pen of Mr. Magoon. "Proverbs for the People," "Living Orators of America," "Orators of the Revolution," and now the volume before us, have all appeared within a short time. How can a person perform the duties of a pastor, and, at the same time, become so extensive an author, without exposing himself to the severest criticism in consequence of hasty and superficial preparation? Still we are equally surprised to find so much accuracy and research in these productions. The author cannot write without exhibiting his natural eccentricity and imaginative hyperboles: still in this work Bucephalus is a little more manageable. While the intellect of the author appears energetic, and his imagination vivid, reason and judgment prevent him from ascending too high. From the cursory manner in which we have examined the book, we think that the style is improved. Many odd and very exceptionable expressions are avoided. The subject is an interesting one at the present juncture, and is treated in rather a peculiar manner. Some positions of the author will be questioned by theologians. We have no room to examine them. The Republican character of Jesus Christ, of the church and of Christian doctrine are fully discussed. The book is one which the mass will read with avidity, and its perusal, we think, will fire up the zeal of some Christian *scholars*. This and the preceding work are handsomely gotten up, as all the books of Gould, Kendall & Lincoln are.

*Is Christianity from God?* By Rev. John Cumming, D.D. New-York: M. W. Dodd. pp. 276–18mo.

This is an unpretending but very valuable work. It contains a manual of Bible evidences of Christianity, designed rather for common "scripture readers," than for scholars, though we know of none so learned that they may not be benefitted by a perusal of its pages. It is just the manual which all the members of our churches need to aid them in meeting the cavils of skeptics.

*Fruit of the May Flower.* By the same publisher. This little book presents a very interesting sketch, in colloquial form, of the Pilgrim Fathers and their settlement and trials on our shores. It is well worth reading.

*The Baptist Harp.* Philadelphia: published by the Am. Bap. Pub. Society.—Here is another hymn book, adapted to social as well as private and family worship. It is, on the whole, a good work. The poetry is generally unexceptionable, though some hymns are very deficient in poetic merit. We wish that the several rival hymn books were united into one.

*A Sermon on Baptism.* By Rev. E. Turney. New-York: E. H. Fletcher. This is well written, and forms a valuable tract.

THE LIVING ORACLES.

"How rich, how varied are the themes,
The sacred page contains,
Like oceans deep, or lucid streams
That fertilize the plains."

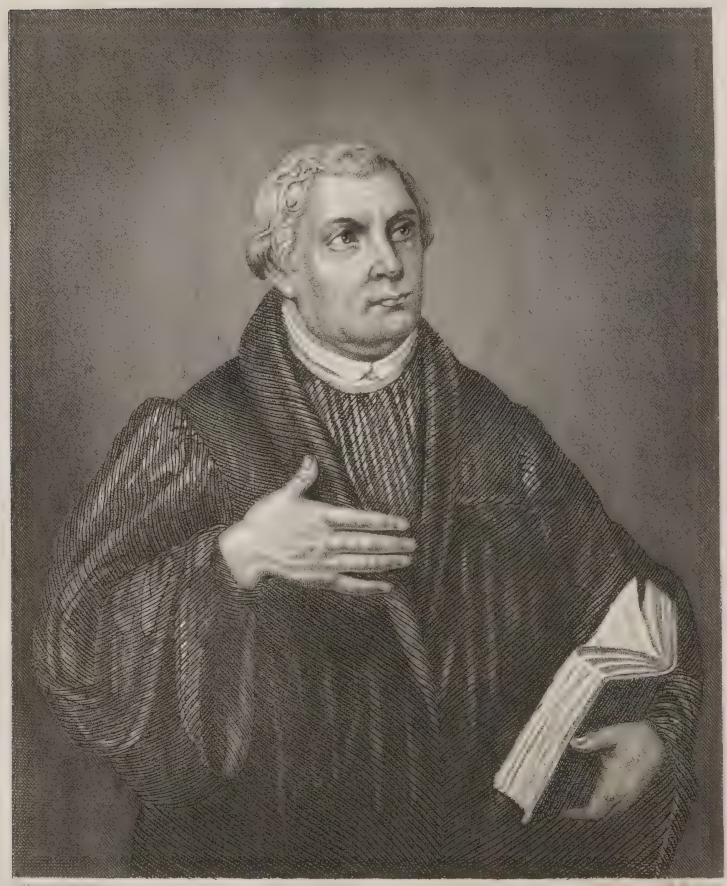
"Here, humble souls are sweetly taught
Salvation through his blood;
By whom alone mankind are brought
To happiness and God."

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR JUNE.

| Days. | Portions for Reading. | Remarkable Events. &c. |
|---|---|---|
| 1 | 2 Sam. v. ii–25., 1 Chron. xiv. | |
| 2 | 2 Sam. vi. 1-11., 1 Chron. xiii., Ps. lxviii. | |
| 3 | Ps. cxxxii., 2 Sam. vi. 12–23., 1 Chron. xv | The ark of God removed to Jerusalem. |
| 4 | 1 Chron. xvi., Ps. cv. | |
| 5 | Ps. xcvi., cvi. | |
| 6 | 2 Sam. vii., 1 Chron. xvii., Ps. ii. | David forbidden to build the Temple. |
| 7 | Ps. xxii., xvi., cxviii., cx. | |
| 8 | 2 Sam. viii., 1 Chron. xviii., Ps. lx., cviii. | |
| 9 | 2 Sam. ix., x., 1 Chron. xix., Ps. xx., xxi. | |
| 10 | 1Chron. xxi. 1., 2Sam. xi., xii. 1-14., Ps. li | David's sin. Reproved by Nathan the prophet. |
| 11 | Ps. xxxii., xxxiii., 2Sam. xii. 15-25., Ps. ciii. | |
| 12 | 1 Chron. xx. 1–3., 2 Sam. xii. 26-31., xiii. | Absalom killeth his brother and fleeth to Geshur. |
| 13 | 2 Sam. xiv., xv. 1–29., Ps. iii. | His return & rebellion against his father |
| 14 | 2 Sam. xv. 30–37., xvi., Ps. vii. | |
| 15 | 2 Sam. xvii., Ps. xlii., xliii. | |
| 16 | Ps. lv., iv., v., lxii., cxliii. | |
| 17 | Ps. cxliv., lxx., lxxi., 2 Sam. xviii. | Absalom slain by Joab. |
| 18 | 2 Sam. xix., xx. | David's return to Jerusalem. |
| 19 | 2 Sam. xxi., xxii. | |
| 20 | Ps. xviii., 1 Chron. xx. 4–8. | |
| 21 | 2Sam. xxiv. 1Chron. xxi., xxvii. 23,24, Ps. xxx | |
| 22 | 1 Chron. xxii., 1 Kings, i. | David prepares materials for the Temple |
| 23 | 1Chron. xxiii. 1., xxviii. 1-10., Ps. xci., cxlv. | |
| 24 | 1 Chron. xxiii. 3–32., xxiv., xxv. | The division of the priests into twenty-four courses. |
| 25 | 1 Chron. xxvi., xxvii., xxviii., 11–21. | |
| 26 | Ps. xl., xli., lxi., lxv., lxix. | |
| 27 | Ps. lxxviii., vi., viii. | |
| 28 | Ps. xii., xiv., xxiii., xxiv., xxviii., xxix., xxxviii | |
| 29 | Ps. xxxix., lxxxvi., civ. | |
| 30 | Ps. xcv. ci. cxx. cxxi. cxxii. cxxiv. cxxxi. cxxxiii | |



Martin Luther

## BIOGRAPHICAL SKETCH OF MARTIN LUTHER.

BY REV. ENOCH HUTCHINSON.

The name of the German Reformer suggests to the mind some of the most interesting and soul-stirring scenes, which have transpired since the trials and triumphs of primitive Christianity. We involuntarily trace, in our imagination, the progress of the church from the time when she was clothed in garments of moral beauty, until she departed from her first love, strayed into the wilderness of bigotry, spiritual pride, and every kind of sin—until the dismal pall of ecclesiastical tyranny had rested upon her, and she had apparently fallen a victim to the *Beast* of the bottomless pit. We mourn over her sorrows as she passes through the deep waters of the dark ages, and her sun sets in impenetrable night. But we rejoice when we behold her energies finally arousing, and her banners unfurling to the breeze. We witness the fury of Popedom, stung by the successes of the church, and we lament the awful contest of the latter with her foes, while rivers of blood flowed from her throbbing veins. We view the subject of this notice as one of those fearless, christian champions, who, mighty through God, shook the towers of despotism and emancipated the people of the Lord.

We regret that we are obliged, for want of room, to give a very brief sketch of that great and good man. It would require a volume to present an adequate view of a life so full of stupendous events.

Martin Luther was born at Eisleben, in Germany, Nov. 10th, 1483. He was sent to school at Eisenach, at an early age, and sung in the streets for a livelihood, as his father was poor. Soon a lady by the name of Schweickard assisted him, and he studied four years at Eisenach. In 1501, at the age of 18, he entered the University of Erfurth, where his father supported him. He was persuaded to study law, though he preferred general literature and especially music. In 1505, a friend of Martin was struck dead by his side with lightning, and he uttered a cry, and that cry was a vow to St. Anne to turn monk. Though this was entirely contrary to his feelings, still he felt that he must submit to what he considered as a command from heaven, and on the 17th of July,

1505, he entered the cloister of the Augustins at Erfurth. In 1507 he was made priest, and the next year was appointed to the professorship of philosophy in the University of Wittemberg. He there began to exhibit his mental power and independence. He exploded the scholastic philosophy, and soon attacked the bulwarks of the popish hierarchy. It is in vain to attempt, in this sketch, a view of the manner in which he thundered against indulgences and other abominations of Romanism, and started a movement which convulsed all Europe, overturning thrones and dominions of oppression. In 1520, Luther and his friends were excommunicated from the Roman Catholic Church, and his writings were burned at Rome, Cologne and Louvain. The reformer showed his indignation by burning the bull of excommunication. In 1521, he was summoned before the papal diet at Worms. His friends warned him of his danger; but he answered, "If there were as many devils in Worms as there are tiles on the roofs of its houses, I would go on." He went and delivered a masterly defence of his doctrines to the confusion and astonishment of those blood-thirsty prelates.

He applied himself to the translation of the scriptures, and the preparation of works in defence of the truth. It was feared that his enemies would take his life by violence; but the Lord preserved him in a wonderful manner, and he expired Feb. 17, 1546, in the place of his nativity, surrounded by his friends, though absent from Wittemberg, his home, and deprived of the solace of his dear companion and other members of his family. He was much in prayer before his hour of dissolution arrived, and gave cheering evidence that he was about to exchange a world of toil and sorrow, for one of joy and bliss on high.

We will just say in reference to his *character*, that he had the qualifications requisite for a successful *pioneer*. He possessed great *natural talents*, having a powerful intellect, which grasped, analyzed, and elucidated the most abstruse points in metaphysics or theology. He had the nicest discrimination, a vivid imagination, and was capable of fulminating the most withering sarcasm.

He was a *scholar*, being thoroughly acquainted with the skeptical philosophy of the schools, and the whole range of profane and ecclesiastical learning. His knowledge also of the classics and oriental languages was extensive. His complete works published at Erlangen in 1826, include 60 volumes.

Luther was extremely *conscientious*. Taking the Bible for his rule, he not only believed its declarations, but was willing to act in accordance with that belief, though in the midst of the greatest danger. His *courage* and *perseverance* were indomitable. He feared not to face persecution and death in their most horrid forms if the defence of the truth required the sacrifice. He was a man of *prayer*, and enjoyed, we have reason to believe, in a high degree, the sustaining and consoling grace of God.

He was almost a *Baptist*. Certainly he has given us a Baptist Bible, in his translation of it into German. He universally uses some form of *Taufen*, meaning to *dip*, to *immerse*, wherever there is an allusion to baptism. John the Baptist he calls John the *taufer*, *dipper*. Luther's translation has been a model in respect to baptism at least for our missionaries in translating the scriptures into heathen tongues. Luther did not entirely abjure every popish dogma. He adhered to the one which requires infants to be sprinkled, reasoning like Neander and others from a certain fitness of things, though he believed that immersion was the only mode of baptism in primitive times, and that it was applied only to those who had been taught and were of course believers.

## ANECDOTE.

The late eminent Robert Hall, it is well known, was frequently remarkably eloquent in conversation, and fond of witty and mirthful anecdotes. He was once thrown into company with the Rev. Matthew Wilks, a London minister, of quaint and eccentric manners in the pulpit, but possessed of small conversational powers. Mr. Hall happened to be in excellent spirits, and for several hours afforded high entertainment to his friends; till at length good Matthew Wilks felt himself eclipsed, and could not entirely conceal his chagrin. "Well, brother Hall," said he, "we all of us know you to be a very great man, and some of us hope you are a very good man; but really, if some of our good old women were to hear your nonsense, they would very much doubt your Christianity." "My nonsense, sir! doubt my Christianity, sir! Well, that is remarkable, sir! I am not aware, sir, that I have more nonsense, than some of my friends. I believe the principal difference between them and myself is, that they utter all their nonsense from the pulpit, and I keep mine for the parlor!" Mr. Wilks said nothing in reply. The object in view in the publication of this anecdote, will not be answered, unless it shall suggest to its readers the more than possibility that they themselves are not free from the faults they see and complain of in others. We lately heard a gentleman of grey hairs, and who has seen much of the world, say, that he scarcely ever knew a very censorious man, who had not himself been guilty of the faults which called forth his severity when he only suspected them in others. Let the reader remember the mote and the beam.

B.

# NARRATIVE.

BY REV. S. REMINGTON.

CONCLUDED.

*John Jenkins quite at home in London—He is privileged a few days—His apprenticeship—The death of his uncle—Succeeds him in business—His prospects—His choice of a companion—Their mutual love—His mania to travel returns—Bankruptcy—Newgate—Hellen's constancy—Jenkins not criminally guilty—Is set at liberty—He is driven to desperation—Unites with a band of robbers—D. K. Lane—Curious facts—Rev. Mr. T——r—Thrilling incident—Young Jenkins saved—Converted to God—Affecting meeting of himself and Hellen.. Their marriage.. Their subsequent emigration to this country.. They are truly pious and happy, being ornaments of the Christian profession.*

THE reader will remember that in the details of the history of young Jenkins, we had progressed until he had attained to a suitable age to be apprenticed to a trade—that his maternal uncle had taken him to London for that purpose, and that he had arrived there in safety in his company, having taken him for the purpose of teaching him his own business, which was that of leather-dressing. Nothing could have pleased John Jenkins better than this. He was just where he wished to be. Here he had every variety which his peculiar turn of mind craved, and could satisfy his curiosity to the utmost extent. He was in the great city of the world: a wilderness of houses, public buildings, monuments, and people—and, for the first time in all his life, he was quite at home.

His uncle being fully aware of the predilections of young John, determined for a few days to treat him as a visiter rather than an apprentice. Accordingly, he informed him that he would allow him one week to look around, and make himself acquainted with the city, and see its curiosities. This privilege to our young friend was unanticipated, and as joyfully embraced as it was unexpectedly granted; and his joy was augmented by the fact that his uncle furnished him with a sufficient amount of money to enable him to visit all the public places, which was what he most desired to see.

The residence of his uncle was on "Chapel Road," near what is called the "New Road," in a north-easterly direction, and not a very great distance from London Docks and the Tower of London.

From this position he commenced his peregrinations through the great metropolis. The reader will scarcely expect or desire the *minutiæ* of these ramblings. A very brief sketch is all that will be necessary. With "Mogg's Stranger's Guide to London" in his hand, this young lad sallied forth, unaccompanied, to pick his way as he could, and make such selections as his judgment or curiosity might dictate amid the profusion of wonders with which this great city abounds; and in six days, each of which was industriously occupied by him, he was really better acquainted with streets, and the various points and positions of the city, than many men, who had lived all their days in London. During this time young Jenkins had visited the Tower—took a peep into Gild Hall —went through St. Paul's Cathedral—Smithfield—viewed the exterior of Newgate, the gloomy appearance of which made him shudder, and almost involuntarily say to himself, "I hope I shall never be its inmate." Thence he took a look at Cheapside —Ludgate hill—On Strand—Temple-bar—Charing Cross—the Abbey—the Parks—Buckingham Palace. Thence he crossed the Thames on Westminster Bridge to the Surrey-side—back over London Bridge. Besides he visited the Tunnel under the Thames—also spent a whole day at the British Museum, and with some difficulty succeeded in gaining admission into the House of Parliament. During these excursions he had been honored to sit in the chair in which the kings of England had been crowned—he had seen the crowns and sceptres of England's monarchs, and even the throne upon which they sat. He had also visited the tombs of heroes, philosophers, historians, poets, divines, and kings. He had read their epitaphs—looked upon their monuments—contemplated human greatness, and its end.

For the first time in his whole life, young Jenkins seemed to have his curiosity entirely satisfied. He said to himself, "It is enough—I am now quite willing to settle myself down in the occupation in which I am to engage." And so he did. On Monday morning he entered the shop as an apprentice where he was bound to serve seven years. The business pleased him well, and he acquired a knowledge of it with rapid proficiency. He gave great satisfaction to his uncle, and was highly respected by all his acquaintances. He enjoyed a good state of health, and grew physically just fast enough to be strong and robust. Being naturally

ambitious and thorough in what he undertook, he applied himself with diligence to every branch of his business, and as a consequence secured the confidence of his master, and of all those in the establishment.

At length the seven years of his apprenticeship expired, and John Jenkins was a man—a free man—had a thorough knowledge of his trade, and a reputation for industry, and talent for business which but few in circumstances similar to his ever acquire in so short a time. True, the principal of the establishment was his uncle—but aside from this fact, he had really merited all the respect and honor which had been conferred upon him.

He had not seen either his parents or any of the family since he left home, though he had frequently heard from them; and while he was meditating a visit to his paternal home, his uncle was taken sick with a lingering disease. By his particular desire, he postponed his contemplated visit, and took charge of his uncle's affairs, for which he was fully competent. In this new relation to the establishment, Jenkins served the concern faithfully—fulfilling his duties with fidelity, and gave entire satisfaction both to his employer and the employed.

His uncle, after lingering with a slow, but fatal disease a number of months, finally expired. He was a good man, and submitted to his fate with great tranquility and pious resignation. He had no son to succeed him, and therefore requested his nephew to act as a son in all things to his widowed companion, and so arranged his business as to confide to his trust its management.

Thus within one year after the term of his apprenticeship had expired, from being an apprentice John Jenkins had in fact become the master of a large and respectable establishment. In this new relation, his prospects were exceedingly flattering, and he hoped that in a few years he might not only acquire a competence, but a fortune. For this he had every facility. His knowledge of the business—his business tact—his habits of industry—his punctuality in fulfilling his engagements—his honesty and integrity, all united to facilitate his success. To this may be added that he was already in a business which was established, and with proper management, would ultimately become all his own.

For two whole years every thing went on smoothly and prosperously, and the credit of the establishment rather increased than

diminished—of course the reputation of young Jenkins rose with it. His acquaintances had increased, among whom were some of high respectability in society. With these he associated, and was honored by being both respected and esteemed by them. From that circle he had selected one with whom to share his joys and griefs during their mutual existence on earth. She was young, beautiful, amiable—and though not rich, yet she had something better than gold—a mind brilliant naturally—well disciplined by education—and had associated with such society as would lead her to cherish a correct taste as to its refinements. Their attachment for each other was strong—their love mutual—and as their hearts were one, so they anticipated that at no far distant period they would unite their destinies at the altar of God.

At this crisis in the life of young Jenkins, for so I must call it, that *mania* to see the world which had seemed to lay dormant for the last ten years, returned. He had acquired some property, was in a good business, and before the mutual vows of himself and his intended were publicly solemnized, he resolved to improve the time in travelling in other countries. His friends remonstrated against such a course, but all to no purpose. Go he would—and go he did. He visited various parts of England, Ireland, and Scotland. On his return he found that his affairs had gone on pretty well, though less lucrative—but one more *tour* he must take. He must visit the continent, and be absent at least three months. To the continent he went, though warned of the dangerous tendency of his absence from his business. After about three months he returned. He had seen Rome while absent with much pleasure, and saw with pain his pecuniary affairs sinking on his return. His credit had gone down as fast during his absence and neglect, as it had previously gone up by his presence and attention. To his astonishment, bankruptcy stared him in the face. Many of his former friends, who had been intimate and familiar with him, anticipating it, appeared, as he thought, cold and distant. But *she* was faithful. She loved him,—and her love was no less when his fortune was sinking, than in the sunshine of prosperity. It was emphatically woman's love which never dies. And when Hellen, for that was her name, saw that his pecuniary embarrassments evidently depressed his spirits, she soothed and strove to cheer and encourage him. But all in vain. His affairs grew worse and

worse. Some doubts of his honesty and fidelity began to be entertained by business men. A few days more and an awful crisis came—John Jenkins was in Newgate!

His first sensation on entering that gloomy prison was that of the horror of desolation. He felt desolate indeed. "Here I am alone. I am dead to all my friends—Not one on earth to sympathize with me." That instant he bethought himself, and hope sparkled in his eye: "I have one friend. My own dear Hellen will love me still—the walls of a prison cannot shut out the intensity of her love. She's an angel—and if she could, she would for the privilege of ministering to me, share with me my sufferings and ignominy." Upon which he penned the following hasty note:

*My own dear Hellen*—What I feared has at last come upon me. I have been *profligate*, but believe me I have been *honest*. I have neglected my business, but intentionally *wronged* no man. But I am ruined! ruined! ruined! Can you believe me, my dear H., when I disclose the horrible truth that I am inclosed within the granite walls of this earthly hell—Newgate. Pity me. Can you still love me? Yes, I know you can—you do—and this is all that sustains me in my gloomy cell. Adieu, my own dear Hellen—adieu. J. J.

On the reception of this note, Hellen recognized the hand-writing, and with a trembling hand she hastily broke the seal. As she read on, her countenance changed to a scarlet hue—the tear glistened in her eye—till it glanced upon the word "Newgate," and she shrieked—the paleness of death came over her face, and she fainted. She was borne to the sofa by her friends, and laid thereupon. Soon she recovered, and uttered a mournful cry that melted every heart present, and caused the tears to gush from their eyes. Again she recovered, and with the most melting tones cried, "Am I his only friend! I'll be his friend still. O Newgate—cruel Newgate—thy walls contain the idol of my heart." Again she fainted. But in the course of an hour she so far recovered as to be able to sit up, and write the following deeply affecting note:

*My own dear Jenkins*—I believe every word you say. I know that you have an honest heart. You are not mistaken in my love. Newgate's granite walls may shut *me* from you, but not my *heart*. My spirit is now with you. O if I were with you in person, how I would bathe your throbbing temples with my tears—how I would wipe away the tears from your weeping eyes, and dry up your

sorrows, or I would weep with you. I would indeed strive to lighten your load of sorrow by pointing you to that bow of promise that is ever painted amid the dark and angry clouds. Be assured, my own dear J., there is yet hope. You are not ruined as you suppose. Do not despair. If all the world forsakes you, there is one earthly friend who will not—*your own dear* HELLEN.

This sweet note was a balm to the bleeding heart of Jenkins. Though his head was aching—his mouth parched—his pulse feverish—his temples throbbing—yet it was like an angel's visit to solace him in his solitude and sadness; and under its soothing influence he lay himself down upon his pallet of straw, almost fancying that he felt the soft hand of his Hellen upon his throbbing temples. He fell asleep, and enjoyed for the first time in several days a most refreshing slumber.

But I must not dwell here. I can only sketch what, if drawn out in detail, would make a volume. Suffice it to say that within a few weeks after young Jenkins was sent up to Newgate, it was ascertained that there had been nothing criminal in his transactions, and he was set at liberty. It was just at the close of the day, as the last beams of the setting sun were gilding the spire of St. Paul's, that the door of his cell was thrown open, and he informed that he was a free man, and at liberty to depart. The first sensation which he felt was a thrill of joy, and for a moment hope gladdened his heart, but as he stepped upon the pavement of "Old Bailey," there came over him such a sense of his ignominy that for the time he would have chosen to hide himself from the world in the very cell from which he had just been liberated. Moving onward slowly and pensively, in a few moments he found himself in "Ludgate Hill"—a place where he was well acquainted, and had transacted considerable business. As he was proceeding on toward "Fleet-street," two of his intimate friends passed him without deigning to speak to him, and from one of them he distinctly heard, "There goes the prison-bird." While the other replied, "When did he escape from his cage?" This was too much for John Jenkins, and he more than half resolved to go and throw himself into the Thames. But the thought of his own dear H. kept him back, and restrained him from personal violence. Onward he proceeded through "Temple Bar"—"the Strand"—till at length he found himself at "Charing Cross." Here he lingered,

walking round and round "Trafalgar Square," where now stands the beautiful equestrian statue of George IV. and Nelson's column. At length he paused, and leaning upon the iron railing that surrounds it, with his face turned toward "Pall Mall" and "Carlton Garden," he muttered to himself, "O that I was that statue of the Duke standing upon yonder pale red granite column—but no—vain wish! I am really in existence—an existence too which can never end. That statue will crumble to dust—lose its form and be annihilated, but I shall never lose my identity. O that I could—miserable, miserable man that I am!" Just then he felt a gentle tap upon his shoulder, and suddenly turning himself round, there stood by his side a gentleman to all appearance. He had a frank and open countenance, upon which there was playing a most benignant smile. His voice was gentle, soft and kind, and before he had uttered three sentences, the confidence of Jenkins was fully won, and he would have been willing to have opened his whole heart to him. Indeed he did; and in less than one hour from that time this stranger knew all the prominent outlines of his history. He seemed delighted that he should have happened to be so fortunate as to meet him in this hour of extremity. He could sympathize with him. He fully believed his story, and it was a sad tale—but he was not alone, and there was still hope—adding, "I admire your candor and ingenuousness, and in return I will be equally candid and inform you who I am. I am, sir, a professional gentleman, and belong to an association of high-minded and honorable men, who are not particular in being bound down by the *ipse dixits* of despots, or conforming to all the *et ceteras* of the conventional rules of society. We are free and happy men; and if you will go with me, we shall be pleased to *initiate* you into the mysteries of our profession, and entitle you to all the privileges and immunities arising therefrom." John Jenkins that moment saw the trap that was set for him—instantly principle triumphed, and kindled indignation in his eye. His face reddened as the blood coursed rapidly through its channels, and his muscles quivered upon his bones. His whole frame was agitated: the stranger saw it, and knew the exact workings of his mind, and before he had time to utter a word, he gently laid his hand upon his shoulder, and said, "Hold, friend! do not misunderstand me. We are not a band of cut-throats, as you may suppose; but we are a commu-

nity by ourselves. Sick and tired of the cupidity and chicanery of the world at large, we determine to govern ourselves, and enjoy our own rights and privileges, and we are sworn to deal honestly and honorably with each other; and as to the world in general, we shall treat that as well as it treats itself. Come with us, and we will treat you as a brother—friends will rally around you—but stay where you are, and this cold-hearted world will drive you to desperation, and you will be glad to escape from it as thousands of others before you have done, namely, by putting a razor to your throat, or a halter to your neck." This was argument to the half-bewildered and despairing mind of young Jenkins, and for the first time his principles yielded to the force of circumstances, and he was quite satisfied that it would be better to comply with the invitation of this stranger than to run the risk of being driven to desperation, which might be much more disastrous to him than the course here proposed. In an evil hour he yielded. It was now dark, and under the cover of night he was led to D—k Lane. The stranger who conducted him was captain of a band of robbers. This wretched man belonged to a highly respectable family in the vicinity of the metropolis—had been well educated, and moved in the best of society, but was led astray and ruined. His business was to superintend, take charge of their booty, decoy others in the same net with himself and his wretched companions, and initiate them into the mysteries of their nefarious villany.

Their location is a narrow lane, I believe, in the vicinity of Westminster Abbey. It is infested with thieves, robbers, counterfeiters, and murderers so ensconced as to be inaccessible to the authorities. Indeed it is dangerous for a single police officer to pass through it; and hence they generally go at least two at a time arm in arm, and not even then without danger.

As a sheep to the slaughter was young Jenkins led into this den of infamy and cruelty. After having passed through long, dark narrow alleys and passage ways, he was at length introduced into an anti-room adjacent to the one where the band of robbers were convened. Here he was stopped and informed that there were certain forms of initiation through which he must pass before being received into their community. That there were *seven degrees* in their profession—that they would be conferred upon him as soon as he was prepared to receive them, and that on that evening he

was only required to sign the constitution with the new name which he would give him—swear to be true to it to the death, and receive the *pass-word*, which he was not to divulge on the pain of death. This done, and the doors of this anti-chamber of hell instantly flew open, and he was introduced as Sir W——. The whole company was together, as the hour had not yet arrived for them to commence their perambulations through the streets of London. They numbered twenty-five. A more genteel and interesting class of men as to appearance can seldom be met with.—Upon the announcement of Sir W——'s name by the captain, the pass-word was given, when they shook his hand most cordially, and gave him a hearty welcome as a brother and companion.

But I must draw a veil over the history of this unfortunate youth for the next three months. It is sufficient to say that he became a favorite with his boon companions—took the degrees of their order—the last of which was the "*black art.*" Strange as it may appear, there is one man, and he too a minister of Christ's holy Gospel, who has the confidence, and can at any hour of the day or night have access to these miserable outlaws and fearful specimens of fallen humanity—Rev. Mr. T., a city missionary, and who confines his labors to those miserable outcasts of human society. Mr. T. is a Scotchman by birth, a man of great physical force and moral courage. A volume of the most thrilling incidents could be furnished to the world by his life. When he commenced his pious labors in D—k Lane, they insulted him, stoned him, and taught their children to pelt him with rotten eggs; but, undismayed, he persevered scattering his tracts, visiting the sick and dying, administering to the wants of the poor and wretched, and preaching Jesus to the chief of sinners. God blessed his labors, and gave him favor even among these sons of Beliel. He has so conquered, by the meekness and patience of Jesus, that his presence is every where hailed with delight throughout that depraved district, and even the little children who used to insult him will gather around him, and call him "Father T——r."

It is indeed strange, and I almost hesitate to write it, but it is *true*, that this man of God knows the secret door of entrance into every den of infamy in that Lane—and that these bands of desperadoes often send for him to administer to them God's truth in the hour of sickness and death; and with them he often prays,

and to them preaches the word. There are two privileges in addition to the above which they grant to this faithful missionary—one is to bring a respectable friend with him occasionally, and the other is to rescue any of their number if he can, and save them. I need not add that in many instances he has been successful, and the persons rescued are now respectable citizens. There is one restriction which he is obliged, and consents to be under, and that is, never to so expose them as to endanger their safety. This is understood by many benevolent persons in London, and in it Mr. T. acts advisedly.

In connection with this fact I must not omit to mention a circumstance which constitutes an important *link* in the subsequent history of John Jenkins. About 12 o'clock on a certain dark and stormy night, the *paramour* of this captain who had seduced young Jenkins from his integrity, called at the house of Mr. T. and informed him that his life was in danger—that the captain and his band had resolved to murder him, and throw his body into the Thames, because they had learned that he had betrayed them. The truth is, Mr. T. had related some facts to some one which had been imprudently published, and they were endangered thereby. This exasperated them, and they determined to put him out of the way. Upon hearing this, Mr. T. put on his hat and went immediately with this woman to their place, and presented himself before them. He told them what he had heard—appealed to their honor—said, "if they determined to murder him, he hoped they would do it in an honorable way, open and above board, not in a sneaking way like the midnight assassin"—adding, "if you are resolved to murder me, do the deed now—I am prepared to die. But," continued he, "perhaps I can explain so as to satisfy you." He did so, and they were satisfied.

But the sight and heroism of this minister of religion melted the heart of young Jenkins, and in spite of all his philosophy he wept. He thought of his early days—the prayers of his father—the pious counsels of that aged parson who had commended him to God when some ten years before he left his paternal home. He thought of what he was *then*—what he had passed through since, and what he was *now*. He saw that from an inexperienced country boy, he had been raised to influence and respectability—that he had acquired friends who honored and even caressed him—that he

had been sailing on the ocean of life with a fair breeze, smooth sea, clear sky, and a bright sun—but a storm had set in, the angry waves had risen fearfully, and the tempest had dashed him upon a lee shore where he was hopelessly wrecked. And he wept—and well he might. Just then the star of hope appeared, though dim. The missionary saw that youth, and marked him as an object of his special attention. He resolved to embrace the earliest opportunity to ascertain the cause of his tears, and when he left he carried his image in his mind—so fixed was it that when he prayed, that young man was constantly before his mind's eye. A whole week passed away, and no opportunity presented itself in which he could enjoy a private interview with young Jenkins. One night Mr. T. remarked when retiring to rest, "I have enjoyed an uncommon season of prayer for a certain young man who has been on my heart like a stone for the last week. God will give him to me yet." That moment the bell rang, and to the inexpressible delight of this faithful servant of Christ, John Jenkins stood before him. "Sir," said he, "I have come at the hazard of my life to see you, to know if I can secure your influence to save me from those human fiends, by the arts of whom I have been victimized."—"You are safe," replied Mr. T., "if you desire to be. I will be your friend—fear not." This was the first glow of real joy that young Jenkins had felt for months. "God's minister is my friend—what a comfort—I know I can trust him—there is hope for me, a wretched sinner, after all."

Mr. T. inquired into his history, and after satisfying himself as to its truth, bent all his energies to help and encourage him.—Through kind and influential friends, he secured him a good situation—watched over him—taught him more perfectly the way of the Lord. He became a true penitent, put on Christ by a public profession of faith in His name, and, clothed in the righteousness of Jesus, sat at his feet in his right mind.

He was introduced into a new circle of friends, and formed new associations. In a short time he had as many friends restored to him as he had lost. His previous character not having been known to the community, he was before the public, as far as he was known in this new circle of friends, unblemished and without suspicion—withal, he was doing a very safe and comfortable business. A year passed away, and though he had not forgotten that angel

in human form, whom he once could call his own dear Hellen, yet he had not confidence either to write to her or see her. In the mean time she had not forgotten him, but with an undying love her affections still clustered about his memory, though she had many fearful forebodings that he might not yet be numbered among the living. The thoughts of this lovely creature preyed upon his mind, and he determined to lay the matter before his friend, and secure his interest in this behalf also. He did so. In a few days the whole matter was arranged, and they were to meet at his house. The hour came—they met—they rushed into each others arms—they were lovers still. The rest of the story is soon told—they were married—they are now in America—they have one pledge of their mutual love—their house is a house of prayer, and they are both walking together in the commandments and ordinances of the Lord blameless.

*New-York, July* 1, 1849.

## CHRISTIAN CONVERSATION.

Few gifts are more enviable than that of maintaining conversation of a truly Christian character in the parties with whom we may mingle. We have known a very few pastors who have done more good in this department than even in the pulpit. The difficulty usually is in so introducing it that it shall glide in naturally and pleasantly. We have read of an excellent man who on the enquiry being made by a young lady, "Well, now, what question shall we discuss?" asked in reply, "Do you think we shall all meet in heaven?" The effect at the moment was profitable, and the result was the hopeful conversion of several of the party.

The early history of the English Baptist Missionary Society furnishes us with a pleasing fact. It seems that the missionaries at Serampore, to prevent the intrusion of unprofitable conversation in their intercourse with each other, were accustomed at their meals to introduce some useful question for discussion. One morning, at the house of a brother of the name of Fernandez, several of the missionaries being present, Dr. Thomas proposed this singular question: "Supposing Christ were now to appear in the midst of us, what would you say to him?" One said one thing, another another; at length brother Fernandez answered, "I would say, *Lord, I am not worthy that thou shouldst come under my roof.*"

# CHRISTIAN UNION.

BY REV. DR. BELCHER.

Ever since we can recollect, after the lapse of a very few years, there has been a pretty considerable effort made to bring Christians of different denominations together, and to make them believe that the differences between them were of very small importance. Various plans have been proposed to accomplish the object. We remember that a few years since, in this country, an exceedingly amiable German brother constructed out of all the Confessions of Faith, one which he supposed all Christians would readily subscribe to; but he soon found that some persons would not adopt his confession, because it did not state with sufficient distinctness their own peculiarities; while others had no objection to the creed itself, but could not satisfy themselves as to the authority by which it was sought to be imposed. Then we remember some eight or ten years since attending several meetings of the clergy of different denominations, in the English metropolis, the object of the originators of which seemed to be the formation of a new sect for the destruction of sectarianism. We met in excellent temper and felt a spirit of lively devotion; and so long as we conversed on the most vital doctrines of Christianity, and bowed at the Divine throne, all went on well; but it was soon felt that if any thing was to be effected, we must *act*, and the question was, *how?* One of the best of men, in the simplicity, and we doubt not, in the *love* of his heart, proposed that we should unite at the table of the Lord, in the commemoration of his death. Now our difficulties commenced; *Friend* Joseph John Gurney could not believe in the perpetuity of that ordinance;—the Rev. Mr. O., a Baptist brother, differed from friend Gurney as to its obligation, but doubted whether many of the brethren around him had received Christian baptism, the initiatory ordinance of the Church;—and a reverend and amiable brother of the Episcopal or established church, really doubted whether any of the brethren, except of his own order, were qualified to administer it. The reader anticipates the result. By and by, led on by Harris, James, Noel, Seifchild, and others, was held the World's Convention in London, to form the Evangelical Alliance. Shrewd

men, such as Dr. Campbell among the Congregationalists, the Rev. W. Grose of the Baptists, and Rev. S. C. Wilks of the Episcopalians, doubted exceedingly even the possibility of a warm union till certain great ecclesiastico-politico contests were settled in that land, and not a few doubted exceedingly whether the design of *some* of its leaders was not to stifle all discussion of the great principle of the separation of church and state. This, however, was solemnly disavowed. Sir Culling Eardley, a most amiable man of rank, who had recently left the Establishment, was elected chairman of its meetings, and after several days' discussion a platform of union was agreed on, some parties in the mean time withdrawing; and we were then told of the happy circumstances under which they commenced proceedings; but, after all, as Dr. Chalmers observed, they met and parted, and did nothing. The first thing we heard after the session had adjourned was, that the Rev. J. H. Hinton, a Baptist brother in London, and the Rev. Dr. S. H. Cox, a Presbyterian brother of our own land, had been very sharply rebuked by the worthy chairman for speaking with undue severity of the Established Church of England. The Evangelical Alliance, like all its preceding kindred institutions, is, for all practical purposes, *dead;* and the same, we apprehend, may be predicated of its branch in these United States. In the British Provinces, and we believe every where else out of Great Britain, the idea was never seriously entertained.

Are we asked, do we believe that Christian Union is desirable,—do we think it to be in any degree practicable,—and should Christians labor after it? Our reply,—prompt and decisive,—is in the affirmative. In the attainment of the object, however, no surrender must be made of one shade of principle. No man must ask of us, nor must we ask of any man, the least sacrifice of what each considers to be truth. We must walk together, so long as we are agreed, and can go in a straight line, but the moment the one wanders, in the honest opinion of the other, from scriptural doctrine or requirement, we must separate. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." With some of our brethren we can travel much farther than we can with others, but in no instance must we follow any man farther than he follows the Great Leader.

Time was when all Christian denominations could act together

in the circulation of the Bible; but honest convictions as to the line of duty arose in one quarter, and the whole was settled by the numbers and the wealth of opponents, the union being dissolved, though happily the great cause has not suffered. Still, however, we company together, converse on the truths connected with Calvary, and in not a few instances, we can exchange religious services. In all these, and some other things, we can be one with multitudes of Christians; but we ask not of them, nor can we allow ourselves at their desire, to surrender one jot or tittle of Divine truth.

## GLANCE SKETCHES OF THE AGE—No. I.

BY REV. A. H. STOWELL.

### THREE DESCRIPTIONS OF MEN.

Every intelligent creature is bound to love God supremely.—Every person, however humble, has a mission to fulfil. Every man is sent into the world on a celestial errand, which he is not at liberty to forget. In order to *fulfil* our heavenly embassy, it is necessary to know something of the world we live in—its social and political condition—the moral signs of the times, and those public events which are transpiring around us. Ignorance of these will cripple the usefulness of any man, while an understanding of the times in which we live is absolutely necessary to an enlarged and intelligent sphere of action.

There are three descriptions of men. First, men *before their time*, ahead of the age, men of far-reaching sagacity, far-seeing discernment—spiritual astronomers who live in the future century. Such men are the radicals of the age—the reformers of the earth—the Luthers of the moral world—often ultra and violent, but absolutely needed to wake up a guilty and slumbering church, and raise a moral storm. They are as necessary as a thunder-shower to purify the air, surcharged with the elements of death. A hurricane is not pleasant; it does *some* mischief, but it may be necessary as a dernier resort; it may be better than a dead calm—for a reasonable cleansing of the atmosphere *may* not be secured with-

out it. Such men are not usually appreciated while they live.—They are not understood. They are envied and decried. They must die to be known. They live for posterity. They are an important class. Roger Williams belonged to this class

There is another class of men *behind the age*, cold conservatives, blind admirers of antiquity, who love old things, because they *are old*, who glory in their dead orthodoxy—men who regard innovation with terror, and dread moral revolution, as they would hydrophobia. While the others are in the vanguard of the moral army, these are in the rear, lagging—and having lived so long in Egypt, they can hardly consent to forego present customs and comforts, even for Canaan. They prefer a *little* slavery to liberty, if it must cost innovation upon established customs, and an abandonment of time-honored usages. They stand in the way of reforms—do but little to make the world better. They may operate as a check to raving radicalism, and mad revolutionism.

Still another class are *men of the times*. These partake of a happy mixture of the two preceding, or rather they are *eclectics*, made up of the *good* qualities of both. They have *powers*, but they have *love*. They have the "*wisdom* of the serpent, and the *harmlessness* of the dove." They have *boldness*, but they have *prudence*. They have *energy*, but it is directed by *kindness*, and tempered by a *knowledge of human nature*. They have the elements of *permanent reform*. What they lack in swiftness, they make up in *successful* accomplishment. Like hard scholars, what they *do* acquire or gain, they never lose. They have wisdom in planning, zeal in executing, and skill in holding fast what is attained. They are not so far ahead, as not to be known—nor are they so far behind, as to lose their influence. They steer between Scylla and Charybdis. They are the standing army of God,—the minute men of the Lord's hosts. Both of the other classes are of service, especially the former—as pioneers—as light-armed heralds and spies who reconnoitre the enemies' camp, and return answer. The second class are often so far behind as to be in no danger of the enemies' fire!—they do not arrive till the battle is fought, and the victory won. Their heavy baggage wagons move slow. The third class, or *men of the times*, are the *fighting strength*—the regular infantry on duty.

## CHURCH NULLIFICATION.

We make use of this term for want of a better. Our object is to call attention to a wide-spread evil existing in our Churches, and greatly affecting their general peace and prosperity. We wish to utter a word of caution against it. We refer to *the habitual practice, in individual cases, of refusing to partake of the Lord's Supper, on account of some difficulty with the church or any of its members.* Will not every true friend of Zion devote a moment's candid and prayerful attention to the few brief hints we have to offer? And

I. We ask you to judge of the conduct to which we have referred, in the light of a *Divine command.*

Is it not a Divine command that we celebrate the Lord's Supper? Said not our Saviour most distinctly, at its institution, "This do?" Said he not also impliedly, "This do often?" Ought we not, therefore, to observe this command? Indeed, are we not under just as much obligation to observe this command as any other which the Saviour has delivered? Should we not be as careful to celebrate the Lord's Supper as to *Believe and be Baptized?*—Surely, if there be virtue in obeying the Divine requirements at all, there is as much virtue in obeying *one* of these requirements as another. So on the other hand, if there be evil in disobeying these requirements, there is, so far as *law* is concerned, just as much evil in disobeying one as another. Let it then only be decided that under all circumstances, and in spite of every argument or opposition, we ought to believe on the Lord Jesus Christ, and, at the same moment, it is decided that nothing, whatever its character, should prevent us from celebrating the Lord's Supper. And will any one say that because another individual violates a Divine command that this is a reason—an adequate reason why he should violate one also? Do we regard it as a sufficient excuse for not repenting of sin, that another one, standing in a very intimate relation to us, is unwilling to repent himself? Is it pleasing in the sight of God, that thus we regulate our conduct by that of others, let the commands of God be what they may? We know well what the truth is on this point. Only let us act upon it then; and let us never be guilty of disobeying Christ by neglecting his Supper, let others do what they will. Rather let us despise such

a rule of conduct, as God must despise it, and be satisfied with nothing short of keeping *all* his words.

II. Let us judge of this neglect of the Lord's Supper in view of the Saviour's *design* in its institution.

This design is distinctly set forth in immediate connection with the command itself. Mark the language: "This do *in remembrance of me.*" Hence the Supper is a *commemorative* ordinance—commemorative of the Saviour—his sufferings and death. This, the symbols themselves most clearly imply. The bread which is broken, presents before us the Saviour's mangled body. The wine which is poured out and drank, is the emblem of his blood that was shed for our redemption. Thus Christ seems to be 'all in all' in respect to the design of this most precious ordinance. Accordingly, in celebrating it, Christ should be 'all in all' in reference to us—*all* in our thoughts and *all* in our affections.

Yet, do any affirm that the Lord's Supper is a *fellowshipping*, as well as a commemorative ordinance? Let it be granted, if you please; still, will any affirm that this is the *chief* design? If it be not the *chief*, then it is a mere *collateral* one, and of course *subservient to* the chief design. So we should regard it. The error, into which those have fallen who do not celebrate the Supper because some of their brethren, in their estimation, are unworthy of fellowship, arises from this substitution of a *questionable*, or *inferior* design at best, for the *chief* design. They order their conduct just as if the Saviour did not say, "This do in remembrance of me," but 'this do as a token of fellowship for your brethren.' Than this, surely, there could not be a much greater perversion of the ordinance. Not only is it acting directly contrary to our Lord's express command, but it makes the elements of the Supper entirely useless and unmeaning. Besides, instead of directing our thoughts *to Christ*, it fastens them entirely *upon our brethren.* Why then should we be guilty of such conduct? But again,

III. Let us look at this manner of treating the Lord's Supper in the light of *Christian imperfection.*

It will not, cannot be denied, that the best Christians upon earth do sometimes err, and are, therefore, more or less imperfect. Each has his besetting sin. This brother does evil with his tongue; that with his eye; and a third with his hand. So also one individual is uncharitable; another is covetous; and still another is

puffed up with pride. Of just such imperfect persons is every church more or less composed. All these assemble around the table of our Lord. With them we hold fellowship. We *must* do this if we hold fellowship at all, for we have supposed them the very best of human kind—the most pious in the world.

But the truth in the case is less accordant with our better feelings than even this. "All are not Israel that are of Israel." Many are deceivers or themselves deceived. Rarely, if ever, have any of us approached the communion table with our brethren, when, if we could only read hearts as the Saviour did, the individual might not have been pointed out, of whom it might be said in truth as the Saviour did of Judas, "He hath a devil." Shall we, therefore, remain away from the communion altogether? Or shall we go there—not to think of the *imperfections of our brethren*—but of the *perfection* and *beauty of our Lord?* Ah! we think that both Scripture and reason tell us to "*examine ourselves*" rather than one another, as for fitness for coming to the Lord's banquet, and to *do our whole* duty in the fear of the Lord, while, if others "eat and drink damnation to themselves," on them, and them alone, must rest the consequences. This brings us to another view of the subject.

IV. We ask an examination of this conduct with reference to *our duty to each other as Brethren.*

Suppose our brother has erred—grievously erred. He has, if you please, committed a wrong against us. We have a right to *feel* this wrong and to *think* he ought to make satisfaction therefor. That he is unfit to appear at the Lord's table till this satisfaction is made, is too plain to admit of doubt. His duty is, in accordance with the fifth of Matthew 23d and 24th verses, to come to us and make reconciliation. Yet if he does not thus make reconciliation with us, our duty is not performed by remaining away from the Lord's Supper because he is present there. Our duty is, according to the eighteenth of Matthew, to go and make reconciliation with him. This done, the obstacle in the way of approaching the Saviour's board is entirely removed. Unless this be done, we ourselves are no more fitted to come to that board than the guilty one himself.

But the case may occur, we will suppose, where we can neither get satisfaction from the guilty one, nor secure the efficient action

of the church in the case. Ought we then to cease our walk with the church and appear no more with them at the Lord's table? Most certainly not, just so long as the Supper is a *commemorative* rather than a fellowshipping ordinance; for, if one design of the ordinance must be set aside in order to fulfil the Saviour's command, it must be the *inferior* design—not the *main* one; most certainly not, just so long as there is a *possibility of our being overbearing* towards our brother and demanding more of him than, in the estimation of the church, seems right and equitable; most certainly not, just so long as, in the discharge of all our duty towards the offender, there is any room for that *forbearance* which our Saviour exhibited, when, being nailed to the cross, he prayed for his enemies saying, "Father, forgive them for they know not what they do." Nor should we do this, just so long as we wish to exert an influence over the church, or the offender, in order to set matters right wherever they may be wrong.

Finally, Let us examine the nature of this conduct—the practice of absenting ourselves from the table of the Lord, in the light of *Church unity.*

The church, according to the Apostle Paul, is *one body*, yet having many members. These members are individual Christians. Each of these maintains a peculiar relation to the whole church, and is essential to its complete organization and efficiency; just as, in the human body, the arm has its place; also the eye and the ear, and, without either one of them, the individual could not be a perfect or efficient man. Suppose then, we refuse to fill our proper place in the church. It is as if the eye should refuse to see, or the hand to move, or the mouth to receive food.

But that such a circumstance should occur with respect to the body is *unnatural.* It is *disease* only that bedims the eye, that palsies the hand, or that closes the mouth against the reception of food. And, when this occurs, what a *sympathy* for the diseased organ is invariably exhibited by every other organ of the body; what a mighty effort each puts forth for its restoration to health and soundness. Equally *unnatural* should it be for a professed Christian to cease to act his part in the church. But when, in consequence of that worst of diseases, *sin*, any member of the church *does* thus become unfitted for the performance of his duty, what a sympathy should all be ready to exercise for him; what

efforts, too, should they invariably put forth for the restoration of the erring one. Unless this be done, neither the church, nor the individual members of the church, can possibly fulfil their high and holy mission.

Such, brethren, is the word of caution we give you. Is it worth your attention? If so, will you heed it; and thus contribute, not a little, to your personal happiness and the peace of Zion?

T. G. W.

## AN INCIDENT ON BOARD THE STEAMER EMPIRE.

BY MRS. LYDIA BAXTER.

TWILIGHT had gently given
Place to the shades of night;
And friends had said at even,
"Good bye" till morning light.

The twinkling stars above them,
Shed down their feeble ray;
And through the Hudson's bosom,
The Empire ploughed her way.

No fears broke on the vision,
Of those in sweet repose;
Till came the dread collision—
Then each, in terror rose.

The scene was most appalling—
Friends for each other cried!
And parents loud were calling,
Their children to their side.

Two lovely babes were sleeping,—
Their frantic mothers start,
And each, half blind with weeping,
Clasped one upon her heart.

And as the noble Steamer,
Sunk gently 'neath the wave,
The hand of mercy bore them
Up from the watery grave.

One, while a kiss bestowing
Upon her rescued child,
And tears of love were flowing,
Shrieked out in accents wild—

"'Tis not my own dear baby
I struggled so to keep,
But yours! oh happy lady,
And I am left to weep."

"And this," replied the other,
"I cannot call my own—
Perhaps you are its mother,
But ah! its life has flown."

"It is my death-chilled blossom,
*You* rescued from the wave;
And I, upon *my bosom*,
*Your darling babe* did save."

THE family circle is a divinely constituted relation, ordained in infinite wisdom for the highest and best of purposes. The love implanted in the heart of the parent, and the principle of subjection impressed upon the mind of the child, constitute two links in a chain of influences that reach from the cradle to the grave.

# Monthly Record.

## MISSIONARY INTELLIGENCE.

Mrs. Goodale, wife of Rev. Henry Goodale, under appointment as missionaries to China by the Southern Baptist Board, died May 12th, in about one month after her marriage.

Arrival of Missionaries.—Rev. H. G. O. Dwight and family, from Constantinople, Rev. J. H. Van Lennep, from Smyrna, of the American Board, arrived May 26th in this country.

Rev. J. M. Haswell and lady, Baptist missionaries in Burmah, arrived at New London, Conn., June 3, in poor health.

Missionary to California.—The American Baptist Home Mission Society have appointed Rev. H. W. Read, of Madison, Wisconsin, as a missionary to the El Dorado, and he is already on his way over-land accompanied by his lady.

The same Society have appointed Rev. J. P. Parsons as a missionary to Minesota Territory, to be located at St. Pauls.

Rev. Eugenio Kincaid, formerly of the Burman Mission, expects soon to return to that country, and resume his labors as a missionary. Mrs. Kincaid's health has become so much improved as to admit of her accompanying him.

Triumphant in Death.—Mr. Barker, of the Shawanoe Mission, writes under date of Nov. 13: "We have to record judgments as well as mercies at the hand of the Lord. Very varied are the scenes through which we have lately passed. On the first inst. we followed to the grave our venerable brother Ealammatahkah (Black-feather.) He has been justly denominated the successor of the celebrated Tecumseh; and was the first among the Shawanoes I had the privilege of leading into the baptismal waters, about eight years ago. Since that time there has been a marked change in his moral deportment; having been, among other things, thoroughly converted from his former habits of intemperance. ... He was triumphant in his death. There seemed to beam upon his brightened vision the glories of the upper world. He spoke in his last hours, of the great assurance he felt of the truth of the doctrines he had embraced; and continued recommending them, exhorting, entreating and encouraging, to the last. As wearied nature would again revive a little, after a period of exhaustion, again his lips were filled with the praises of God. At the last religious meeting he attended, he spoke with his usual energy, until, fainting, he fell upon the floor; and then reviving, he commenced again and finished his discourse. On the morning of his death, he gave to each of his weeping relatives the parting hand. He wished them not to mourn for him, but for themselves; and then requesting them to sing the hymn in his own language expressive of the feelings of the dying Christian, he closed his eyes, and just as they finished, he fell asleep. He has left behind him the pleasing reflection that he has gone to 'the promised land.' Our church is greatly bereaved. This is the second time her wounds have been made to bleed the present year. On the 18th of March last, we followed to the grave our brother Chesickah.—These two were the oldest members in the church, and ranked among the most decided Christians in the nation."

## ITEMS.

Southern Baptist Triennial Convention.—This body assembled at Nashville, Tenn., May 2, in the meeting-house of the First Baptist Church. It was called to order by Rev. R. B. C. Howell, D.D. of Tenn. Rev. T. G. Freeman, of Miss., prayed. J. W. King and B. Manly, Jr., Secretaries *pro tem.* Joseph H. Shepherd, Treasurer *pro tem.* In consequence of fears from the spread of Cholera, the Convention adjourned, having previously resolved to meet at Charleston, S.C. May 23. Accordingly this body assembled in the First Baptist Church of that city at the appointed time, and was called to order by Rev. W. B. Johnson, D. D. J. C. Crane, Secretary. Bro. J. R. Kendrick prayed. In the evening at 8 o'clock, Rev. J. S. Baker, of Georgia, preached the Convention Sermon. On Thursday, May 24, the Fourth Annual Report of the Foreign Mission Board was read, from which we present the following abstract:

*Removed by Death during the past year.*—Rev. J. T. Hinton, one of the Vice Presidents. Dr. James and his lady, who were suddenly cut off, almost immediately after they reached China, and Rev. F. S. James and A. S. Jones, of the African Mission.

*Funds.*—At the last Annual Meeting of the Board, a balance was in the treasury of $14,863 15. The amount received from all sources during the year is $16,927 21, making a total of $31,791 06. The expenditure was $16,110, leaving a balance of $5,681 06 now remaining in the hands of the Treasurer.

By an examination of the Treasurer's account, May 1, 1848, it will be seen that the receipts have this year fallen short of those of last by $2,576 18, while the expenditure of the present over that of the last year, including the Chapel Fund, is $9,275 09. Without regard to the Chapel Fund, the amount received the fiscal year just closed has fallen short of the expenditure by $3,889 54.

In view of a gradual and judicious expansion, the Board regard it as important to raise, if possible, during the coming year, the sum of *Twenty-Five Thousand Dollars.*

*Periodicals.*—The Missionary Journal, a monthly magazine, published at $1 00 per annum, has a circulation of 1500 copies. The Board have also commenced a small, cheap, monthly paper, styled "The Commission," nearly 4000 copies of which are distributed. The Board urge the claims of these publications.

*Agencies.*—The Board have at present in the field but five men, who are operating in Kentucky, Tennessee, Mississippi and Georgia.

*Tract Distribution.*—For Tract distribution in China, five hundred dollars were appropriated by the American Tract Society in 1848. For the same object in 1849, three hundred dollars were granted by this Society.

*Bible Fund.*—For Bible distribution, $1,499 62 have been received, $1,138 38 of which were contributed by Virginia.

*Meetings of Convention.*—The Board recommend Annual or Biennial Meetings of the Convention.

*Missions of the Board.*—Within the last three years, just ended, more than twenty laborers, including females and native assistants, have been recognized as their Missionaries.

*China Mission.—Canton Station*: Missionaries, I. J. Roberts, F. C. Johnson, George Pearcy, B. W. Whilden, H. Goodale, Mrs. Pearcy, Mrs. Whilden, Miss H. A. Baker, four assistants—total 12.

*Shanghai Station.*—Missionaries: J. L. Shuck, M. T. Yates, T. W. Tobey, Mrs. Shuck, Mrs. Yates, Mrs. Tobey, and two native assistants—total 8.

*African Mission.*—Missionaries: John Day, A. P. Davis, B. J. Drayton, J. H. Cheesman, S. Pervis, Wm. A. Johnson, W. W. Stewart, with six additional teachers and interpreters—total 13.

*Bexley Station.*—This station is occupied by Bro. John Day.

*Bassa Cove.*—At Bassa Cove, and among the contiguous native towns, Bro. A. P. Davis is laboring as our missionary.

*New Georgia.*—At this place a flourishing school is sustained by the Board under the care of Bro. Wm. A. Johnson.

*New Orleans.*—The school at New Orleans is conducted by Bro. W.W. Stewart.

*Central Africa.*—It is expected that Bro. Bowen, in company with a white fellow-laborer, and two or three colored brethren, will repair to this-field in the fall of this year.

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Board of Domestic Missions S. B. C.—*Abstract of the Second Triennial Report.*—Statistics of the year ending April 1st, 1849: Missionaries employed, amount of labor equal to 36 years; 5782 discourses; 170 stations supplied with the stated ministry; 683 baptisms; 254 received by letter; 21 restored; 789 prayer-meetings; concert for prayer at 17 stations; 140 other religious meetings; 27 Sabbath schools; 137 teachers; 1222 pupils; 2280 volumes of Sabbath school books; 6914 religious visits; 4 meeting-houses erected, and 10 more commenced; 14 churches constituted; 10 ministers and 15 deacons ordained; 10 churches released the Board from further appropriations; many temperance societies formed and 120 lectures delivered; about 400 other persons have been converted through the instrumentality of those missionaries, two associations, and one State Convention have been organized mainly through the instrumentality of those missionaries. In the performance of these labors they have travelled 75,643 miles.

During the three years, 117 commissions have been granted; 1243 baptisms; 672 received by letter; 27 reinstated; 13,048 sermons; 1363 prayer-meetings; 17,361 visits; 29 churches constituted; 16 ministers and 31 deacons ordained; 8 church edifices completed, and 16 others commenced; 158,243 miles travelled.—About 600 have professed religion, who were baptized by other ministers.

The total amount of collections for the year ending April 1, 1849, is $12,176 62, add $1,866 08, the balance in the treasury April 1st, 1848, we have $13,891 90. Leaving $150 80 in treasury. The amount of unpaid salaries due April 1, 1849, $212 50. Leaving the treasury in debt $61 70. Total receipts for three years, $33,538 67. Disbursements during the same period $33,377 87.

The operations in the Bible department have been quite limited; $1,843 30 only have been placed at the disposal of the Board for that purpose, $280 50 of which accrued from the sale of Bibles. The whole sum has been expended as designated.

To meet the pressing wants of the Board, $20,000 are requisite the current year.

Full reports were made by the various Committees, and the exercises were very harmonious and interesting. Finally on Monday, the Convention adjourned, *sine die*, after an affectionate address from the President, Dr. Johnson, to meet at Nashville, Tenn.

The Great Conflict in Italy.—The Austrians entered the Papal States on the North, and Marshall Winpain threatened with fire and sword all who should resist him. In the South the Neapolitans were advancing for the same object, but the Romans met their vanguard at Albano and defeated them. The Neapolitans, consisting of a body of 20,000 troops, threw away their arms and fled. The Romans had taken fifty prisoners and two pieces of artillery, with which they entered Rome on the evening of May 5th.

The French troops are at Rome still, but the Roman Republic has maintained her ground against the forces of France, Naples and Spain. Later intelligence informs us that a convention had been concluded between the Republic and France. The Republic does not wish France as a protector, and will not allow her troops to enter the city except as Republican brethren. Rome, a little while ago the very seat of the "Beast" and of despotism, is teaching France the first principles of republicanism.

Hungary.—A letter to M. Rothschilds, from Frankfort, dated May 17th, says that the Hungarians have totally defeated the Russians, and forced them to fall back upon Cracow. The revolution will thus be transferred to Poland. A proclamation from Kossuth says that the battle took place in the defiles of Rothenthrum, and that 36,000 Russians surrendered. The Austrians are fortifying Vienna.

By later news we learn that Breda has fallen into the hands of the Hungarians, and that five or six thousand were put to the sword by the latter. Fienne, the only seaport in Hungary, is said to have been taken by the victorious Hungarians.

France.—The dissolution of the National Assembly took place May 26th, and on the 28th the new Legislative Assembly met for the transaction of business.—On the 30th occurred one of the most violent debates that ever disgraced any legislative body. It is to be feared that the new Assembly will not maintain that dignity which the National Assembly has manifested. We sincerely hope that they will not allow their passion and false ideas of liberty, to plunge the nation into another bloody revolution.

New-York Baptist Association.—This body assembled, May 28, in the 16th street Baptist Church of this city. Annual Sermon by Rev. Mr. Sarles of Brooklyn, L. I. Rev. J. Dowling, D.D. was elected Moderator, Rev. S. White, Clerk, and G. W. Bleecker, assistant Clerk. Number of baptisms reported during the year 130. The session was harmonious and interesting.

Christian Chronicle.—S. H. Clark, Esq., late proprietor of this paper, has sold his interest in it to Rev. Messrs. Wm. B. Jacobs & Heman Lincoln. They are enterprising brethren, and will no doubt increase rapidly the circulation of the paper. Bro. Jacobs is an old schoolmate of ours, and the friends of the Chronicle need have no fears that he will do his part well. Rev. Geo. W. Anderson, its able editor, will enter upon his duties as Professor in the Lewisburg University at the close of the present volume, when the present proprietors will conduct the editorial department of the paper.

Baptist Register.—This is the oldest Baptist paper in the State, and we have always looked upon it as one of our best standard journals. Its statistics are accurate, its correspondence is interesting, its selections judicious, and its general information ample and varied. It is especially under the patronage of the Baptist State Convention. Bro. Beebee, the Editor, holds on in the good old way, giving evidence of talent and good judgment. Price $1 50 a year, in advance. We commend it to all of our friends.

## MINISTERIAL CHANGES.

Rev. V. R. Hotchkiss, of Fall River, Mass., has become pastor of the Washington-st. Baptist Church in Buffalo, N. Y. Rev. J. B. Breed, of Pine Plains, has become pastor of the Baptist Church in Alleghany City, Pa. Rev. C. B. Post has become pastor of the Baptist Church in Fulton, Osw. co. N. Y. Rev. D. S. Dean of Pittstown, has become pastor of the Baptist Church in Manheim, Herk. co., N. Y. Rev. Henry Davis, late of the Cannon-st. Baptist Church of this city, has become pastor of the Second Baptist Church in Rochester, N. Y. Rev. J. Hepburn, of Middletown, Ct. has become pastor of the First Baptist Church in Stamford, Ct. Rev. H. J. Eddy, of Jordan, N. Y. has become pastor of the Cannon-st. Baptist Church in this city. Rev. J. M. Coley, of Carmel, N. Y. has become pastor of the First Baptist Church in Norwich, Ct. Rev. J. M. Shotwell, of Cato Four Corners, has become pastor of the Baptist Church in Westmoreland, Oneida co. N. Y. Rev. Wm. S. Clapp, of Green-st. Baptist Church, Albany, has become pastor of the Olive Branch Baptist Church of this city. Rev. C. H. Underhill, of Tarrytown, has become pastor of the Baptist Church in Peekskill, N. Y. Rev. Mr. Arvine, of this city, has become pastor of the Baptist Church in West Boylston, Mass. Rev. Wm. McIntosh, of Georgia, has become pastor of the Baptist Church at Eufala, Ala. Rev. S. Lindsley has resigned his pastoral charge of the African Baptist Church in Mobile, Ala., and gone to California. Rev. J. B. Stiteler has become pastor of the Baptist Church in Jackson, Miss. Rev. J. Walker, late pastor of the Baptist Church in Alleghany city, Pa., has become editor of the "Baptist Recorder," a weekly paper published at Fairmount, Western Va. Rev. E. M. Phillips, of Glen Run, has become a missionary of the Baptist Home Mission Society. Rev. E. L. Magoon, of the Ninth-st. Baptist Church in Cincinnati, O. has resigned his charge, and with a part of the members goes to another part of the city to form a new church. He has since accepted of an invitation from the Oliver-st. Baptist Church in this city to supply them for the present. Rev. J. Merrill, of Norridgewock, has become pastor of the Bapt. Church in Jay, Me. Rev. O. B. Call has become pastor of the Baptist Church in Friendship, Alleg. co. N. Y. Rev. Wm. A. Smith, of East Lyme, Ct., has become pastor of the Bapt. Church in Noank, Ct. Rev. C. J. Hopkins has resigned his office as pastor of the Bethesda Baptist Church in this city, and accepted of an appointment as assistant to bro. Steward of the First Baptist Mariners' Church. Rev. E. M. Barker, of Samptown, N. J., has become pastor of the Baptist Church at Reading, Pa. Rev. T. Goodwin, of Radnor, Del. co. Pa., has become pastor of the Baptist Church, Salem, N. J. Rev. J. L. Coffin, of Tyrone, N. Y., has become pastor of the Baptist Church in Big Flats, Chem. co. N.Y. Rev. O. Tracy has become pastor of the Baptist Church at Athal, Mass. Rev. W. C. Richards, of New England Village, Mass., has become pastor of the Baptist Church in Lynn, Mass. Rev. Thomas Dowling, of Willimantic, Ct., has become pastor of the Central Baptist Church in Thompson, Ct.

## REVIVALS.

There have been added to the churches as follows: Philadelphia—10th street Baptist Church 11, March 4. (There has been an interesting state of religious feeling in most of the churches in Philadelphia, and many hopeful conversions have occurred.) New Castle, Mercer co. Pa. 10; Sharon, Mer. co. Pa. 35; Pittsgrove, N. J. 19; Batavia, N. Y. 30; Wheatland, N. Y. 19; Fayetteville, N. Y.

43; White Deer, Lycoming co. Pa. 32 baptized; Woodstown, N. J. 25; Uniontown, Pa. 22; Fairport, N. Y. 27; Essex, N. J. 30; Moriah, N. Y. 13; Cato 4 Corners, Cay. co. N. Y. 56; Nunda, Allegh. co. N. Y. 9; Gilbertville, Otsego co. N. Y. 11; Cherry Creek, Chat. co. N. Y. 17; Covert, Seneca co. N. Y. 32; Tobehannah, Steuben co. N. Y. 20; Loudonville, Ala. 8; Greentown, Ala. 17; Mill Creek, Ala. 37; Piqua, Ala. 23; Columbus, Miss. 28 up to March 22; Scottsville, Ky. 250 in three months. There has been unusual interest in religious affairs in several of the Baptist churches of Providence, R. I. and a considerable number of hopeful conversions. Jordan, N. Y. 35 conversions; Arcadia, N. Y. 70 baptized; Norfolk, Va. 14 baptized; Turner, Me. 70 obtained hopes; Rocky Valley, East Tenn. 20 baptized; St. Louis, Mo. 75 baptized in eight days; Three Mile Bay, N. Y. 113 baptized up to April 23; Fenner, Mad. co. N. Y. 16 baptized; Webster, Mon. co. N. Y. 16 baptized; New London, Ct. April 15, 157 added to the several Baptist churches; Saratoga Springs, 15 baptized; Baldwin Place Baptist church, Boston, 21 baptized June 3. An interesting revival is going on there. Pultney, Steub. co. N. Y. 37 baptized; Newark, Wayne co. N. Y. 72 baptized; Lusville, Scho. co. N. Y. 20 baptized; Wayne, Wayne co. N.Y. 28; Harbor Creek, Pa. 41 do.; Lebanon, Tenn. 64 added.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Henry D. Bardwell, Adams, Jefferson co. N. Y. Nov. 14, 1848.
Thomas Reede, Farmington, Nov. 30, aged 77. [24
R. D. Davenport, Alexandria, La. Dec.
I. N. Bolton, Sumpter co. Ala. Dec. 30.
Mephihosheth Cain, Clinton, Me. Jan. 29, aged 82.
Daniel Wildman, Lebanon, Ct. Feb. 28, aged 85.
Charles T. Johnson, Norway, N. Y., March 7, aged 31. [29.
Eliel Davis, St. Ives, England, March
James Whitsett, Mill Creek, Tennessee, April 12.
B. H. Wilson, Coosa co. Ala. April 5.
Asa Niles, North Middleboro, Mass. April 16, aged 72.
Francis Wayland, sen. Sarato. Springs, N. Y. April 9.
Richard Roberts, a Welch Bapt. minister of Cambria co. Pa., was killed by the falling of a tree.
D. Williams, Shirleysburg, Pa. April 20, (being crushed by the falling of a tree.)
Matthew Winfree, Chesterfield co., Pa. April 25, aged 68.
George W. Cate, Barre, Mass. May 13.
Z. Bradford, Providence, R. I. " 16.

*Ordinations.*

Samuel Stevenson, Brownsville, Ala., Sept. 25.
James Graus, Norton, Mass. Feb. 1.
J. G. Bowen, Norton, Mass. Feb. 1.
S. G. Abbott, Campton, N. H. Feb. 6.
Justus Bulkley, Upper Alton, Illinois, Feb. 14.
Asa D. Robinson, Agawaim, Ms. Feb. 27.
Henry W. Spawn, Roseboom, Otse. co. N. Y. March 14.
John Powell, Franklin, Tenn. March.
Lewis S. Griswold, Pemberton, N. J., March 1.
T. L. Hansford, Sardis, Jackson co. Florida, March 12.
Wareham Mudge, Kendall, Orleans co. N. Y. March 22.
M. P. Forbes, Phelps, N. Y.
Wm. F. Hansell, Philadel., Pa. April 5.
Jonathan W. Williams, Bethesda, Ala. April 6.
Horace Hecker, Marathon, Cort. co. N. Y. April 25.
Wm. Cornell, Ovid, N. Y. April 25.
Richard Gerard, New-York city (Laight st. ch) April 27.
Alexander H. Spilman, Liberty, Fauquier co. Va. April.
L. O. Grenell, Elbridge, Onon. co. N.Y. May 3.
S. W. Avery, Lubec, Me. May 3.
Henry Breaker, Mobile, Ala. May 6.
Geo. W. Johnston, Norfolk, Va. May 7.
W. Ellis, Goshen, Greene co. Pa. May 9.
S. Parrish, Foster's Creek, Louisa co. Va. May 12.
John Duer, Pequea, Lancaster co, Pa. May 22.
Wm. C. Paterson, Charlestown, Mass. May 29. [7.
Prof. Henry Day, Providence, R.I. June

## LITERARY NOTICES.

*Life and Works of Mary Jane Graham.* By Rev. C. Bridges, A. M. New-York: R. Carter & Brothers. pp. 326–8vo.

The first 218 pages of this work contain a full memoir of Miss Graham, and the remaining pages present some of her writings. She was an English lady of more than ordinary intellectual endowments, and had in some respects a skeptical mind. She became hopefully pious while very young; but afterwards entertained doubts concerning the truth of Divine revelation, and became a confirmed infidel. In a few months, however, she returned to her Father's house, and manifested all the graces of the most devoted christian. She had been led to examine the foundation upon which Christianity rests, and, that she might benefit other skeptical persons, she wrote some very able essays on the authenticity and fundamental truths of the Gospel system. She writes with clearness, sincerity, and power. Some of her reasoning in favor of the electing grace of God, will not suit all modern theologians. The book is very valuable, and we should be happy to place a copy in the hands of every skeptical person. The compiler, Mr. Bridges, has faithfully performed his part. The style is pleasing. A beautiful portrait of Miss G. is inserted.

*The Mountains of the Bible.* By Rev. John McFarland, L.L.D. By the same publishers. pp. 352–12mo.

We are glad to see this work after so much has been said about the "Sacred Mountains." The author not only describes those sacred spots, but draws from them many useful lessons. It is less romantic than Headley's book, but much more valuable as a work of talent and practical utility. It was delivered originally in a course of Lectures; but is written in a spirited manner, containing many glowing descriptions and rich thoughts. We have also from the Messrs. Carters "Foster's Essays in a series of Letters," pp. 335–18mo. "Memoir of Rev. David Abeel, D.D., Missionary to China," by Rev. G. R. Williamson, pp. 315–18mo. "The Happy Home," by Rev. James Hamilton, D.D., pp. 298. Also, "Christ Receiving Sinners," by Rev. J. Cumming, D.D. These four works are Numbers in Carter's Cabinet Library. The first contains some of Foster's ablest Essays. That particularly "on the causes of the aversion of men of taste to evangelical religion," should be in the hands of all those who wish to manifest the beauties of christian character in their lives, and of those who excuse themselves for not becoming disciples of Christ by certain foibles in christians or humbling peculiarities in the Gospel system. The Memoir of Dr. Abeel, shows what a devoted missionary suffered and accomplished in benighted China. He was a man of talent and strong faith in God. It is cheering to read concerning the dealings of his heavenly Father with him. The volume is adorned with a fine engraving of Abeel. "The Happy Home" consists of spirited sketches illustrating the subject announced in the title page. It is written in a neat style, and is liberally embellished. All who desire happiness at home should read it. "Christ Receiving Sinners" presents that glorious doctrine with simplicity and energy. The mechanical execution of the above-mentioned works is excellent. They can be obtained cheap at No. 285 Broadway.

"*Pictures of the Virgin and her Son.*" By Charles Beecher, with an Introductory Essay, by Mrs. H. Beecher Stowe. New-York: Harper & Brothers.

This gives a history of Mary and Christ in a kind of romance. The author chains the attention of the reader, though, for ourselves, we are better pleased with a plain simple statement of facts, rather than to have serious subjects dressed in the devil's livery.

"*The Christian Church Scripturally Delineated.*" New-York: Edward H. Fletcher, 141 Nassau-street.

This is a valuable essay, by Rev. W. W. Everts, on the subject named, and should be perused by all church members. This is the commencement of a series of Tracts for the churches. Mr. Fletcher is bringing out some sterling works, and sells them very cheap.

*Haynes' Baptist Cyclopædia.*—Part I. Charleston: S. Hart.

This contains a large amount of biographical, historical, and other information in respect to the great Baptist family.

"GIVE ME NOW WISDOM AND KNOWLEDGE."—2 Chron. i. 10.

"I ask not wealth, nor pomp, nor power,
Nor the vain pleasures of an hour;
My soul aspires to nobler things
Than all the pride and state of kings."

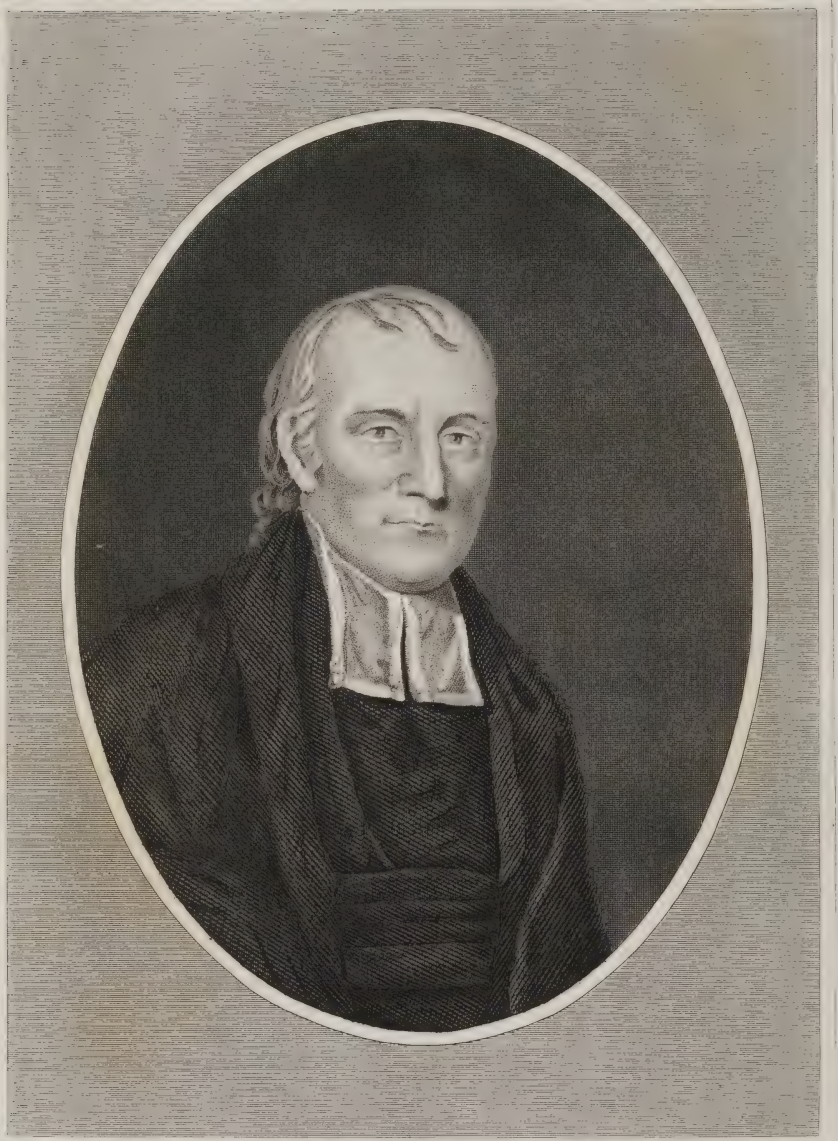
"One thing I ask; and wilt thou hear,
And grant my soul a gift so dear?
Wisdom descending from above,
The sweetest token of thy love."

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR JULY.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | 1Ch.xxix., Ps.lxxii.,2Ch.xxiii.1-7.,1Ki.ii.1-11 | Death of David. |
| 2 | 1Ki.ii.12.,2Ch.i.1-13.,1Ki.iii.3-28.,ii.13-38 | Solomon reigneth, B. C. 1015. |
| 3 | 1 Kin. iv. 1-25., 2 Chron. ii. 1 King v. | |
| 4 | 1 Kin. ii. 39-46., iii. 1, 2., vi., 2 Chron. iii. | |
| 5 | 1 Kin. vii. 13-51., 2 Chron. iv. | |
| 6 | 2 Chron. v., vii. 4-7., 1 Kin. viii. 1-21. | |
| 7 | 2 Chr. vi., vii. 1-3, 8-10., 1Kin. viii. 22-66 | Solomon's prayer at the dedication of the Temple. |
| 8 | Ps xlvii., xcvii., c., cxxxv., cxxxvi. | |
| 9 | 1K.vii.1-12.,ix.1-14,24.,2Ch.vii.11-22.,viii.1-11 | |
| 10 | Cant. i., ii., iii., iv. | |
| 11 | Cant. v., vi., vii., viii. | |
| 12 | 1K.ix.15,10,25-28.,x.,iv.26-34.,2Ch.viii 12-18.,ix.1-12 | The Queen of Sheba visits Solomon. |
| 13 | 1Kin.ix. 17-23., 2 Chr. ix. 13-28., i. 14-17 | |
| 14 | Prov. i., ii., iii. | |
| 15 | Prov. iv., v., vi. | |
| 16 | Prov. vii., viii., ix. | |
| 17 | Prov. x., xi., xii. | |
| 18 | Prov. xiii., xiv. | |
| 19 | Prov. xv., xvi., xvii. | |
| 20 | Prov. xviii., xix., xx. | |
| 21 | Prov. xxi., xxii., xxiii. | |
| 22 | Prov. xxiv., xxv., xxvi. | |
| 23 | Prov. xxvii., xxviii., xxix. | |
| 24 | Prov. xxx., xxxi. | |
| 25 | 1 Kin. xi. 1-14, 23-40., Ecc. i., ii. | Solomon's sins. |
| 26 | Ecc. iii., iv., v., vi. | |
| 27 | Ecc. vii., viii., ix. | |
| 28 | Ecc.x.,xi.,xii., 1Kin.xi.41-43.,2Ch.ix.29-31 | The death of Solomon, aged 58 years. |
| 29 | 1Ki.xii.1-15.,2Ch.x.1-15.,xi.,xii.,1K.xiv.21-31 | Rehoboam reigneth. |
| 30 | 2 Chr. x. 16-19., 1 Kin. xii. 16-33., xiii. | Ten tribes revolt, and make Jeroboam their King. |
| 31 | 2 Chr. xiii., 1 Kin. xv. 1-15., 2 Chr. xiv. | |



## BIOGRAPHICAL SKETCH OF REV. T. BALDWIN, D. D.

BY REV. ENOCH HUTCHINSON.

It is pleasing and not unprofitable to recall to our minds reminiscences of those who have left the scenes of this world, but whose toils and sufferings in the cause of the Redeemer have endeared them to our hearts. They still live in our memory as bright examples of piety and holy zeal. So it is with the subject of the following sketch, and any recollections which may be presented concerning a man who has been held in such precious remembrance will be received, we are confident, with approbation.

Thomas Baldwin was born in Bozrah, Connecticut, Dec. 23d, 1753, and was the only Son of Thomas and Mary Baldwin. His father was connected with the Colonial army, and died while his son Thomas was an infant. His mother was a lady of high literary attainments as well as of ardent piety, and brought up her son in the nurture and admonition of the Lord. Thomas had naturally an amiable disposition, and early manifested a desire to improve his mind by reading and study. When he was about sixteen years of age, his mother married Mr. Eames, a worthy and pious man, and they moved to Canaan, N. H., where Thomas resided during several years. He became a favorite in the place, and having made considerable advancement in mental cultivation, he was often called upon to read sermons on the Sabbath, as the people were destitute of preaching. Mr. Eames was a blacksmith, miller and carpenter, and his step-son was employed to assist him in his business, who endured the labors and privations of early settlers, until he was married, at the age of twenty-two, Sept. 1775, to Miss Ruth Huntington of Norwich, Ct. Before Mr. Baldwin was thirty years of age, he was elected to represent the town of Canaan, in the General Court, and continued to be re-elected, we believe, until he felt it to be his duty, in view of his ministerial labors, to refuse to serve longer as a legislator. At the age of twenty-seven he was led to feel the importance of giving his heart to the Saviour. He says in an extract from his diary, contained in the Appendix of the "Memoir of Dr. Stanford," written by Rev. C. G. Sommers of this city:—

"In the year 1780, I have reason to hope I was brought to the saving knowledge of the truth. The methods by which this change was effected I will endeavor to state with as much particularity as may be necessary in this place. Before I proceed, I would, however, just remark, that I have no reason to believe that I had ever been the subject of such religious impressions as many others have during my early years. I had indeed a general conviction of the reality of revealed religion, and that I had no lot nor part in it. When, however, my conscience accused me of living without God and without hope in the world, I was usually able to pacify it by promises of future amendment, or by recurring to the plea of inability. Often when I had spent an evening until a late hour in mirth and dancing, when I came to lay my head upon my pillow, the thought of sudden death would intrude into my mind. Such questions as these would often force themselves upon me: 'What if you should die before morning?' 'What if the judgment day should come?' The answer was, 'I am unprepared for either.' These thoughts at times caused me to weep freely. But perhaps when the morning returned, all was forgotten. Although I resolved at some future time to be religious, (for I supposed I could be religious at any time) yet I never fixed that time as near at hand. There always appeared some peculiar obstacles in the way, and some sinful propensities to be indulged, before I could think of being religious. Thus I lived from year to year, in a state of awful security and forgetfulness of God.

"In the month of November, 1777, God in his holy providence was pleased to take from me my first-born by death; a dear little son between six and seven months old. Oppressed with grief, the thought struck me, 'This is the voice of God to call me to repentance. What excuse can I now have? Under the appearance of mourning for my child, I may become religious, and no one will know it.' Accordingly I set myself about it, and for the first time attempted to pray in my family. I felt very solemn, and thought I was very sincere. My devotion was continued morning and evening; and I believe for the space of two or three weeks, I was never seen to smile. In a little time, however, my seriousness was gone, and I returned to my wonted cheerfulness and gaiety.

"In the month of September, God in his holy providence sent two Baptist preachers into the town. They preached several lec-

tures, and spent one Lord's day in the neighborhood. One evening there was to be a conference at a private house. I attended. The meeting was opened by prayer; after which two persons came forward and told what God had done for their souls. One of them, a sensible and well informed man, gave a very striking account of his conversion to God. Almost the whole assembly was in tears. I felt very tenderly, but in a great measure refrained from weeping. Soon, however, after this a moving scene commenced. A very pious man came, and falling down on his knees before me, addressed me as follows: 'Neighbor Baldwin, can you forgive me, can you forgive me, that I have lived so little like a Christian, and that I have set no better example before you?' I trembled like Felix and replied, 'I have nothing against you more than I have against my own soul.' In spite of every effort, I trembled and wept, and changed my seat to avoid observation. My extreme agitation, however, soon discovered itself. Several persons spoke to me; many rejoiced and many were affected, seeing that my mind was impressed. When asked to state my feelings, I could only say with Agur, 'I am more brutish than any man, and have not the understanding of a man.' I thought I earnestly desired conversion; but how to attain it, how to obtain an interest in Christ, I did not know. I at first apprehended I should in some way have a discovery of Christ on the cross, and that this would give me comfort. Again I thought I was now so distressed, that God would soon give me relief. I cried; but, alas! all seemed in vain.

"I cannot say as many have, that I strove to shake off my convictions; on the contrary, my great anxiety was to increase them; for this was the way in which I was looking for deliverance. My distress continuing day and night, I began to hope that God had begun the work, and that he would carry it on. At times I experienced great tenderness, and often both in public and private wept bitterly. My distress did not arise so much from the fear of punishment, as from a sense of having abused divine goodness and mercy. All my hopes from any thing in myself seemed to vanish. Often would I say, 'What shall I do to be saved? How can I come to Christ? O that some man would guide me!' Thus I went mourning from day to day as without the light of the sun.

"After spending an anxious and almost sleepless night, I arose just after the dawning of the day, and resolved once more to pray. I said with Jonah, 'I will look again towards his holy temple.' I knelt down, and in a few broken sentences, tried to send my cries to the mercy-seat. I felt convinced that I had done nothing to merit the divine favor, nor could I do any thing, though I were eternally to perish. This I thought I confessed to the Lord; and as my last refuge, endeavored to cast myself upon the mercy of God. During this day I felt less anxiety than I had done for many days before. Sometimes I hoped I had given myself to God, and sometimes I feared that my convictions were wearing off, and that I should return again unto folly.

"Just in the twilight of the same day, I had occasion to walk to a neighbor's house about a quarter of a mile distant. As I walked, a new train of thought occupied my mind. How happy, thought I, are the angels! They are happy because they are holy, and have never sinned. How unhappy I am on account of sin! I felt myself a dreadful sinner, and could see no way by which I could be made holy. At the same time I was convinced, that unless I were made holy, I could never be made happy. Immediately as I walked, this passage of scripture came powerfully into my mind—'Behold the Lamb of God, which taketh away the sin of the world.' A gleam of hope seemed to come from these words. But I thought they were only words which I had read, and were now suggested by my imagination. They seemed to be repeated the second time, 'Behold the Lamb of God, which taketh away the sin of the world.' The effect was overwhelming. In an instant, the great plan of mercy, through the atonement of Christ, was astonishingly opened to my view. He appeared to be just such a Saviour as I needed. I saw that by his atonement he had (so far as an atonement could do it) '*taken away the sin of the world.*' What, said I to myself, is it only to believe in Jesus Christ in order to be saved? It appeared almost too free and too glorious. It seemed impossible that it should be true. My mind now became calm, but not transported. A short time afterwards, being asked at a conference meeting to relate my religious feelings, I complied; and though honestly, yet with much fear and trembling, I proceeded to state what I had experienced. Christians rejoiced, and anxious sinners wept. I was

called upon in the course of the evening to pray. I attempted, and was blessed with some degree of freedom."

Mr. Baldwin had been sprinkled in his infancy, and had been brought up under Paido-baptist influence, all of his relatives being opposed to Baptist sentiments. But he was determined to embrace the truth, wherever he found it. He went to his Bible, and soon decided that he should follow the example of his Saviour in going down into the watery grave. He says of his change of views:— "And whether now right or wrong, I can only say, that the Bible and my own conscience compelled me to be what I am."

In the latter part of the summer of 1781, Mr. Baldwin was baptized by Rev. Elisha Ransom of Woodstock, Vt. As there was no preaching in the place where he resided, he was often called upon to conduct religious meetings; and in August, 1782, he first took a text and attempted to preach from it. Thus he continued from Sabbath to Sabbath to preach the gospel to assemblies constantly increasing in number. Finally in the spring of 1783, the church called him to ordination and invited him to become its pastor. He declined the latter until a town meeting was assembled, when it was unanimously voted to concur with the church in calling Mr. Baldwin to the pastoral office. He accepted, and was ordained in June, 1783. Rev. Samuel Sheppard, of Brentwood, N. H., preached from 2 Cor. iv. 7. Rev. E. Ransom, of Woodstock, Vt., gave the charge, and Rev. Samuel Ambrose of Sutton, N. H., gave the hand of fellowship.

Dr. Baldwin spent seven years as pastor of that church, and his labors were much blessed to the conversion of souls there and in towns adjacent. He often made long excursions, preaching the gospel in the wilds around Canaan, though the whole amount which he received for his ministerial labors would not average more than forty dollars a year, during the seven years that he remained in that town.

In 1790 he received an invitation to visit the Baptist Churches at Sturbridge, Mass., Hampton, Ct, and the Second Baptist Church in Boston, Mass. After visiting the two former, and receiving a unanimous call from both to become their pastor, he continued his journey to Boston, and preached for the Second Church, July 4th. His ministrations drew large audiences, and a pleasing revival of religion soon commenced. August 22 he was unanimously invited

to become pastor of the church. He accepted in September, and was installed Nov. 11th, 1790. Rev. Dr. Stillman, of the First Church, preached from 2 Cor. iv. 7, the same text from which Rev. Mr. Sheppard preached, seven years before, at his ordination. Rev. Dr. Smith, of Haverhill, gave the charge, Rev. Thomas Green, of Cambridge, Mass. presented the hand of fellowship, and Rev. Jos. Grafton, of Newton, offered the concluding prayer.

The revival which commenced while he was preaching as a candidate, continued for two years, and during the year 1791, seventy additions were made to his church. In 1797 it became necessary to enlarge the house of worship, and though the addition comprised two-sevenths of the whole house, the pews were all soon taken up. In 1803, another powerful revival occurred, which continued more than two years, during which one hundred and thirty-five were added to the First Baptist Church and two hundred and twelve to the Second.

In Sept. 1803, Dr. Baldwin was requested by the Baptist Missionary Society of Massachusetts, to publish a Missionary magazine, and accordingly the publication of the Massachusetts Baptist Missionary Magazine was commenced, at first, semi-annually, then quarterly, afterwards once in two months, and at last, monthly. Dr. Baldwin was the sole editor from its commencement till 1817, fourteen years, and from 1817 till his death, he was the senior editor. He wrote several sermons on baptism which were published, and one work of 250 pages, which Andrew Fuller pronounced to be the ablest discussion of the subject which he had ever seen.

Dr. Baldwin was repeatedly chosen chaplain of the General Court of the Commonwealth.

Thus he toiled on, beloved by all, until he was called from his earthly labors by death. The church prospered exceedingly under his ministry, and more than six hundred and seventy were baptized as fruits of his labors.

Towards the close of his pilgrimage his strength began to decline, But when his hour came, he was suddenly taken to his heavenly Father. In August, 1824, he set out to attend the commencement at Waterville college, and arrived at Hallowell, August 26, with his health somewhat improved. Sabbath day, he preached twice in the Baptist church of that town. The afternoon discourse was

pathetic and powerful. It was his last sermon. August 29 he proceeded to Waterville, visited the college grounds, and seemed better than usual. He retired to rest about 7 o'clock; but after sleeping an hour seemed to awake, and answered as usual an inquiry in respect to his health. Soon after he suddenly groaned, and his spirit took its flight to a better world. Great respect was shown for his memory at Waterville by the trustees of the college. His remains were conveyed to Boston, and on Monday, Sept. 5, prayer was offered at the house of the deceased by Rev. Stephen Gano, of Providence, R. I. The other funeral services occurred at the meeting house of the Second Baptist Church. Rev. Joseph Grafton prayed, Rev. Daniel Sharp, D. D., preached from Acts xi. 24: "*He was a good man.*" Rev. Francis Wayland, D. D., closed with prayer.

Dr. Baldwin was eminently a *practical* man. He lived to *act* and do *good*. Whether as a private man, a legislator, or a pastor, he was constantly devising plans for more extensive usefulness, and not only did he devise—he labored to carry out the plans which he had formed. He manifested his willingness to *labor* by his untiring efforts to prepare himself for the pulpit. His literary advantages had not been great, and his education was limited. To make up for this deficiency, he applied his mind with great energy in studying his sermons. Though he had not the accomplishments of those who have been trained in the schools, he had a powerful *intellect*, and distinguished himself as a strong *reasoner*. This cannot be doubted by any one who has heard his sermons or read his works. He was not imaginative or flowery in his style, but discussed theological subjects in a discriminating and lucid manner, and was particularly happy in impressing truth upon the conscience. Dr. Baldwin was a man of excellent *judgment*, and was a good adviser under all circumstances. He was a *fearless* defender of the truth. What he conscientiously believed, he would advocate regardless of consequences, though his natural prudence deterred him from rashness.

He had a *tender heart*. This was apparent in all of his family and social relations, and especially in his eloquent appeals to the sinner in private as well as in public. He was a devout follower of the Lamb, and has gone from earth to that better land "where the wicked cease from troubling and the weary are at rest."

# A DIRGE* FOR THE REV. E. B. BULLARD.

"The tree—the tree—the budded tree—
Is fallen! fallen!"

Son of the Em'rald Hills!† And art thou gone?
A few years since, and thou a Pastor meek,
Dwelt all belov'd on bright New-England's shores.—
How oft, at evening's ebon hour didst thou,
With burden'd heart and throbbing brow, then meet
Th' expectant throng; and there with noble mien,
As one who felt his high commission vast—
In holy tenderness, didst fervent pray
The sinner lost be reconciled to God.
Or when the blushing morn unveil'd, didst rise
To meet the weeping penitent, and bear
His woes, and tears on faith's white wings above;
And at lone midnight hour didst wend away
To join the trembling, dying man, and point
Him to the Lamb. Yes, even then, thine eye,
So tender, earnest, true, bespoke too well
Thy mournful history!

Devoted Herald!—
The lov'd, the good, the brave! And art thou gone?
—There lies down in the heart's deep vale, one fount,
So blessed, pure, and calm—as the still wave
Beneath the mystic twilight's crimson glow—
But when from other holy urns, pearl drops
Fall mingling—lo! rising—it heaves—it swells—
And bursts in one wide stream of sympathy!
—So, when we trace thy far-off jungle tours—
And mark thy high-ton'd consecration—pure—
Thy love—thy deep compassion—full—sublime!
Like a sun-lit river off-stretching far—
Or, like a weary cloud high mantling heav'n—
Our own hearts spring, and vibrate to the tone
Of thy soul's 'trancing melody!

Brother belov'd!
The humble, patient, meek! And art thou gone?
Ah, thou art fled—thy peaceful spirit rests,
Thy magic voice that mov'd the heart, is still—
Thy fleet—thy godly—radiant course, is run!
—And hast thou won a crown of starry gems
In golden realms, 'mid angels' music bowers?
Yes! thou hast gladly done th' appointed work,
Hast sought o'er mountain cliff, and cavern'd glen,
The forest sons of Burmah's strand;—nor hast
Thou toil'd in vain—full many a dark Karen
Has learn'd to praise, and love the Saviour's name.
—And now, thy task perform'd—thy spirit freed—
Dost range the jasper'd walls all glorious
In high ambrosial shades?

Rejoice! Rejoice!
—Another link extends 'twixt earth and heav'n!
—Another minist'ring spirit is given!
—Another star illumes!—Another lyre
Peals forth! and list—a new and nobler strain—
Floats down on whisp'ring winds of even!

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* The foregoing lines we have received from a dear friend, a missionary in Burmah.
† Mr. Bullard was a native of Vermont.

# RESTRICTED COMMUNION,

*Or, the Lord's Supper shown to be a Church Ordinance, and therefore restricted to Church members.*

BY REV. S. REMINGTON.

The original word rendered *Church* in our commonly received English version of the New Testament, frequently means simply an *assembly* or *congregation.* It may apply to a tumultuous assembly, or to the congregation of the faithful. Hence the Greek word *ekklesia* which we translate church is applied by Luke to an unlawful, or lawful assembly. (See Acts xix. 32; also verse 39.) And hence too the congregation of Israel is called in Acts vii. 38, "The church in the wilderness"—and true believers in the Lord Jesus Christ when united and organized into a body are designated by the inspired writers as the church of God—the church of Christ—because faith in God implies faith in Christ. "If ye believe in God believe also in me."

## THE CHURCH OF CHRIST.

The New Testament describes the church of Christ as being both *invisible* and *visible.* The *invisible* church includes the whole body of God's chosen people: those on earth and those in heaven. This church Paul calls "The general assembly, and church of the first born, which are written in heaven." Heb. xii. 23. Of the members of this church it is said, "Having this seal, the Lord knoweth them that are his." As to the *visible* church of Christ, it is *so* rendered by its own organization. Paul, 1 Tim. iii. 15, calls it "The house of God—the church of the living God—the pillar and ground of truth."

Christ's *visible* church is made up of particular churches, and in defining a particular church in regular gospel order, I object not to the one given by the compilers of the 39 Articles of the Church of England. "A congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered, according to Christ's ordinances, in all those things that of necessity are requisite to the same." The converts of Pentecost, who constituted the main body of the church at Jerusalem, have been

looked upon as constituting the first organized church of Christ; but this is evidently an error. For were not Christ's disciples "a congregation of faithful men"? was not "the true word of God" preached to them by their Lord and Master"? and were not "the sacraments duly administered to them, according to Christ's ordinances, in all those things that of necessity are requisite to the same"? If so, then the church was organized by the great Head himself while he was upon earth, and the converts of Pentecost became members of that church. And hence says Luke, Acts ii. 41: "The same day there were *added* unto them about three thousand souls." Observe—they "*were added unto them*," *not* organized.

I will not contend that the church of Christ was fully matured as an organization while he was upon earth, but its immaturity does not necessarily prevent its being a *regular* gospel church; for whatever deficiencies there may have been with regard to the appointment of its officers, such as *pastors* and *deacons*, it does not at all affect it as a regularly organized gospel church.

With these facts before us, we are willing to take the apostolic church at Jerusalem for our model as recorded in the 2d chapter of Acts. 1. We have here the instrumentality by which the church is raised up, which is the preaching of the gospel by his servants, and the influence of the Holy Spirit, frequently imparted in answer to prayer. 2. The materials of which the church is composed.—Those who have been instructed in the Apostles' doctrine—to whose hearts the Holy Spirit has applied divine truth, and those who gladly receive the word into truly penitent and believing hearts. Such receive the remission of sins—the gift of the Holy Ghost by which they are renewed, adopted, made meet for the inheritance of the saints in light, and prepared to become fellow citizens with the saints, and the household of God. 3. Such materials and such only are adapted to membership in Christ's visible church. And into it they are inducted, not by conversion or faith alone, but by baptism on the profession of their faith in Christ. "Then they that gladly received the word were baptized." Their "gladly receiving the word" implies that they were believers; and their being baptized consequent upon their faith shows that they were not baptized until after they believed: and their being admitted to membership in the church by baptism as believers, also shows

that the original church of Christ was composed of none but baptized believers. What then is the church of Christ but *a voluntary association of baptized believers?* And with all deference to the opinions of great and good men who may assert either directly or indirectly to the contrary, I will venture to assert, without fear of successful contradiction, that this is characteristic of all the churches of the New Testament—that it accords with the commission given by our Lord Jesus Christ to his first ministers, (Mat. xxviii. 19, 20, Mark xvi. 15, 16) and that Baptist churches are the only churches of the present day who are truly apostolic, and therefore regularly organized according to gospel order.

A *visible* church it is very properly supposed may be *seen*—because it is an house, a temple, a habitation of God through the Spirit, built up of lively stones on Christ the foundation. It is therefore to be presumed that it has a *door* of *entrance*, and that this *door* is also *visible.* This presumption is so well-founded, and so explicitly taught in the New Testament, that whatever controversies there may have been between Baptists and Paido-baptists, they generally agree that baptism is the door of entrance into the visible church, and that it should precede the Lord's supper. The points of disagreement are as to the subjects, and what is necessary to constitute Christian baptism.

As Baptists we regard immersion to be essential to Christian baptism, because we believe that Jesus Christ taught it by example and command, and that his teachings were observed to the letter by the inspired apostles, and consequently that neither sprinkling nor pouring were ever thought of in the apostolic church as constituting valid baptism.

A similar remark may also be applicable to the proper subjects of this ordinance—that according to Christ's command, and the example of inspired men none but *believers* were immersed. And when immersed they were thereby made members of the church of Jesus Christ, and entitled to church fellowship. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 42.

The point now to which the reader's attention is directed is this, *Is the Lord's Supper a church ordinance? Are none but members of a regular gospel church allowed to partake of it?*

These questions have long since been answered. They are

answered by the fact that baptism is the first duty subsequent upon believing. It was so with the converts of Pentecost. (Acts ii. 41, 42.) The church in Samaria—"But when they believed——they were baptized, both men and women." (Acts viii. 12.) The first Gentile church—"While Peter yet spake these words the Holy Ghost fell on all them which heard the word." "Then answered Peter, Can any forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized." (Acts x. 44, also 46, 47, 48.) The first thing that is said of Lydia "whose heart the Lord opened" so that she attended unto the things which were spoken of Paul, was that she was baptized. (Acts xvi. 14, 15.) So "the same hour of the night" that the jailor "believed in God with all his house, he and all his were straightway baptized." Acts xvi. 31–34.

The argument may be thus stated: All true believers ought to be baptized—baptized believers are entitled to church fellowship—baptism being the first duty after believing, it follows that the Lord's Supper must be a church ordinance, and confined exclusively to church members. And so it has ever been regarded by the main body of orthodox divines from the days of Justin Martyr down to the present century. Dr. Dwight remarks: "It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible church of Christ in full standing. By this I intend that he should be a person of piety, that he should have made a public profession of religion, and that he should have been baptized."

There can be no doubt as to the source whence these numerous divines have derived their views on this question. They were obliged to admit that baptism is the door into the visible church—a prerequisite to the Lord's Supper, and that none are entitled to the communion but members of the church of Christ. With these admissions, is not the Lord's Supper a church ordinance? We think so; not simply because these divines believed it, but because the word of God teaches it. In addition to the reasons already given in favor of this point, there are two very important arguments which, in my mind, decide the question. The first is that the Lord's Supper was instituted by Jesus Christ in church capacity. (See Mat. xxvi. 26-30., Mark xv. 22-26., Luke xxii. 19, 20.) By consulting these passages the reader will perceive that the

Lord's Supper was not instituted by a mere command, but by partaking of the symbols of Christ's broken body and shed blood, in their collective capacity, with the strict injunction of our Lord to continue its observance in like manner. "This *do* in remembrance of me."

Consequently the second argument is that the Lord's Supper was observed by apostolic direction, not only according to the form that Christ gave them, but in a church capacity. By consulting 1 Cor. xi. you will perceive that Paul corrects certain evils which had unfortunately been introduced into the church of Corinth, one of which was an *abuse* of the Lord's Supper in not observing it according to the *form* given by Jesus Christ at the time he instituted it. In stating the case, and reproving his Corinthian brethren, St. Paul takes it for granted that the Lord's Supper is a church ordinance. For when they celebrated it "they came together"—"they came together in one place." (verses 17, 18, 20.) He did not blame them for coming together in the church (*ekklesia*) collectively—this was all right, providing "they came together for the better and not for the worse." Their offence consisted in making a literal feast of the ordinance, and thereby preventing it from its design, and profaning it. Hence he expostulates: "What! have ye not houses to eat and drink in? Or despise ye the church of God? Shall I praise you in this? I praise you not." v. 22.

The reader will remark, that the apostle takes for granted that the Lord's Supper was celebrated by the church in its collective capacity. This fact was understood, and never questioned. The reasons must appear obvious: 1. It is an ordinance to which none has a right but church members. 2. It was instituted by Jesus Christ to be observed by his *church*. 3. To this agree the practice of the churches of Christ while under the supervision of the inspired apostles. By observing this ordinance otherwise it loses much of its significance. Christ's church is his family, and the ordinance of the Lord's Supper is instituted to be observed by his family to commemorate his love to them by which they were purchased by his precious blood. It is an act by which they express their obedience, their gratitude, and by which the *body* holds communion with Christ the head. And I may add, it is also an act by which the body expresses its *oneness*—that they are members one of another, and that these many members fellowship each other as being

one body, thereby shewing that "by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

This view of the subject leads us to observe: 1. That the church of Christ regularly organized according to gospel order must be composed of baptized believers. Baptism being confined exclusively to believers, it follows that there are no infants in the gospel church, or if they are to be baptized on the faith of their parents, the same authority by which they are baptized would require them to become communicants.

2. Paido-baptists who are united in a congregation may be regarded as a church, and a Christian church, though they have never been baptized according to Christ's example and command; but they cannot be fellowshipped as a *regular gospel church.*

3. We learn the reason why Baptists will not commune with such. It is not because we do not regard them as Christians—true believers in the Lord Jesus Christ; but because they have not been baptized. To speak plainly, *they* are *not* members of a *regular gospel church.* We may extend to them the hand of *Christian* fellowship, but not the hand of *church* fellowship.

4. This practice if rightly understood is not uncharitable. Paido-baptists will not commune with unbaptized believers, though they believe them Christians. In this we perfectly agree. And we think we are even more liberal than they, because we *will* commune with all whom we baptize into the fellowship of the church, but they will not—they baptize *multitudes* whom they never admit to the Lord's table. This is a little *closer* than Baptists.

5. If the Lord's Supper be a church ordinance to be observed by a church collectively, then I ask, is it proper to admit to the communion with us even baptized believers who are members of Paido-baptist churches, and by their example endorse sprinkling and pouring for Christian baptism? It appears to me that *consistency* must require them to become members of a regular gospel church, and to be in fellowship therewith before they can enjoy that privilege.

6. This view of the subject will lead us to question the propriety of administering the Lord's Supper to the sick unless the church be convened. If our position be correct, then certainly it is not proper to administer it to individuals without first notifying the

church of which they are members, and inviting their attendance in a regular church meeting. I know it may be argued that the sick would, under these circumstances, be generally deprived of the privilege of communion while upon their sick and dying beds. The great question is, have we Bible for the practice? If we have not, then we should submit to this deprivation with pious resignation. There are many other privileges which the sick cannot enjoy, and it is a very great attainment to submit passively to suffer the will of God concerning us. A much greater evidence of the existence and possession of the Christian graces than it would be to attend to any form which the gospel requires of us under other circumstances. The hour of affliction and death, of all others, is the one when we should rely upon Christ alone. The fewer forms we have to attend to *then*, the better. And the dear Redeemer has wisely ordered that his saints shall then be so circumstanced as to be constrained to say "None but Christ."

*New-York*, August 1, 1849.

## WOMEN.

"I will now speak on the behalf of WOMEN to take away their reproach. For as death and the curse came into the world by a woman, so did also life and health. 'God sent forth his Son made of a woman.' Yea, to shew how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if haply, this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him before either man or angel. I *read not, ever man did give unto Christ so much as one groat ;** but the *women* 'followed him and ministered unto him of their substance.' It was a woman that washed his feet with her tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross, and women that followed him from the cross, and sat by the sepulchre when he was buried. They were women that were first with him at his resurrection morn, and women that brought tidings first to his disciples that he was risen from the dead ; women therefore are highly favored and are sharers with us in the grace of life."—BUNYAN.

* Four pence English, or eight cents American money.

# CHRISTIANITY AND LEARNING

## IN THE THIRD CENTURY AFTER CHRIST.

BY REV. ENOCH HUTCHINSON.

How great the change from apostolic times, which had crept insidiously over the church of God! The mantles of those holy men who talked with Jesus and their immediate successors, had ceased to rest upon the watchmen as they stood upon the walls of Zion. The day of miracles had passed, and clouds of moral darkness palled the primitive simplicity and humble piety of those who bore the vessels of the Lord. In this century commenced the germ of that unholy hierarchy, whose garments are still reeking with the blood of saints, whose every step was death, and which is fitly called the "Beast." The pastors or bishops of churches began to assume undue authority over their flocks. This was especially true in large cities. They were consulted on important subjects by pastors in smaller towns, and by degrees, acquired an influence superior to their brethren. At length they maintained their right to that authority, which, at first, was cheerfully yielded to them in consequence of their more prominent location, and perhaps, superior talents. Accordingly, an ecclesiastical system, recognizing the same principle, was formed, and Bishops were allowed to direct in a great degree the public concerns of their churches, though they had the *presbyters* as counsellors, and took the voice of the whole people on important questions. After a time, one Bishop in each province was made superior in rank and certain prerogatives to others in the same province. The Bishops of Antioch, Alexandria and especially of Rome, had the precedence of all others, and finally the latter city was made the centre of influence and power.

This desire for aggrandizement in the clergy was most unlike the example of the Saviour and his apostles. It was directly in opposition to their precepts, and destructive to true piety.

Bishops, soon manifesting a desire to enjoy ease and pleasure as well as grandeur, were not only clad in brilliant and costly apparel, but indulged in various amusements and vices. Thus the churches became corrupted, though there were individuals and some churches that still adhered to the simplicity of the gospel.

Learning had declined in the second century, and in the third its sun had nearly set. Longinus and Dion Cassius were about the only Grecian writers of eminence who flourished during the century, and in the western provinces very few scholars appeared, which resulted in part from the fact that most of the emperors discouraged learning in every form.

The old systems of philosophy retained their influence. Ammonius Saccas, who taught the new Platonic system, was the leading philosopher. He endeavored to unite all systems of philosophy and religion, and his influence was decidedly against evangelical piety. The infidel Porphyry was one of his pupils. Many supposed that learning was injurious to religion; but finally, by the influence of Origen, Cyprian and others, the opinion prevailed, that a scholar could be a Christian, and literature considerably revived, especially towards the close of the century.

The heresies were about the same as in the preceding century. The Montanists, Marcionites, Valentinians, and other Gnostic sects, still existed and exerted some influence. But Plotinus, a distinguished Platonic philosopher, powerfully opposed those sects, causing them to lose their influence among the well-informed, and thus inadvertently aided Christianity. About the middle of the century, *Manes*, also called Manichæus, a Persian, gave Christians considerable trouble. He pretended to be the promised *Paraclete*, or *comforter*, formed a system of religion opposed in some respects to the simplicity of the gospel, and added the sanction of a pretended special revelation. He succeeded in forming a numerous sect, and was a formidable opponent to evangelical Christianity.

The Hieracites in Egypt, the Patripassians in Palestine, the Sabellians, who denied that there were three distinct persons in the Godhead, the Paulians in Syria, and finally, towards the last part of the century, the Novatians, disturbed the harmony, corrupted the purity and retarded the piety of the churches. The latter sect caused a great division among Christians by maintaining that those who had denied Christ during the Decian persecution ought not to be admitted again into the church. Cornelius, who was afterwards Bishop of Rome, strenuously opposed him. All of these and other heresies led away many real Christians, and tarnished the glory of primitive piety.

Most of the Emperors were friendly to Christianity during this

period. Antoninus, the son of Severus, (who reigned A. D. 211-217) Antoninus Heliogabalus (218-222), Alexander Severus (222-235), Gordian (238-244), the Philips, father and son (244-264), Gallienus (260-268), and others, either directly favored Christians or did not persecute them. There were, however, other Emperors who did not hesitate to furiously assail them. Maximin (A. D. 235-237) ordered the Bishops and leading men to be executed. This was a pretext for the Pagan priests to commence persecutions in various provinces. Again when Decius Trajan came to the throne (A. D. 249) a terrible storm of malice fell upon the disciples. Decius ordered the governors on pain of death to exterminate them or bring them back to the religion of their fathers. All manner of tortures were invented, and the enemies of the cross endeavored to weary out the followers of the Lamb by ingenious and protracted torments. Large numbers were sacrificed and yielded up their lives with joy. Gallus and his son Volusian (A. D. 251-253) renewed the persecution. Also Valerian (253-260) and Aurelian (270-275) put forth their hands to disturb the church. Notwithstanding all of these adverse circumstances, the borders of Christianity were much enlarged during this period, though the number of the truly pious were, we believe, proportionally less at the close than at the commencement of the century.

## EPITAPHS.

*Written by the Rev. John Fountain, a Baptist Missionary in Bengal, half a century ago, and placed over the graves of two children, aged two years, and five years, the son and daughter of the Rev. Johannes Fernandez.*

REST, my sweet babe; beneath these silent bowers
Where thou hast played and prattled with delight!
Here may thy parent in his pensive hours
Behold thy tomb, and profit by the sight.
Here may he learn how transient and how vain
The hope that centres in a rising race!
And be concerned *this* honor to obtain,
A *place* and *name* among *the heirs of grace.*

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THE fairest flower that in this garden grows,
Was once outvied by *her* who lies beneath;
But though in sweetness she excelled the rose,
She fell an early prey to blasting death!
Yet she shall wear a more than native bloom,
When Jesus Christ shall raise her from the tomb. B.

# GLANCE SKETCHES OF THE AGE.—No. II.

BY REV. A. H. STOWELL, A. M.

## GREAT ACTIVITY A PROMINENT CHARACTERISTIC OF THE PRESENT AGE.

Spiritual discernment and moral wisdom are just as necessary to the Christian, in his duties, as keenness and sagacity are among men in the ordinary avocations of life. The moral aspects of the world ought not to be unknown to the Christian. Said Christ to the Pharisees, "Ye can discern the face of the sky, but can ye not discern the signs of the times?" It is a time of great activity.—The world is on the march. This is no more true of the physical and intellectual than of the moral and Christian world. The car of moral improvement is rolling onward with incredible and almost miraculous rapidity. Witness the efforts in behalf of constitutional liberty, human rights, temperance, moral purity, peace, the Sabbath, education, bible and tract distribution, and missions. This is a day of much religious enterprize; and strange as it may seem at first view, a day of much *irreligious* action. There is a strong mixture of good and evil, of righteousness and sin. Rather an unfrequent blending of heterogeneous principles and practices, presents itself. If there were ever found true saints, and the faithful people of God on earth, who would "follow the Saviour through evil as well as good report," they may be found now. And if there were found those who are "hearers only and not doers of the word," who "*fear* the Lord, but *serve* their own gods," such exist now, probably *in* as well as out of the church. Added to both of these classes, may be found a third, who not "liking to retain God in their knowledge, are given up to a reprobate mind"—ready to work all manner of wickedness with greediness, found on our own borders as well as on heathen ground.

The spirit of God has been poured out in copious effusion, and the word of God has proved itself the sword of the Spirit and a "discerner of the thoughts and intents of the heart." In close connection with this, however, it is a day when the pent up feelings, and smothered lusts of men, fired with infernal ardor, belch forth in volcanic eruptions, and throw their terrible lava all around

them. The moral heavens are lightened up with an unwonted brilliancy, and an intense brightness; but side by side, if not actually blending, they are overshadowed by lowering clouds, and threatening tempests.

The sacramental host, under the guidance and authority of their great Leader, are moving forward with rapid strides, to make aggressions upon the enemy, and to fill the earth with the knowledge of the Lord; and on the other hand, Satan, roused by envy, in view of the success and progress of truth, stung and maddened by the loss of many of his choicest followers, is summoning his routed army to deadly combat, and endeavoring to retrieve his shattered fortunes. The contest thickens—the battle waxes hotter and fiercer—it is a day that tries men's souls—a day that developes what we have within us, and we shall be found unto praise and honor on the one hand, or be cast off as refuse and reprobate on the other.

"Coming events cast their shadows before."

The world is fast hastening to a crisis. The spiritual world is ripening for the great harvest-day. Most significant indications of God's providence are every where transpiring. "Who shall abide the day of his coming, and who shall stand when he appeareth?" As before hinted, Religion appears embodied in the holy lives and practice of not a few, enshrined in their conduct, breathing its fragrance all around, and imparting relief and happiness to thousands. And on the other hand, Vice of every form, and Error of every description, follow close upon the heels, never more rampant. Bold and impudent wickedness never stalked more unblushingly through our streets than at the present day. It assumes a towering attitude; it puts on a brazen and defiant aspect; it glories in its shamelessness. There is a spirit in the land which would introduce again the "reign of terror"—which would dethrone God, and roll back the world to a state of primeval chaos—to a returnless distance from virtue and heaven. The tenacity with which some social and political evils are upheld, is astounding, and the irreverent attempts to sanctify them by the Bible, indicate a daring hardihood in guilt and a self-destructive infatuation which are alarming. "Whom the gods design to destroy, they first make mad." If so, some hoary headed wrongs will soon be redressed,—and the des-

truction of some of the venerable fortresses of guilt, is not very far distant. On the other hand, perilous and unholy attempts are made to subvert the sacred and life-preserving institutions of God, —to blot out the heaven-ordained statutes of God's kingdom. The impious effort against the Sabbath, the church, the ministry, and the government, should and have received the rebuke of the pulpit and the better portion of the press. The efforts of such mad disorganizers will probably increase in virulence, as their hope of success diminishes. This is the law of fanaticism and anarchy.

## FUNERAL HYMN.

[It is well known that the late Rev. Dr. Staughton, of Philadelphia, seized every opportunity of suggesting a due improvement of deaths in his congregation. In the close of 1806, a lovely young lady, Miss Hannah Moulder, who gave delightful evidence of love to Christ, died at the age of eleven years. On the succeeding Sabbath the excellent Dr. preached from the words, "The child is not; and I, whither shall I go?"—Gen. xxxvii. 30. After which, the following hymn, from the pen of the preacher, was sung; as it is not to be found in his life by Dr. Lynd, we take this opportunity of placing it before the readers of the Baptist Memorial. B.]

The child is not, sad Reuben cried,
And viewed the pit below;
Envy has blasted Israel's pride,
And whither shall I go?

The child is not, the parents sigh,
With deep disordered woe;
Snapped is the stem of earthly joy,
Ah! whither shall we go?

Go! To the throne of grace repair,
Submissive bear the rod;
Pour out the swelling griefs in prayer,
And know the Lord is God.

Afflicted, go not to the grave,
With Mary, there to weep;
Content, that He, who came to save,
Protects your darling's sleep.

Go view the lodge of guilty mirth,
What millions crowd the door!
The child's not there, escaped from earth
She's past temptation's power.

Go visit Sorrow's darken'd halls,
Where legions groan and die;
Nor weep, when death throws down the walls,
And bids the mourner fly.

Go daily trace the holy leaves;
There the fair record stands!
That *Christ of victory Death bereaves,*
*And of the Grave her bands.*

Go soar on Contemplation's wing,
Where Eden ever blooms;
With seraphs hail the conqu'ring King
And smile on transient tombs.

## DEATH UPON THE OCEAN.

Upon a recent voyage from Liverpool to New-York, I became intimately acquainted with a young man, a fellow passenger who was going on a visit to America. When I first saw him I was struck with his appearance. He was of slender make, with a glorious forehead, and eyes of delicate blue. His hair was light auburn in its color, and his countenance expressed a nobility and frankness that is rarely found. We were introduced, and from some cause became quite intimate. I soon found that we possessed mutual friends in England. He had come from one of the best families of the upper-stratum of what is called the middle class of English society. It is not strange that we became intimate, for I loved his native land and he loved mine. Upon the pleasant moonlight nights, we sat upon the quarter-deck, conversing about the land, the homes, and the friends we were leaving—of England's poets and statesmen; or, shifting the scenes, of our own New England, or the broad expanse West with its everlasting prairies. Often the unwelcome sounds of the midnight bells broke upon us, ere we had finished our conversation, so pleasantly had passed the evening away. He was not long in gaining the friendship of all his fellow cabin passengers.

After we had been out a few days, I missed him one morning from his accustomed place at the breakfast table. I did not see him on the deck during the morning, nor at the dinner table. When I visited his state-room to my surprise I found him lying on his berth quite ill, with the surgeon in attendance. He had experienced in the night a severe attack from a dangerous disease, and was already very much prostrated. He was glad to see me, and seemed to be in good spirits. Tears came into his eyes when I took his hand, and he wished a fellow-passenger who was a clergyman, to read a portion of the Scriptures to him. It was the first time I had seen him low-spirited, and it was the last. The clergyman came and read a solemn psalm to him, and his sadness left him—even he was joyful-hearted.

The next morning I was shocked to hear the surgeon say that he could not live forty-eight hours. I went to him—Alas! the surgeon was right. The change that had come over him in a single

night, was miraculous. His fair brow was covered with a damp as chill as death, and his auburn hair was clotted with moisture. But his pure blue eyes had not altered—they had the same affectionate, half-sad, half-joyous expression that they had always wore, the flesh had disappeared from his cheeks, for his anguish had been great during the night. I took his hand in mine, but dared not speak, for fear of betraying the emotion of my heart.

He said with a singularly calm and clear voice, "I am going to die, my friend, but—I am not afraid." A pressure was gone from my spirits at once. He went on—"I have a few things that I wish to give my friends—a few trifles—and, if you will call the captain, I will tell you to which I wish them given."

I called him, and he continued calmly: "My gold watch I wish my sister Emma to have, and my silver one—give that to Georgy, my little brother Georgy; and my rifle let it be kept for him until he is old enough to use it. Give to Meggy the ring on my little finger. To my mother"—

His voice faltered when he came to her, and tears crept down his pallid cheeks. "Ah, she was a good mother! Give back the Bible that she gave me, and tell her that her boy did not fear to die!"

All else he bequeathed to his father, to dispose of as he pleased.

The captain left the room, and the young man continued, looking earnestly up into my face, "Write to my mother, when I am dead, and tell her that everybody was kind to me, and that I had every attention,"—(how tender and thoughtful was this wish of his to save his mother's heart from pain!) "that I did not fear death. Tell Meggy that I love her in death; you should see her, she has such soft meek eyes, and her hair curls so beautifully about her forehead. Poor Meggy! And—and—there is one of whom I have not spoken; Mary———; I was engaged to her—give my best ring to her, and tell her that I hope to meet her in heaven."

Becoming exhausted, I left him for a short time. When I came back, he said, "I wish once more to see the ocean, in whose depths my grave will soon be made; let me gaze at it once more!"—

Alas, he was too weak to be raised upon deck—poor fellow! And then he wished a bucket of sea-water brought to him. His eyes were suffused with a smile when he saw it. He put his hand in it, and bathed his forehead saying, I could hardly tell whether sadly or joyously, "soon shall my body be in the dark blue sea." There

was something magnificent in that self-baptism of his—his fearlessness was so triumphant over death.

All the day the wind had been increasing in strength, and at night it blew a hurricane. Towards midnight the sea became frightful—the waves dancing over us amid-ship, or striking our side, sounding like thunder. Many of the passengers were frightened, nearly all. They were up, and, when the captain came down into the cabin, they gathered about him with anxious eyes and earnest questions. I was up all night with the dying one—some of the time holding him in his berth; a part of the time he lay in my arms. He was perfectly calm, and his fearlessness was a rebuke to those who were pale with fright from the storm.—At day break, it had reached its height; at daylight the poor young man said, "I thank you all for your kindness to me—farewell, forever!" and died.

The storm went suddenly down, and the next morning there was a perfect calm, and the canvass was idly flapping in the air.—The sun shone calmly upon the beautiful sea—the air was balmy. like that of the South; but we were all sad, for we were to see what few of us had ever seen before—a sea burial.

I will not describe the ceremony, for abler pens than mine have done so. I will say nothing of the little band that sadly stood at the lee gang-way, and saw the corpse stretched upon the death-plank; of the horrid plunge of the body into the mysterious ocean —nothing. All that day little parties were clustered together, talking about the poor young man. All of us were sad.

When the evening came on and the full moon shone upon us, with a lustrous purity, I went out upon the quarter-deck, and mused long upon the young man, his English home, and those who dwell there. His mother perhaps was praying at that moment, a safe voyage for him—a happy sojourn in the New World, and a happy, oh! how happy return; but the sea was his mother now, poor woman! His dear Meggy, "with her hair curling beautifully about her brow," lay at that moment, perhaps kissing him in her dreams. Dream on, Meggy! too soon will you wake to the stern agonies of life.

Then I thought of the time when every post would be eagerly watched by this home, for they expected a letter from him.

And a letter does come with a foreign post-mark, but in a strange hand. The father grows pale as he looks at it; the mother watch-

ing his countenance, anxiously asks why he is pale. He hands the letter to her and she covers up her face and shudders. They dare not open it. The brother does, and reads—the letter that I wrote to them. Shivered, in a moment, are all their beautiful hopes, and they weep in anguish—and Meggy! she is out among the flowers, playing; they have not told her! the brother goes to her, and says come to me, Meggy;" the girl runs to him, and he bursts into tears —he cannot tell what he wishes. He grows stronger, and tells her that her brother is dead, and buried in the blue ocean, and will never come back. She asks, sadly, "Will he never, never come back?"

"Never, Meggy,"—and the beautiful child cries as if its heart would break; but the dark ocean will not heed its cries, nor its mother's, but hugs him as a trophy in its embrace.

## FEMALE CHARACTER.

Ladies are greatly deceived when they think that they recommend themselves to the other sex by an indifference to religion. Every man who knows human nature, connects a religious feeling with softness and sensibility of heart. At least we always consider the want of it a proof of that masculine spirit, which of all your faults we dislike the most. Besides, men consider your religion as the best security for that female virtue in which they are most sensibly interested. Never indulge yourselves in ridicule on religious subjects, nor give countenance to it in others by seeming diverted in what they say. This, to people of good understanding, will be a sufficient check.

Let a woman be decked with all the embellishments of art and the gifts of nature—yet, if boldness is to be read in her face, it blots all the lines of beauty. Modesty is not only an ornament, but also a guard to virtue. It is a delicate feeling in the soul, which makes her shrink and withdraw herself from the appearance of danger. It is an exquisite sensibility, that warns her to shun the approach of every thing hurtful.

# PASSING AWAY.

BY REV. S. F. SMITH.

"Another and another—they are passing one by one"—
The honored and the useful whom we loved on earth are gone;
Gone from the wearying toils of life, from sickness, grief and pain—
Gone where their lips will never taste earth's bitter draughts again.

The light that sparkled in their eyes so fair is darkened now,
And death has set his solemn seal upon their marble brow;
We seek the places where they walked along time's echoing shore,—
A wave has swept across the sand, and they are there no more.

The parents whom we leaned upon in childhood and in youth,
Who taught our wayward steps to keep the paths of love and truth—
The early friends who shared with us our lightness and our joy,
When life was young and earth was bright, and hope had no alloy—
The babes that sweetly smiled on us when came our riper stage—
The staff we thought would be our strength in our declining age—
Heaven's high decree has summoned hence—'twas wise, and just, and best;
We linger still, convinced that earth is not our final rest.

Where are the pastors who were once on Zion's watchtowers set?
Their trumpet long has lain unused,—the echoes linger yet;
Their churches stand and flourish still, built on the eternal Rock,
But other shepherds feed and watch another Christian flock—
The gems they gathered for their Lord, trophies of power divine,
Now glisten in their crowns of joy, and to God's glory shine.

And they who wander forth to bear the gospel's sacred light,
Where heathen darkness sheds abroad its rays of gloomy night—
How oft the Christian heroes fall, as fall in battle's hour
The world's great warrior's—shorn in death of all their boasted power;
They leave the work begun in faith, and watered with their tears—
The precious seed springs up at length, and waving harvests bears;
The warrior's star of honor lies corroded on his breast,
His glory fades, as fades the light of evening in the west;
But he that toils for God on earth, and Christian conquests gains,
His star of honor never fades, his glory never wanes.

How many, many round the throne in glorious concert fall;
We miss them here—the great, the good—but heaven retains them all;
O, when on earth our labors cease, and heaven receives its own,
Shall we be gathered with the saints before the eternal throne?
When friends shall miss us from our place, and crowns and joy are given,
Shall we receive the saints' reward, and find our home in heaven?

# Monthly Record.

## MISSIONARY INTELLIGENCE.

Burmah.—We regret to learn by a letter, dated March 18, from Dr. Judson, received at the office of the New-York Recorder, that the health of Mrs. J. is rapidly declining. He says: "Mrs. J. has been very ill, and still continues so; and, what is worse, I have serious and dreadful apprehensions that she will never be any better. She appears to me to be in a settled and rapid decline; but the doctor is making every effort, and holding out strong encouragement that she will recover. I write with a heavy heart. A dark cloud is gathering over me; and how dark it will become I know not. But God knows; and he will, I trust, bring light out of darkness. His will be done!" In a postscript added March 23d. he says: "Mrs. J. is rather better."

## ITEMS.

France.—An incipient insurrection was attempted in Paris, June 12, by 25,000 of the Mountain party, headed by M. Etienne Arago. But 70,000 troops soon suppressed it. The Assembly, the same evening, passed a decree declaring Paris and the first military division to be in a state of seige. M. Arago, Ledru Rollin and other prominent men have been arrested. All the Socialist or Red Republican journals have been suppressed except the *National*. June 15th barricades were erected in Lyons, and a stout resistance made to the military; but the cannons soon put down the revolt, and quiet was restored after several lives were lost on both sides.

Rome.—The French army commenced the attack upon the city June 2d, and, after a furious battle and the loss of 800 men on the part of the Romans, gained some important posts. Several attacks have since been made; but the invading army seems to have suffered most. June 6th, Gen. Oudinot, the French commander, regularly beseiged the city; but the Romans are determined to fight to the last before they will submit. Shame on France for attempting to crush a sister republic in order to place the Pope again upon his throne.

Advices, dated June 9, inform us that the attack was resumed, and the cannon again thundered behind Porta San Pancrazio. The Pallazaro Sparda, Pallazaro Mundansa and the Church Santa Sabina, on the Aventine, already show the effects of the enemy's shells, and the damage will be, no doubt, frightful before the destructive labor is over. The following proclamation was published at Rome on the 3d, by the triumvirs:

"Romans!—To the crime of attacking a friendly Republic with troops led on under a Republican banner, General Oudinot adds the infamy of treachery. He violates the written promise we have in our hands not to attack before Monday. Arise, Romans! to the walls, to the gates, to the barricades! Let us prove to the enemy that Rome cannot be conquered even by treachery. Let the Eternal City rise to a man with the energy of one common thought! Let every man fight! let every man have faith in victory! let every man remember our ancestors, and be great! Let right triumph, and let eternal shame attend the ally of Austria! Viva la Republica! Rome, from the residence of the triumvirs, June 3."

Hungary.—The London Globe of June 22, informs us that a tremendous battle took place between the Russians, Austrians and Hungarians, on a large plain between Raab and Weiselberg. The conflict is said to have occurred June 13th,

14th and 15th, and the Austrians and Russians were completely defeated, having left 23,000 men dead on the field. The Hungarians lost 8000. Later news informs us that the above account is exaggerated; but the Hungarians have gained some important victories over the enemy.

Wm. B. Tappan, of Grantville, near Needham, Mass., has recently died of cholera. He has somewhat distinguished himself as a poet.

Rev. Joseph Belcher, D.D., of Philadelphia, has become pastor of the Baptist Church at East Thomaston, Me. Thomaston is one of the most populous towns in the State, and is an important field for ministerial labor. Our best wishes will accompany our talented brother.

Hudson River Baptist Association.—This body met at Troy, June 19th, with the North Baptist Church. Rev. A. P. Mason, of Williamsburgh, preached the introductory sermon, after which Rev. W. W. Everts was chosen Moderator, Hon. A. R. Fox, Treasurer, and Rev. Joseph Stockbridge and Rev. L. Parmly, Clerks. Rev. A. Haynes, of East Brooklyn, preached the education sermon. It was voted that the time had come when the Association ought to be divided, and it was decided to call a convention to meet at Poughkeepsie, Oct. 3d, for the purpose of making preliminary arrangements. The Committee on Church History reported that Rev. Dr. Williams has consented, on certain conditions, to write the history. The session was harmonious and full of interest. Next year the Association will meet with the Norfolk-st. Baptist Church of this city.

Rev. Mr. Shore, who was imprisoned in England for preaching as a dissenter contrary to the orders of the Bishop of Exeter, has been released after an incarceration of three months, on the payment by the London Committee, of £186 14s. 2d., the whole cost of prosecution.

A Glance at the World.—More than three-fifths of the race of man are idolaters, though we are near the termination of the sixtieth century of his history, and of the nineteenth century of the Christian era. Nearly sixty generations of men—numbering 40,000,000,000—have lived and died since Jesus Christ "brought life and immortality to light through the gospel." There are now 1,000,000,000 on the earth, of whom

| | |
|---|---|
| 630,000,000 are Idolaters, | 100,000,000 are Mohammedans, |
| 6,000,000 " Jews, | 264,000,000 " Nominal Christians. |

A few millions more than one-fourth, have nominally recognized Jesus Christ as the Saviour of mankind. Of these,

| | |
|---|---|
| 130,000,000 are of the Roman Church, | 56,000,000 are of the Greek Church, |
| 8,000,000 " " Armenian " | 70,000,000 " *nominally* Protestants. |

There are then 194,000,000 bearing the Christian name, to whom the Bible is a sealed book, and only about one-fourth of the population of the globe who are permitted to read it, and are favorable to its circulation. Of these, not more than 40,000,000 are professors of any kind of Christianity—one of nominal Christians—one twenty-fifth of the population of the world. Of these, not more than 25,900,000—one-tenth of nominal Christians—one-fortieth of the entire population, are the evangelical followers of Christ. Therefore we have reason to believe, that at this very hour, thirty-nine fortieths of mankind possess unregenerate hearts! In this condition do we find the world, having passed through the revolutions of nearly six thousand years.

It is now nearly half a century since the commencement of the modern missionary effort. The following table exhibits the brief results of what has been accomplished in these fifty years among the heathen:

| | |
|---|---|
| 2,000 missionaries, | 7,500 assistants, |
| 4,000 churches, | 250,000 converts, |
| 3,000 missionary schools, | 250,000 children and adult scholars, |

200 dialects into which the Bible is translated,

32,000,000 Bibles scattered over the earth in languages spoken by 600,000,000!

But such a table will give no adequate idea of what has been accomplished. If the slightest disturbance of the least particle of matter is felt throughout the confines of the material Universe, and the influence of a single thought is perpetuated forever throughout the universe of mind, who shall undertake to limit the influence of a single impulse of good? If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which *two hundred and fifty thousand* can exert, scattered among heathenized millions? If one Bible, left to its leavening influence, could work out the evangelization of the world, what shall be said of the power which *thirty-two millions* are every where exerting at this moment?

But vast as are these results, *what remains to be done* is still more immense.—Only one-fortieth of mankind have felt in their hearts the power of the gospel; the remaining thirty-nine fortieths are "aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12. When we consider, thirty-two millions of Bibles are abroad in the earth, translated into languages spoken by 600,000,000, let us not forget that only one in thirty-one, on an average, have in their hands the bread of life; that 980,000,000 are destitute, and that to 400,000,000 the Bible is a sealed book this very hour. When we consider that several hundred thousand have been rescued from heathenism in the last fifty years, 200,000 of whom perhaps are now alive; let us not forget the millions that have perished in their sins, and the millions that have been heathenized during the same period. Heathenism has been on a terrible increase for centuries. It is a startling fact, that the disparity between the friends and foes of Christianity, between the disciples of the Saviour and unconverted men, is greater, vastly more so at the present time than it was fifty years since.

Such, indeed, is only a "glance at the world," a mere *coup d' œil* upon this vast missionary field—this terrific moral harvest, which so deepens and widens, and waves in the distance!—*J. L. Batchelder.*

## MINISTERIAL CHANGES.

Rev. L. F. Beecher, of Portland, Me., has become pastor of Pearl-st. Baptist Church, Albany, N. Y. Rev. Wm. Rees has become pastor of the Tabernacle Baptist Church at Rochester, N. Y. Rev. H. C. Coombs, of Shutesbury, Mass., has become pastor of the Baptist Church in South Kingston, R. I. Rev. P. S. Jackson has become pastor of the Baptist Church in Stockbridge, Madi. co. N.Y. Rev. Wm. Arthur, of Lansingburgh, has become pastor of the Baptist Church in Hoosic, Rens. co. N. Y. Rev. J. R. Scott, late chaplain of the University of Va., has become pastor of the Baptist Church in Charlottsville, Va. Rev. J. B. Jeter of Richmond, Va., has become pastor of the 2d Baptist Church in St. Louis, Mo. Professor E. G. Robinson, late of Covington Theol. Sem'y., has become pastor of

the 9th St. Baptist Church, Cincinnati, O. Rev. R. F. Buel, of Peekskill, N. Y. has become pastor of the Baptist Church in Tarrytown, N. Y. Rev. J. Belcher, D.D., of Philadelphia, has become pastor of the Baptist Church in East Thomaston, Me.

## REVIVALS.

St. George, Me. 40 baptized recently and added to the 1st & 2d Baptist Churches; Monterey, Steub. co. N. Y., 23 baptized; East Tisbury, Holmes' Hole, Mass. 30 baptized, June 16; Mendon, N. Y., 14 baptized; Parkesburg, Chester co., Pa. 40 baptized; Waterboro, Me. 31 baptized; Prattsburg, Steu. co. N. Y. 32 baptized; Saratoga, N. Y., 15 baptized; Manchester, N. H., 29 baptized since March; Brookline, Mass., 14 baptized within a short time.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

Elijah Ray, Union District, S.C., April 11, aged 42.
Benj. E. Goode, Chesterfield co., Va., April 17, aged 40.
Charles Howe, Perrinton, Onon. co.,N. Y., April 28, aged 71.
B. Boynton, Weathersfield, Vt., May 24, aged 82.
W. S. Wheaton, pastor of High-street Baptist Church, Cincinnati, O., May 25, of Cholera.
John Ogilvie, Ebenezer, Loudan co., Va., June.
John Pettes, (late pastor of the Baptist Church at Harlem, N. Y.,) June 3d, at Rush, Susq. co. Pa.
Elliott Estes, Barnwell District. S. C., June 9, aged 57.
James DuPre, near Sumpterville, S.C., June 18, aged 36.
Nehemiah Johnson, N. Y.
E. Halping, Mansfield, Ct., by Cholera on board a steamer, near Brown's Island, Va., June.

*Ordinations.*

E. D. Stephenson, Enon, Lawrence co., Ala., April.
J. A. W. Thomas, Salem, Marlboro District, S. C., April 15.
J. A. Hill, Newbury District, S. C., April 28.
G. W. Ford, Bradford, Wis., May 2.
T. G. Jones, Norfolk, Va., May 16.
J. G. Council, Portsmouth, Va. May 17.
William W. Whittier, Tremont, Me., May 30.
David Jewell, Hanson, Me., May 30.
James E. Crawford, Nantucket, Mass., June 6.
D. Bettes, Whitby, Canada West, June6
R. G. Lamb, Andover, Ct.
J. M. Symonds, Amesbury, Ms. June 13.
C. T. Tucker, N. Marshfield, Ms. June14
George H. Clarke, Richmond, R. I.,
R. M. S. Pease, Newton Corners, N.Y. near Albany, June 14.
H. M. Campbell, Saline, Washtenaw co. N. Y., June 20.
James N. Chase, Deerfield, N.H. July 3.

*Churches Constituted.*

Crete, Will. co. Ill. Oct. 2.
Linn. Walworth co. Wis. Oct. 28.
Fairport, N. Y.
Lewiston, Me. Nov. 8.
Hughesville, Pa. Dec. 14.
Dayton, O. Jan. 9.
Lee co. Va. Feb. 24.
Elm Grove M. H., Guilf. co. N. C., March 9.
Ann Arbor, Mich. (colored) March.
Burlington, Iowa, April 1.
Brooklyn, L. I. (Strong Place Baptist Church) April 8.
Charleston, S. C. (3d Bap.) April 17.
Chandlersville, Chester co. Pa., Ap. 19.
Olive Branch Baptist Church, New York city. (A colony from Cannon-st. ch.) April 23.
Louisville, Ky. April.
Butler, Mich. [26.
Marion Township, Jennings co. Ind. Ap.
Spring Creek, Houston co. Geo. May 3.
Petersham, Mass., May 20.
Towanda, Erie co. N. Y. May 15.
Yonkers, N. Y. May 24.
Second African Bapt. Ch. New Orleans, La., May 27.
Ashford, South Centre, Ct.
Rose Hill Bapt. ch. New-York city (in 30th st near 3d Avenue,) May 27.
South Pittsburg, Pa., (First Bapt. ch.) June 2.
Newton Corners, N. Y., near Albany, June 14.
Lowell, Mass., (Central Bapt. church,) June 26.
Ireland Depot, Springfield, Ms. June 27,

## LITERARY NOTICES.

*Memoir of James Milnor, D.D.* By Rev. J. S. Stone, D.D. New-York: published by the American Tract Society. pp. 646, octavo.

Dr. Milnor was in some respects a remarkable man, and his Memoir, so faithfully written by Dr. Stone, we believe will do good. Before his conversion, he was an eminent lawyer, was at one time a member of the city council of Philadelphia, afterwards served his country several years as an influential member of Congress, and was a fashionable man of the world. He embraced Universalism, renounced it, and finally became a humble follower of Christ and a distinguished preacher of the gospel. He was an Episcopalian; but we have every reason to believe that he was a man of God. He was a distinguished philanthropist, having done much to ameliorate the condition of his fellow men. The American Bible Society, and especially the American Tract Society, will ever hold his deeds of mercy in grateful remembrance. We only have room to say that he was a man of learning, intellectual power, kindness of heart and exalted piety. A perusal of his Memoir will, we believe, incite Christians of all denominations to greater activity in the good cause. We commend the work to our patrons. It is beautifully printed and bound.

*Gospel Studies.* By Alexander Vinet, D.D., with an Introduction by R. Baird, D.D. New-York: M. W. Dodd. pp. 373-12mo.

Dr. Vinet, late Professor of Theology in Lausanne, Switzerland, was one of the most talented evangelical divines of Europe in his time. He ranks with Chalmers as an able and fearless defender of the truth and opposer of Rationalism and Episcopal Church and State domination. He was a powerful reasoner—a great philosopher, yet manifested, as a writer and a preacher the simplicity of the gospel. The seventeen discourses contained in this volume are emphatically what the title of the book indicates, "*Gospel Studies,*" containing deep Christian philosophy and important practical considerations. We commend it to clergymen especially, also to laymen, as an exceedingly valuable book.

*Voices of Nature and Thoughts in Rhyme.* By Sidney Dyer. Louisville: J. V. Cowling & G. C. Davies. New-York: for sale by L. Colby. pp. 156–12mo.

This little book makes humble pretensions; but has really much merit. The author is a natural poet, and has here presented some fine specimens of chaste, sentimental and stirring poetry. The work does not contain much of the bold and sublime; but many passages of the beautiful are found. Some of the pieces are deficient in poetic merit; but on the whole the book reflects much credit on the author, who has, by his own private efforts, unaided from the schools, arisen from a drummer boy to a respectable writer. It is beautifully bound.

*Letters and Counsels.* By Legh Richmond. *Memoir of Wilberforce Richmond,* (son of Legh Richmond.) *Children invited to Christ. Pious Children. Pictorial Tract Primer.*

These are the titles of five valuable little books, published by the American Tract Society. They contain safe and most excellent instructions for children. There is nothing sectarian in them, and no better Sabbath School books could be found. The American Tract Society are doing an immense amount of good, and we hope that our denomination will cheerfully co-operate with them in their designs of mercy.

*Life and Times of Philip Henry. M.A.* New-York: Carter & Brothers. pp. 288.

The subject of this memoir was the father of the Commentator. He was a talented and pious divine, and many incidents in his life are extremely interesting. The work also contains a kind of history of England in the seventeenth century, and is a valuable number of the "Cabinet Library."

*Haynes' Baptist Cyclpædia.* Nos. 2 and 3 contain a large amount of interesting matter, and handsome lithographic portraits of Revs. Isaac Backus and Joseph Burroughs.

Full and interesting reports have been received of the American Baptist Missionary Union, the American and Foreign Bible Society, and the American Baptist Home Mission Society. We have room only to announce them.

"SEARCH the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—JOHN v. 30.

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—LUKE xvi. 31.

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR JULY.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | 2 Ch. xv., xvi., 1 Kin. xv. 16-24., xiv. 1-20. | |
| 2 | 1 Kin. xv. 25-34., xvi. | |
| 3 | 1Ki.xx.41-44,2Ch.xvii.,xviii.1-2,xix.,Ps.lxxxii. | Jehoshaphat's good reign. |
| 4 | 2Ch. xx., Ps. cxv., xlvi., 1Kin. xxii. 45-50. | |
| 5 | 2 Ch. xxi., 2 Kin. viii. 16-24., 1 Kin. xvii. | Elijah raiseth the widow's son. |
| 6 | 1 Kin. xviii., xix. | The prophets of Baal slain. |
| 7 | 1 Kin. xx., xxi. | |
| 8 | 1 Kin. xxii. 1-41., 2 Chron. xviii. | |
| 9 | 1 Kin. xxii. 51-53., 2 Kin. i., ii. | Elijah translated. |
| 10 | 2 Kin. iii., iv. | Miracles of Elisha. |
| 11 | 2 Kin. v., vi. 1-7. | |
| 12 | 2 Kin. vi. 8-33., vii., viii. 1-6. | Famine in Samaria. |
| 13 | 2 Chr. xxii., 2 Kin. viii. 25-27., ix. 27-29., xi. 1-16., 2 Chr. xxiv. 7-11., xxiii. 1-15. | |
| 14 | 2Kin. xi. 17-21.,xii.,2Ch. xxiii.16-21.,xxiv. | |
| 15 | 2 Kin. viii. 7-15., ix., x., xiii. 1-10., 14-21. | Elisha dieth. |
| 16 | 2K.xiv.1-14.,19,20,17,18.,2Ch.xxv.,xxvi.1-21. | |
| 17 | Joel i., ii., iii. | |
| 18 | Is. i. 1., vi., ii., iii., iv. | Isaiah's vision of God's glory. |
| 19 | Is. v., 2 Ch. xxvi. 22, 23., 2 Kin. xiv. 21, 22., xv. 1-7. | |
| 20 | 2 Kin. xv. 32-38., 2 Ch. xxvii., Micah i., ii. | |
| 21 | 2Kin.xiii.22-25.11-13.,xiv.15,16,23-27.,Hosea i.,ii.,iii. | |
| 22 | Amos i., ii., iii. | |
| 23 | Amos iv., v., vi., vii. 1-9. | |
| 24 | Jonah i., ii., iii., iv. | |
| 25 | Amos vii. 10-17., viii., ix., 2Kin. xiv.28,29. | |
| 26 | Hosea iv., 2 Kin. xv. 8-29. | |
| 27 | 2 Kin. xvi. 1-5., Is. vii., viii., ix., x. 1-4. | Immanuel predicted |
| 28 | Is. xvii., xviii., 2 Chr. xxviii. 1-19. | |
| 29 | Is. i. 2-31., Obad. verse 1-21. | |
| 30 | 2K. xvi. 6-18.,2 Ch. xxviii.20-25.,Hos.v.,vi. | |
| 31 | 2Ch. xxviii. 26,27., 2 Kin. xvi. 19, 20., Is. xiv. 28-32. 2 Kin. xviii. 1-8., 2 Ch. xxix. | Hezekiah restoreth the service of the Temple. |



## BIOGRAPHICAL SKETCH OF REV. Z. BRADFORD.*

BY REV. J. N. GRANGER.

Mr. Bradford was a native of Plympton, in the State of Massachusetts, and was born on the 13th of August, 1809. He had, therefore, at the time of his death, nearly completed the fortieth year of his life. His descent, through each of his parents, was from the first Pilgrim Fathers of New England. His ancestors were, on his father's side, Gov. William Bradford, and on the side of his mother, Captain Miles Standish. Of the one hundred and one souls who were landed from the Mayflower on Plymouth Rock, who has not heard of Bradford and Standish? the former the first Governor ever chosen on the soil of New England, and the first historian of the colony. * * * * I have said that Mr. Bradford was the lineal descendant of both these men; and I have named it, not to dwell upon the fact, but to connect with it the remark that he was not unworthy of so illustrious a descent. He inherited many of the qualities of his puritan ancestors. Even when he was a child, he was noted for sedateness and thoughtfulness beyond his years. He was meditative, rather than communicative, remarkably fond of reading, and partial to the company and conversation of his seniors.

His physical constitution was originally frail, and besides, was impaired by repeated and severe sickness in youth. This determined the decision of his friends against his pursuing an active business life, for which they deemed his strength insufficient. His fondness for quiet and for reading inclined him the more readily to comply with their wishes, and to engage in academical studies preparatory to a professional life.

In childhood he had often reflected with deep interest on religious subjects, but it is understood that at a later period his serious impressions disappeared before his growing desire for the profession

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* This sketch is extracted from a Sermon preached by Rev. J. N. Granger, and kindly forwarded by Rev. S. S. Bradford of Pawtucket, R. I., a brother of the deceased.

of law. It was while he was preparing to enter college that his attention was again directed to the subject of personal religion, and soon his mind was absorbed in what had now become the object of all his concern,—the salvation of his soul. For this his other studies were suspended, first on the Sabbath, and afterwards entirely. A just but oppressive fear was then the strongest sentiment of his mind; but as the gracious provisions of the gospel were presented to his view, as illustrative of the Divine goodness, he was led to exercise an humble trust in the Redeemer, which afterwards rose into the assurance of faith and of hope.

At this time he was about eighteen years of age. When he entered Waterville College, in the year 1830, it was with the Christian ministry in view, as his chosen pursuit for life. He had deliberately abandoned his favorite object, the law, so that four years afterwards, when he was graduated at college, he had not only obtained an honorable reputation for scholarship and character, but was ready to enter at once upon his theological studies. These were prosecuted for nearly three years, with diligence and with the intense interest of his inquiring and speculative mind. While it is understood that his mind inclined to a course of somewhat eccentric study, and was fond of digressions into the departments of philosophy and of history, there can be no doubt that during these years he surveyed the great body of Christian truth, examined and understood its defences, and subjected the principles of his faith to that harmonious agreement and dependence in which afterwards he was accustomed to present them from the pulpit.

Having preached to the Baptist Church in North Yarmouth, in the State of Maine, during one of his vacations from theological study, he received from them an urgent call to become their pastor. This he thought it his duty to accept, and it led to his leaving the Newton Seminary at the commencement of the last term of the senior year of his theological course. He was ordained in May, '37.

The Church in North Yarmouth had been highly favored in having enjoyed the labors of the Rev. Mr. Boardman, the father of the missionary of that name, the Rev. Dr. Chapin, the late President of Columbian College, and the Rev. Alonzo King, all of whom still lived in the affections of the people, and were honored by a widely spread community who continued to feel their commanding influence. But the young pastor soon secured the confidence

of his people, who, during the eight years that he was with them, evinced a constantly increasing regard for his person, and an appreciation of his worth. * * * *

During this period of his ministry, his church was favored with several seasons of marked religious revival, during one of which he baptized about one hundred persons. * * * * The severity of the winters proved the occasion of his leaving Maine. His health had declined so much that it was evident to him and to his friends, that it was his duty to seek a more congenial climate. But a separation from the people of his first love was so painful to them and to him, that he deferred his decision until the summer of 1844, when he accepted a call from this church, and was recognized as your pastor, with appropriate services, in the November of that year. * * * * His disease, which is supposed to have been an organic affection of the heart, continued to increase upon him until early in the past winter, when he was obliged to suspend all his public labors. From this period he was confined to his room, chiefly in a sitting posture, with the exception only of a few days when he was able to ride. He suffered much pain, but he was resigned, patient, cheerful, social, happy. He loved his family. He loved his church. He loved his work. He loved his studies, his public and his pastoral duties. He loved this beautiful world. He saw all these objects of love passing beyond his reach. But his heart said: "None of these things move me, neither count I my life dear unto myself." "I know whom I have believed." He died May 16th, 1849.

I have spoken of the mutual attachment between Mr. Bradford and the people of his former charge. It is but justice that I add, on the authority of those who knew him the most intimately, that he was never more happy in his public relations and labors than while he resided in Providence. He was seldom absent from his pulpit, and, so far as his health permitted, he was constant in his attendance on the families of his charge. In the chamber of sickness and in the house of mourning, his counsels and prayers were peculiarly appropriate, and, by some now present, will never be forgotten. * * * *

Of his character as a theologian, a preacher and a pastor, there is little need that I speak to those who, in all these respects, knew him best. His theological views were unusually distinct, and were

firmly held. Perhaps the key to his system of divinity should be sought in his views of the doctrine of the Holy Spirit. He had made the office work of the Spirit a subject of diligent and prayerful study. He held to the irresistible influences of grace, and, as may easily be inferred, to the practical deductions from this doctrine. * * * * Another thing may be named in this connection. There never was a finer illustration than the one which his character afforded, of the harmony between what the world calls the severity of orthodox belief, on the one hand, and the graces of charity on the other. His heart was the abode of every kindly sentiment. He held his own positions with tenacity, and he defended them with boldness. But he acknowledged excellence wherever he found it, and however associated with modifications of his own belief. * * * If there was one defect in his preaching, it was to be found in the exuberance and richness of his imagination. His discourses abounded in classical, scientific, and scriptural allusion. He saw resemblances where common minds see only differences; and he discovered differences where others would have suspected none. So truly wonderful was his faculty of imagination, and so much did he surrender himself to its influence at times, that it may be questioned whether it was always under the control of a just taste, and did not sometimes interfere with the highest religious effect of his discourses. His wide reading, and his observations on nature and on human life, were constantly supplying him with the most novel and striking comparisons and illustrations, and he gave them almost without stint or measure.

I do not speak of his domestic relations and character, for the theme is too sacred in this public presence. As a husband and father, as a son and brother, Mr. Bradford was distinguished by every disposition which could bless his relatives and point the pain of parting from him.

A number of the pastors of this city have already publicly expressed their estimation of his character and friendship. Their language would unquestionably be adopted by all their brethren. He was kind, courteous, affable, yet independent in all his ministerial intercourse. May his death, in the prime of his life and the meredian of his influence, prove a strong incentive to their diligence to make full proof of their ministry.

I might speak to you, at great length, of his last hours, and of

his dying experience of that divine grace which he had often exalted in his preaching; but the time will not permit. He went into this furnace of trial and passed through it, and the smell of the fire was not upon his garments. It seemed as though death had no power, of any kind, over his spirit. He had nothing to learn, and he had nothing to fear, from this terrible experience.—He was neither elated nor depressed. He viewed death as an accident, or rather as an event, and not as a teacher of principles. These he had already derived from the word of God. Even the very idiosyncrasies of his mind, the lighter passes of his fancy, the every-day dress of his thoughts, remained unchanged to the last. It seemed as if he despised death as a tyrant, and that he would not robe his spirit in new habilaments as though he were about to meet a king: that he deemed the frame and habit of mind in which he had lived conscientiously in the presence of his God, good enough adornment in which to meet death. Faith, faith in the grace of God, faith in the provisions of the gospel covenant, it was this which held him back from repinings and from fear. "That *plan*," he said, "that capital plan! I have looked it through and through, this winter, and it is all I want." He died strong in the belief of those truths he has so often disclosed to you, and rich in the experience of those consolations in death which he has so confidently commended to sinners and to saints.

## HINT TO PARENTS.

The parents of the late Rev. Dr. Fintey were eminently pious. They were blessed with seven sons and one daughter. It was their practice, soon after the birth of each child, to set apart a day for earnest prayer that their new-born infant might become a subject of Divine grace, and an heir of eternal life. Their prayers ascended, like those of Cornelius, as a memorial before God; and these holy parents lived to see all their children distinguished for their piety, even in youth, and growing in grace as in years. Most of them lived to an advanced age, were useful in their respective circles, and greatly beloved for their Christian character. B.

# GLANCE SKETCHES OF THE AGE—No. III.

BY REV. A. H. STOWELL.

## REVOLUTION AND REFORM OF THE PRESENT TIME.

We live in an eventful period—"Upon us the ends of the world are come." We are in sight of the goal of the great world race. The *rewards* of the toil and struggle, the hardship and suffering of nearly six thousand years, now heave in view. We stand upon the mountain's brow, "illumed with fluid gold," upon which fall the first blushing rays of the pure morning sun,—we look *down* upon the deep ravines, and dense forests below, yet dark with the sabre curtains of the night,—we look *backward*, and the glad eye ranges over the rugged paths we have trodden, the low damp ungenial marshes in which we have spent so much of our time, the undulating hills we have climbed, and the dismal valleys we have threaded, in our toilsome progress, to our present commanding position. We feel an indescribable pleasure in living in the present age of the world. We bless God for the *privilege* of passing our brief existence in the *nineteenth century.*

Important events are transpiring around us. Occurrences which a few years since would have been deemed miraculous, are now matters of sober history. The present is thickly studded with noted epochs. Remarkable events swarm around us. Miracles float over us in clusters. Revolutions are the work of a few hours. A nation is born in a day. Astonishing incidents pour in upon us—one treading upon the heels of its predecessor. The great drama will soon close. The last scenes are full of action and interaction. Plots are disclosed. Portentous conclusions are sprung upon us. World-wide catastrophes tingle the ear in rapid succession. The great preparation-day is closing. *The Sabbath of the world draws on.* Momentous prophecies are being fulfilled. Apocalyptic visions are unfolding. The seven seals are breaking, trumpets sounding, and vials poured out. The fountains of the great social and political deep are opened. We have experienced a moral and political deluge. The waters are assuaging. Black ravens and white doves have been sent forth, with the inquiry—"Watchman, what of the night?" and have returned with no satis-

factory answer. Men's hearts have been failing them for fear of those things which should come upon the earth. But behold the change! the beautiful dove returns to the ark, with an olive leaf in her mouth! The black threatening clouds of night are rolling heavily away. Behold a regenerated world as the result!

If we remember the great revivals and pentecostal effusions of the Spirit within the last *one hundred* years—the origin of all the missionary enterprizes within the past sixty years—the translation of the sacred volume into nearly all the living languages of the earth—the onward march of civil and religious liberty, among the divisions of the world,—if we remember the ignorant, stupid condition of the masses in the dark ages—the discovery of this new world within a few centuries—the progress of civilization, knowledge, liberty and humanity above any other period,—bad as the world is, who can deny that this is a time of revolution, progress, and reform? Certainly a paradise is seen in the vista of futurity.

## THE BAPTISM OF CHRIST BY JOHN IN JORDAN.

On Jordan's bank the Baptist stood,
Commissioned thus from heaven,
To bury those beneath its flood
Who felt their sins forgiven.

While thus engaged, with heart sincere,
Rejoicing at the sight,
The holy Lamb of God drew near,
And claimed the sacred rite.

The Baptist answered, much surprised,
"Oh, no! that must not be;
I need by thee to be baptized,
And comest thou to me?"

Said Christ, "Permit it to be thus,
It is thy Saviour's will,
For truly it becometh us
All righteousness to fill."

The Baptist, rather than contend,
Did his objections waive;
They then into the stream descend,
The Saviour's limpid grave.

The rite performed, they seek the shore,
When gently from above,
The Holy Ghost was hovering o'er,
Descending like a dove.

Then lo! the voice of th' unseen One,
All minds with wonder seized—
This is my dear beloved Son,
In whom I am well pleased."

How brightly on the sacred page
Does Christ's example shine;
Who dares against God's truth engage,
Or scorn the rite divine!

W. H. D.

## PALACE OF THE INQUISITION AT ROME.

On Sunday last, the Palace of the Inquisition was thrown open to the public, after some days devoted to an inventory of its contents, and investigations, which resulted in the discovery of some relics of the diabolical practices with which this tribunal has been associated. Curiosity had been whetted by the accounts which appeared from time to time, of prisoners, bones, and tortures, and more recently by the proclamation announcing that the building would be opened, which spoke of "horrid prisons, skeletons, and instruments of torture."

The people poured into it in crowds. Every body was there,—ragged, cadaverous old men, who looked as if they might have just come from the prisons,—fresh young girls, with their missals, who had perhaps, half an hour before, been listening reverently to a mass from the lips of some priest who might have had his share in the deeds they were shuddering over,—strangers with their eyes stretched, and ready for the most fearful sights. They were below and above, in the vaults and the garrets, running through long suits of rooms,—passages which led to nothing,—peeping into coal-closets and the mouth of some old drain, and turning away with a disappointed look and the exclamation, "*non de niente*," ("there's nothing there.")

I went with the crowd, and at first I could not avoid a feeling of disappointment, and thought that the Government had wisely chosen the first of April to expose the horrors of the Inquisition; but convinced that there must be something to see, I kept up my search. I found my way at last into a quiet garden, with a bubbling fountain in the centre, which seemed the very spot for sacred meditation; but around the garden was a low building with grated windows. The rough walls of the rooms within were covered with inscriptions marked with a bit of charcoal,—some ascriptions of praise,—some bitter and complaining. In one I read, "Let us pray to God that the good people may have pity." In another, "Take away oppression, O God." "Too long have I been confined here at the caprice of calumniators, without admission to the sacraments." "How much have I suffered here!" Here, beneath a death's head and cross bones was written, "*O mori!*" Here,

"Scipio Gaetani—eight years have I been imprisoned here."—There was one short but expressive sentence in the English language: "Is *this* the Christian faith?" In one prison a heavy trap-door was lifted from a dark opening, exposing a deep black vault; below, in a corner, lay a mass of bed-clothes and tattered garments, among which I recognized a worn, dirty straight-waistcoat, apparently intended for a female. In several of the rooms were pipes, through which, probably, food was given to the wretched inmates. In another part of the building a dense crowd was assembled around the entrance to a vault, which seemed to pass beneath the whole palace. I made my way through the mass and down the rough steps, and recognized, by the light of the torches upon the walls, heaps of human bones scattered over the floor. Others were protruding from the wall of earth at the side, yet untouched; and although it was difficult to distinguish in this confused mass, sex, age, or even the different parts of the body, one at least seemed to be that of a female; and the seventeen thigh-bones which might be counted here and there, told the story of nine poor victims.

The excavations are yet unfinished, and it is not easy to conjecture how much the number may be increased. But even these few relics afford room for the darkest suspicions. How many years have passed since these vaults received their last victim? Did he waste away slowly under torture and starvation, or did the *holy* fathers, more merciful than usual, give him the blessing of a sudden death? But these are conjectures without limit. It is difficult to account for the presence of these relics upon any supposition favorable to the Holy Office. They are found imbedded in earth, filling the brick arches which form the foundation of the building, and must therefore have been placed there since its construction—a fact inconsistent with the supposition that they belonged to an ancient cemetery on this spot, if any existed; and it is but too clear, from the appearance of the bones, that their possessors were born long since the erection of the building. Perhaps the unfortunate nun, who was found in her cell, when recent events threw open the doors of the palace, might tell us something that would aid in explaining these discoveries. It is difficult to believe that the present century can have witnessed any of the enormities for which this dreadful tribunal has become proverbial. But whether the practices thus revealed date from the last century, or the last

year, they afford another example of the horrors of religious persecution, and confirm my desire for the downfall of a creed which still clings to the principles which authorized and occasioned the establishment of this detestable institution. It is said that in the Convent of the Ara Cœli, a Spanish monk was found, who had been imprisoned there for twenty-five years. When taken from his cell, the poor man was almost blinded by the glare of day which now visited his eyes for the first time for a quarter of a century. It is hardly necessary to speak of his surprise on learning that he was set free by the authority of a Roman Republic. "Can such things be, without our special wonder?" It were natural to believe that these stories are got up for the occasion, but some things I have seen, and others I tell as they were told to me.—*Foreign Correspondence of the N. Y. Tribune.*

## LOOKING UPWARD.

Some years ago there lived at Birmingham, in England, a venerable Baptist minister named Edward Edmonds. Unblest with the learning of the schools, he was nevertheless a man of powerful and capacious mind, of ardent affection, and of earnest piety. His imagination was brilliant, his style simple, and his tones melted into pathos. No man was ever more graphic in description, or had the power of making you feel how easily he could commune with the absent, or even with the dead. He was once preaching on the experience of Job. You saw the patriarch sitting in front of the pulpit, lamenting, as in the twenty-third chapter of his history, the absence of his God. The preacher seemed to condole with the holy man, and administered consolation of far higher character than his contemporaries gave him; but all seemed of no avail.—"I cannot find my God," says the patriarch; "O that I knew where I might find him. I go forward, but he is not there; and backward, but I cannot perceive him." Again he looked on the right hand, and on his left, but again had to lament his want of success. The whole congregation seemed deeply interested in the matter, and sympathized with the weeping pastor and the almost present Job; when the preacher, as though a thought had sud-

denly entered his mind, cried out, "*Job! Job! why don't you look up?*" The effect was electric, and an impression was made on many Christian minds which years on years have not worn away.

This anecdote may remind us of other persons and other scenes where "looking up" was both a duty and a privilege. The excellent Matthew Henry, in his exposition of Exod. xiv. 10, after describing the afflicted situation of the Israelites, when all Pharaoh's horses, chariots, and horsemen were pursuing them, says: "on *one hand* was Pi-hahiroth, a range of craggy rocks impassable: on *the other hand*, were Migdal and Baal-zephon which some think were forts and garrisons upon the frontiers of Egypt; *before* them was the sea, *behind* them were the Egyptians, so that there was no way open for them but UPWARDS and *thence* their deliverance came."

An anecdote is told of the distinguished Lord Bacon, that when out of favor at Court, and when his servants were leaving him, (which he compared to vermin leaving a falling house,) some one said to his lordship, that it was now time to look about him. His reply indicated true wisdom, "I doe not looke *about*, I looke *above* me."

Afflicted Christian! let this practice of *looking up* be thine.—Whenever thou art "troubled on every side," rejoice that the gospel opens to thy view a new and living way *upward*. Let thy hope and love soar to that blessed state,

"And leave the world and sin behind." E

## LINES TO A FRIEND.

BY L. MARIA.

Could fond affection, by some spell,
Appoint thy lot in life,
Each moment should of pleasure tell,
Each hour with joy be rife.

And ne'er should sorrow break the charm
Which hope around thee casts;
Thy soul should rest serene and calm,
Safe from its chilling blasts.

Thou should'st not watch the dreamless sleep
Of those by death laid low;
Nor o'er the loved lone vigils keep,
In agony and woe.

Thou should'st not know the bitter smart
Of love and trust betrayed;
The anguish of a broken heart,
Whose hopes have all decayed.

The purest bliss that heaven can lend,
To mortals dwelling here,
Should rest on thee, my much loved friend,
And banish every fear.

But this were bliss too great for one
Who may not linger long;
The heavenly race can ne'er be won
With love of earth too strong.

Then let me breathe the prayer sincere,
That He who reigns above,
May bless thee in each coming year
With His eternal love.

# THE DREAM OF JACOB.

SEE ENGRAVING.

God has often appeared to his people in a dream. In this manner he chose to appear to Jacob, as he fled from his angry brother. That pious, though not faultless man, came in his journey to a small village; and as the sun had set, and the gates had been closed for the night, he lay down on the ground to sleep, with a stone for a pillow, and for a shelter nothing but the drapery of heaven. He was weary, sad, almost discouraged. He had reason to fear much from the malice of his brother. He was an outcast and a wanderer. To him it seemed as if he was an unfriended stranger in a strange land. Yet how greatly was he mistaken.—God showed him his mistake. Many would tell us he did so by means of a miracle. To us, however, there seems no miracle in this exhibition to Jacob of the spiritual world. That world is near us—nearer, we doubt not, than is generally supposed. There is as much sober, scriptural truth, as touching and beautiful poetry, in these lines from a sanctified pen:

"Oft may the spirit of the dead descend,
To watch the silent slumbers of a friend;
To hover round his evening walk unseen,
And hold sweet converse on the dusky green;
To hail the spot where first their friendship grew,
And heaven and nature opened to their view."

More than this. May we not be in the very midst of the spiritual world, and fail to perceive how closely we are linked to it, simply for want of a spiritual perception? When the prophet Elisha was hunted by the King of Syria, and messengers had been sent to take that godly man, to an observer possessed of no spiritual perception—to one who saw only through the medium of the natural eye—every thing was dark and gloomy, and foreboded nothing but evil to the prophet. Elisha's servant was filled with terror when he saw the horses, and chariots, and armed men, surrounding the city where his master dwelt. "Alas, my master!" said he, "how shall we do?" If he had seen all that the prophet saw he would not have spoken thus; and Elisha prayed and said,

"Lord, I pray thee open his eyes, that he may see." The Lord did open the eyes of the young man, and he saw that the mountain was full of horses and chariots of fire, which were sent to protect the prophet. The appearance to this young man was not a mere apparition. The horses and chariots were really there. They were there, too, as virtually when he failed to perceive them, as afterward. To see them, it was necessary to have a spiritual perception.

When Jacob lay down upon his rude couch, harassed, peradventure, with a multitude of misgivings, and anxieties, and fears, how little did he know of the spiritual inhabitants around him.—He thought he was alone. But no sooner had he fallen asleep, and closed the avenues to the physical eye, than the spiritual eye, before inactive, discovers to him that the hosts of heaven are there. The Lord himself is there, and speaks to him kind and gracious words. "Oh," says the wanderer, awakened to a new life, "surely the Lord is in this place, and I knew it not." Precisely so. The Lord of glory, attended by a retinue of angels, was there, though he thought himself a solitary one, unattended, unwatched, save by the hungry beasts of prey. Well might he set up a pillar there, and call the name of the place Bethel.

Christian! art thou cast down, disconsolate, broken-hearted? Know that they who are for thee are more than they who are against thee. Even now that, perhaps, thou art weeping for the loss of one upon whom thou hast leaned for support, and to thee it seems that this world is a wide and sterile waste, in which thou art surrounded on every side by dangers, with no kind arm to protect thee—even now there are encamped at thy side ministering angels whom God has sent to thee. They will protect thee— they will guide thy steps —they will defend thee from the dangers which to thy natural vision seem so formidable. Oh, how often, if the disciple of Christ, in his distresses and fears, could but see for a moment all that is transpiring around him in the spiritual world, would he exclaim, as Jacob did, "Surely the Lord is in this place, and I knew it not!"

The most useful lesson in the school of life, is that which teaches us to be content.

# EDITORIAL CORRESPONDENCE.

*New-York Harbor—Long Island Sound—Routes to Boston—Boston—Father Mathew—Passage to Maine—Kennebec River—Vassalborough—Fishing excursions—Moose and bear hunting—China—Revival of religion—Fort Halifax—Commencement at Waterville College.*

THE refreshing breezes of the country—its pure air—romantic scenery—luxuriant fields—meandering rivulets, and other attractions, allure many, at this season of the year, from the confined atmosphere of the city to enjoy the varied beauties of nature. The first question which suggests itself is, where shall we go to find the most exhilerating amusements—the most invigorating exercise—the most healthful enjoyments? An excursion north or east is usually preferred. We chose the latter, and accordingly set out for Boston July 23d.

There are several routes; but those by steamer are preferable at this season of the year. One can go, *first*, by railroad, via New Haven and Springfield; *second*, by steamer to New Haven and thence by rail road via Springfield to Boston; *third*, inland route, to Stonington by steamer, thence to Providence, and by rail road to Boston; *fourth*, by steamer to Norwich, and thence by rail road to Boston; *fifth*, by steamer to Fall River, and thence by cars to Boston. Going by rail road the whole distance is too monotonous and generally very dusty. On the other routes, with the exception of those by Providence and Fall River, passengers are disturbed during the night by changing from the steamer to the cars. Fall River is nearer Boston than Providence, therefore we gave the preference to the former route.

We set out from pier No. 3, North River, on Monday at 5 o'clock, P. M., and arrived at Fall River in the morning, after having enjoyed a good night's rest. We reached Boston a little after six o'clock, the usual hour of arriving. It was a lovely evening on which we left the wharf, at New-York, and passed from the North River around into East River through a panorama which seemed to be adorned with new and varied charms. The broad, smooth expanse of the Hudson and East Rivers, as the noble steamer glided along; the Battery with its shady trees as we sailed half

way around it; Gibbets' and Bedloes' Islands, covered with green foliage; Governor's Island, with its fortifications and munitions of war; fleets of vessels extending down the bay as far as the eye could reach, and spreading their canvass to the breeze; Brooklyn on one side and New-York on the other, with their glittering turrets, elegant mansions and armies of masts; the Navy-Yard with its floating palaces of war, and Williamsburgh with its varied attractions; *all* presented a scene of beauty which we shall not easily forget.

The cooling breezes and pure air met us as we proceeded up the river into Long Island Sound, passing green fields, studded with villages, luxuriant groves, private palaces and fertile islands.—Astoria; Hurlgate, the Scylla and Charybdis of ancient times; Blackwell's Island with its convicts and lunatics waving their handkerchiefs as we flitted by them; Randall's Island with its Almshouse; the village of Flushing, and other interesting places were soon passed, and our boat was in the broad expanse of the Sound, steaming away with great rapidity.

There are two magnificent boats on this route, viz.: the *Bay State*, commanded by Capt. Wm. Brown, a very gentlemanly and accommodating man; and the *State of Maine*, commanded by Capt. F. G. Jewett. We sailed in the former. It is furnished in splendid style, and the table was loaded with every luxury which could be desired. We were much pleased with the politeness of the agent, Caleb A. Townsend, whose office is at No. 2 Washington-street, N. Y.

We reached Boston at an early hour on Tuesday morning, and found the people waiting to receive Father Mathew, who was expected every moment from New-York by another route. We found old Boston appearing about as usual, with the exception of some improvements in buildings. Tuesday evening, at 7 o'clock, we sailed in the steamer Ocean for Hallowell, Me., and arrived a little after 8 o'clock Wednesday morning, the usual hour of reaching that place. The boat is a very safe and good one. The Captain, E. H. Sanford, is a gentlemanly and obliging man. The accommodations, tables, &c. are good, and we had a delightful passage.—The fare on the "*Ocean*" is only $2.00, and we prefer this to the land route at this season of the year, as we escape the dust and can have a good night's rest. By day-light we were steaming up

the noble Kennebec. This is one of the finest rivers in the country, being about two hundred and thirty miles in length. It takes its rise in the highlands, between Lower Canada and the United States. It is the outlet of Moose Head Lake, a place of resort in summer. Salmon-trout are very plenty there, and are often taken weighing from thirty to forty pounds. The Kennebec is navigable for vessels of 150 tons to Augusta, the capital, and for small steamers and lighter craft, to Waterville, eighteen miles farther. Maine is one of the greatest lumbering regions in the world, immense quantities of timber in logs and boards being floated down all of the principal rivers, to a convenient market.

The scenery is varied and beautiful as one passes up the Kennebec amid green fields, wooded highlands, and picturesque villages. Bath, Richmond, Pittston and Gardner are in full view as we sail up the river. These are flourishing towns, and alive with business. We next reached Hallowell, where a small steamer, suitable for the shoal water above, came along side, and we proceeded in that, passing Augusta, the capital of the State, the State house, an elegant stone building, the arsenal, insane hospital, and many beautiful private dwellings. We soon came to an extensive work of art, a short distance above Augusta. It is a dam, extending across the river, the distance of about 1000 feet. Its width up and down the river is 127 feet, and its height 14 feet. It is passed by means of a lock, giving us a specimen of the western method of passing eminences along the canals. About an hour more and we reached Vassalborough, a small town seven miles below Waterville, and stopped with our friend and relative, Jacob Southwick, Esq., whose elegant mansion, on the high banks of the Kennebec, commands a fine view of the romantic scenery around, and the somewhat extensive navigation on the river.

Purer air could not be found than this region affords, as is evident from the fact that we have here, with impunity, partaken freely of all kinds of green vegetables, fruit and berries, with which friend Southwick's luxuriant gardens abound, while, at New-York, we could not pursue this course without the most serious and perhaps fatal consequences.

This is a fine region for fishing excursions, as there are extensive ponds or lakes in Vassalboro, Sidney, China, and other towns near by, in which a plenty of pickerel, white perch and salmon-

trout are taken. Friend Southwick and myself caught about two hundred white perch, an excellent fish, besides several large pickerel, in a little more than an hour. The sport is exciting, as we not only had *glorious nibbles*, but we actually pulled out the whappers about as fast as we could put our hooks in.

There is also a plenty of game in this vicinity. Partridges, pigeons, ducks, rabbits, and other game abound in the forests, and, a few miles distant, we enjoy rare sport in chasing Moose, the largest and finest species of deer, and the common black bear. We have just returned from a hunt about twenty miles north of Vassalborough, on the Sebasticook River, in the town of Burnham.—Bears are very plenty there; but we did not happen to find any of the growlers, though a friend, by the name of Crawford, had, a short time before, considerable sport with a large bear of the feminine gender. He followed her until she reached the upturned stump of a large tree. There was quite a space under this stump to which she retreated. Mr. Crawford carefully stopped the aperture, and left a space on the opposite side large enough for the bear to run her nose out. He then waited with an axe for old *Bruin* to stick her head out. In a few minutes out it came, and at that instant Crawford hit it a lick with the head of his axe. As Bruin had no other place to extend her proboscis, she soon thrust it out again, and thump again went the axe upon it still more violently. Thus our hero kept pelting the bear until he subdued and killed her. He opened the aperture; but was surprised and alarmed to find three fat cubs, which he soon dispatched. He felt that he had had a hair breadth escape, as it was a wonder that the bear did not rush out in defence of her cubs, while he was stopping her in. Had he known that she had cubs, he would have undoubtedly retreated. He pulled out the old bear, and found that she weighed about two hundred pounds. The cubs were very fat, and a part of one, which was sent to Mr. Robins of the Boston market, by my friend Mr. Southwick, was pronounced to be as good as the best of venison.

When at China, a pleasant village ten miles east of this place, we were happy to meet with our former school-mate, Rev. Benjamin F. Shaw, pastor of the Baptist church at that place. He has a church of about two hundred and seventy members, and his labors have been much blessed during his residence there, in the

conversion of many precious souls. He informed us that a revival had recently commenced, and that about twelve had already given evidence of having passed from death unto life.

On Tuesday, Aug. 6, we proceeded to Waterville, to enjoy the intellectual festivities of Commencement at our *Alma Mater*. On our way, at the junction of the Kennebec and Sebasticook Rivers, we passed a relic of antiquity, called *Fort Halifax*. It was erected by order of Governor Shirley of the Massachusetts Colony, in 1754, almost one hundred years ago, and has maintained its existence through the Revolutionary and later wars. One hundred years ago Maine was a wilderness, and nought was seldom heard but the shout of the savage and the cries of wild beasts.

We arrived at Waterville, a beautiful and flourishing town on the west bank of the Kennebec, on Tuesday, Aug. 7. This is the seat of Waterville College, our *Alma Mater*. Fifteen years have passed since we delivered our *Salutatory*, and received the honors of the Institution; but how changed almost every thing connected with the College! The students were all strangers to us, and only a single one of the former Faculty remains at his post. Dr. Chaplin, one of the best of men, and truly the father of the College, was our teacher during a part of our course. His days, we fear, were shortened in consequence of the unjustifiable measures adopted by the students, which resulted in his removal. He and Dr. Conant were two of the best officers ever connected with the Institution. We were happy to find, however, that an able Faculty now preside over it. Dr. D. V. Sheldon, as President and Prof. of Moral and Intellectual Philosophy, is excelled by few of his age as a general, and in some departments, as a *critical* scholar. From a personal acquaintance with him when a fellow student, we know that he is industrious, persevering and judicious. Geo. W. Keeley, A. M., Prof. of Mathematics and Natural Philosophy, is the oldest officer of the College, and is excelled as a scholar by no one in the country in his department. He is now making observations for the Royal Society in London, in *Electro-Magnetism*. J. R. Loomis, A. M., Prof. of Chemistry and Natural Philosophy. J. T. Champlin, A. M., Prof. of the Greek and Latin Languages and Literature, and M. B. Anderson, A. M., Prof. of Rhetoric, are critical and thorough teachers. Dr. Sheldon, performing at present the duties of the Professorship of Modern Languages.

The *Alumni* of the College met on Tuesday and Wednesday, nearly forty being present, and appointed several individuals to prepare biographical sketches of deceased Alumni. Interesting reminiscences of deceased graduates were presented by Rev. Mr. Merriam, Prof. Anderson, Rev. Mr. Caldwell, and E. Hutchinson. On Tuesday evening an oration on the *Economy of Talent*, was pronounced before the "Literary Fraternity," by Rev. Dr. Caruthers, of Portland, and a poem on *God*, by Rev. S. F. Smith, of Newton, Mass. The oration was a good practical discourse, containing such instructions as every father ought to give to his son. The production was not very intellectual; but consisted rather of common-place remarks, and the orator, who is a plump and clever Scotchman, seemed to make an attempt to produce effect by his gestures and tones of voice rather than by weighty ideas. The poem was very good, and listened to with marked and solemn attention. The poetry was natural, the language generally well chosen, the sentiments elevated, the thoughts rich, and occasionally vivid touches of the highest kind of poetry were apparent. But there was some objectionable rhyming, and it was thought by some that the subject was too serious for such an occasion: still, for ourselves, we were highly pleased with the production. And no one who heard it can doubt that it had the soul and unction of elevated poetry. Mr. Smith closed with a most beautiful and thrilling allusion to the sweet bard of Boston, whose harp is now attuned to more exalted lays than earth has ever heard. The strictures on Mr. Smith's poem contained in the Eastern Mail, a small paper published in Waterville, are undeserved. We were informed by one who has the means of knowing, that they were written by Mr. Sacks, in order that the frivolous poem which he delivered on Wednesday evening, might not be eclipsed by Mr. Smith's, which was far superior. We learn that Sacks is to send similar criticisms to other papers. We do not fear that Mr. Smith's reputation as a poet will be injured by such a course. He has written some of the best hymns in our language.

The exercises of Commencement occurred on Wednesday, Aug. 8. The procession formed at the College chapel at half-past 10 A. M., and moved towards the Baptist church, preceded by an excellent band of music from Portland. At a little past 11 A. M., the exercises commenced, after an insufferable rush and partial riot by the

crowd in attempting to obtain seats. If there are any police officers in Waterville, they ought to be employed to keep order on such occasions. Orations were pronounced by sixteen young gentlemen selected from a class of twenty-one. Four were excused from performing. The orations far exceeded our expectations, and would compare well with those of any other College in the land. They were remarkably well committed, a single individual only being prompted once, and generally well delivered. There were some awkward gestures and movements, unnatural tones of voice, and other defects in the speakers; but not so many as are usually apparent on such occasions at other Colleges. We were pleased to see the individuality of each mind brought out. It is too often the case that the pieces are all trimmed and manufactured by Professors, so as to appear as though one person wrote the whole. To have a fair sample of the talents of the graduating class we must let each speak out and exhibit the true characteristics and training of his own mind. The orations manifested considerable intellectual attainments in the writers, good taste and judgment in the selection of their themes, and a commendable attention to style.—We noticed that several of the orators wrote upon historical subjects, and exhibited a thorough acquaintance with the origin of the different races, languages, and the secret causes which have produced great events. This interest in history is to be expected from the superior method employed by Mr. Anderson, Prof. of Rhetoric, in imparting instruction in his department. At the outset, he lays down certain principles, constituting a kind of grammar of history. These grand principles, by which the various phenomena may be easily explained, are thoroughly impressed upon the minds of the pupils, and they soon acquire a love for the study. We know of no Institution in the country where history is taught as thoroughly as at Waterville College.

We have not room to speak of the graduating class individually; but would mention the performances of W. H. Humphrey, H. P. Hanson, J. S. Newell, A. P. Oakes, J. Rounds, jr., M. A. Cummings, S. R. Dennen, M. H. Dunnell, M. H. Tarbox, and A. K. P. Small, as especially worthy of commendation. But they were all so good that we do not feel like making much distinction. We really felt proud of our *Alma Mater*. We present the order of exercises:—

ORDER OF EXERCISES.

PRAYER. MUSIC. 1. Oration of the First Class—"Oratio Latini."—W. H. Humphrey, North Yarmouth. 2. Oration of the First Class—"The Romantic in American History."—G. M. Staples, Buxton. 3. Oration of the Second Class—"Men of one Idea."—S. E. Bixby, Norridgewock. 4. Oration of the First Class—"Mastery of Language essential to an Author's success."—A. C. Phillips, Farmington. 5. Oration of the First Class—"The Respect paid the Classics by Modern Scholars."—T. F. Barton, Sidney. Music. 6. Oration of the First Class—"British Conquests in India."—G. A. Pierce, Providence, R. I. 7.—Oration of the First Class—"Mohammedan Civilization."—A. R. Brainerd, Monmouth. 8. Oration of the Second Class—"The Nobility of Nature and the Nobility of Society."—H. P. Hanson, China. 9. Oration of the Second Class—"The Study of Geology."—E. C. Mitchell, East Bridgewater, Mass. 10. Oration of the First Class—"The Principle of Revolutions."—J. S. Newell, Springfield, Mass. Music. 11. Oration of the First Class—"Human Greatness not the Result of Circumstances."—A. P. Oakes, Sangerville. 12. Oration of the Second Class—"True and False Glory."—H. S. Downs, Mercer. 13. Oration of the First Class—"Development of Character."—V. J. Walker, Townshend, Vt.—14. Oration of the First Class—"The Active Tendencies of Man."—J. Rounds, Jr., Poland. 15. Oration of the First Class—"The Union of the Religious with the Martial Spirit."—M. A. Cummings, Parkman. Music. 16. Oration of the First Class—"Historical Favorites': Isabella of Castile."—S. R. Dennen, Oxford. 17. Oration of the Second Class—"The Social Compact Theory"—W. S. Greene, North Kingston, R. I. 18. Oration of the First Class—"The United States Senate."—M. H. Dunnell, Buxton. 19. Oration of the First Class—"Conventional Morality."—M. H. Tarbox, Phillips. 20. Oration of the First Class—"The Power of Eloquence estimated by the Opposition which it excites."—A. K. P. Small, Cornish. Music. Exercises of Candidates for the Degree of Master of Arts: 1. Oration—"The Law of Benevolence."—G. A. Wilbur, A. B., Augusta. 2. Oration—"Physical Astronomy."—J. H. Drummond, A. B., Winslow. Music. Degrees Conferred. Benediction.

President Sheldon presided with much dignity. He conferred the degree of D. D. upon Rev. Solomon Peck, of Boston, and Rev. E. B. Smith, of New Hampton, N. H.

After the close of the exercises, the procession moved to the house of the Steward, and partook of a fine dinner, at the close of which, several toasts and addresses were given. In the evening, the Erasophian Society was addressed by Rev. Theodore Parker, of Boston, and J. G. Sacks, of Vermont. Mr. Parker gave us a very good oration on the "American Scholar." His peculiar theological views were not apparent from the address, and it was received with marked approbation. His discourse was lengthy and

diffuse. It might have been condensed so as to have occupied at least one-third less time in its delivery, and have been improved in perspicuity and power. He had some fine hits, which are applicable to all classes of public men who are more influenced by money than by intellectual and moral considerations. Mr. Parker is a man of undoubted talent, but does not always present his views with clearness and precision. He has obtained notoriety not so much by his intellectual power as by his opposition to existing creeds. He satirizes almost every thing but *Parkerism*, and it would be rather difficult to tell what that word means. Perhaps it would be difficult for Mr. Parker himself to tell. The poem by Sacks was slim enough. His whole object seemed to be to receive cheers, and he would almost always smile at his own wit before any one else did. He said some witty things in satirizing our government and policemen, and who could not? Some of his verses were well written in respect to rhyming and style; but the whole production was remarkably destitute of the soul of poetry. We cannot say of him as we could of Mr. Smith, that he is a *natural* poet. There seemed to be great effort in his poem to make out the rhymes without any addition to the sense. This was apparent throughout the production.

On the whole, we were very much pleased with the literary festivals which we enjoyed during Tuesday and Wednesday.

The College never before was so flourishing. The $50,000 subscription has been mostly collected, and is on interest, and $10,000 have been recently subscribed for the purpose of enlarging the library. There are contained in the several libraries about 8,600 volumes. There are respectable cabinets of minerals and shells. There is a fine laboratory with ample chemical apparatus. The philosophical apparatus will compare well with that of other Colleges, and that in the Electro-Magnetic department is superior to any in America. The necessary expenses of a student do not exceed $150 per annum. There are few attractions in the village of Waterville to draw the minds of students from their studies, and we are fully of opinion that there is no College in the land where a better education can be obtained.

E. HUTCHINSON.

*Vassalborough, Me., Aug. 9.*

# SKETCHES OF NEW-YORK BAPTISTS.—NO. IV.

BY JOHN DOWLING, D.D.

## REV. THOS. PAUL AND THE COLORED BAPTIST CHURCHES.

Previous to the year 1809, the colored Baptists of New-York had worshipped with their white brethren, without any separate organization. As the establishment of the first colored Baptist church in this city was owing to the labors of the Rev. Thomas Paul, during a visit of three months, a brief notice of the life of this pious and gifted minister of Christ may be a suitable introduction to the present sketch.

The Rev. Thomas Paul was a native of the town of Exeter, N. H., where he was born, of respectable colored parents, on the 3d of September, 1773. He was baptized in the year 1789, by the Rev. Mr. Locke, and although from the commencement of his religious experience deeply exercised upon the subject of devoting himself to the work of the ministry, was not ordained till he had reached the age of 28. Says a writer of an obituary notice in the Baptist Magazine—"He was ordained at Nottingham West, N. H., May 1, 1805. On this occasion the sermon was delivered by Rev. Robt. Jones, the charge by Rev. Isaiah Stone, the ordaining prayer and the right hand of fellowship by the late Rev. E. Nelson of Malden. Soon after his ordination, Mr. Paul became the pastor of the African Baptist Church in Boston. This relation was continued about twenty-five years. His labors however were not confined to this church. As a matter both of necessity and choice he frequently made preaching excursions into different parts of the country. His color excited considerable curiosity, and being a person of very pleasing and fervent address, he attracted crowds to hear him; at this period of his ministry, his labors were greatly blessed. Several revivals of religion commenced in different towns under his ministrations. We know a number of highly respected and pious individuals in different churches in New England who ascribe their conversion to his instrumentality. In 1823 Mr. Paul addressed a letter to the Baptist Missionary Society of Massachusetts, expressive of the deep interest which for a long time he had felt in relation to the moral and religious condition of the Haytians, and

soliciting the favor that he might be sent there as a missionary.—After due deliberation the Board gave him an appointment for six months. He was kindly received by President Boyer and other distinguished personages, who gave him permission to preach. For a while he was elated with prospects of success, especially as he found a few pious people who seemed gratified beyond measure by his ministrations. In his communications from Hayti he frequently mentioned 'the powerful, precious, soul-reviving seasons' which he and the few disciples on the Island enjoyed. But his ignorance of the French language convinced him that he could not be generally useful to the inhabitants. He therefore left Hayti with regret, but with an increased desire for its welfare, from what he had actually witnessed of its deplorable moral condition. In all his journeyings he seemed to go among the people in the fulness of the blessing of the gospel of Christ. He was not indeed an ordinary man. For without the advantages of a good education in early life, he became distinguished as a preacher. His understanding was vigorous, his imagination was vivid, his personal appearance was interesting, and his elocution was graceful. We have heard him preach to an audience of more than one thousand persons, when he seemed to have the complete command of their feelings for an hour together. On baptismal occasions he was truly eloquent. His arguments were unanswerable, and his appeals to the heart were powerful.—The slow and gentle manner in which he placed candidates under the water, and raised them up again, produced an indelible impression on the spectators, that they had indeed seen a *burial with Christ in baptism.*"

The active and useful ministry of Mr. Paul continued for the period of twenty-six years. He was called home to his rest on the 14th of April, 1831. During the protracted and painful illness which preceded his departure, his mind was wonderfully sustained by the consolations of that gospel which he had so long preached. "On one occasion he remarked to a friend, 'Since I saw you last I have been happy in God—my sky has been without a cloud. I know that when the earthly house of my tabernacle is dissolved, I have a house not made with hands, eternal in the heavens.' When asked at another time if he had a good hope through grace, O, said he, I am altogether unworthy, but trust in him 'who of God is made unto me wisdom, righteousness, sanctification and redemp-

tion.' After a short pause, he observed, 'I know in whom I have believed, and that he is able to keep that which I have committed unto him until that day.' When his sufferings were great, and he felt as if he were dying, he would say in broken accents, 'Come—Lord—Jesus—come quickly.' But he would add, 'I pray—for—patience.' He frequently repeated, 'I know that my Redeemer liveth. Whom I shall see for myself, and mine eyes shall behold, and not another.' On his daughter's observing what a fine day it was, and how calm the water was, he said smiling, 'Just like my mind, my dear—not a wave—unruffled.' One morning being asked how he had rested the preceding night, he replied, 'The Lord has spared my life one night longer; but I never longed for any thing so really, as to die and to be with my Saviour.' Towards the close of his last sickness, he exclaimed with emphasis and a voice stronger than usual—'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day.'"

The Abyssinian Church, which was organized under the labors of brother Thomas Paul, in the year 1809, is the third in point of age of the existing Baptist churches of New-York. For the following facts relative to its origin and history, I am indebted to a communication of the present esteemed and beloved pastor, the Rev. J. T. Raymond.

"About the year 1807, the colored brethren and sisters of the first Baptist Church, worshipping in Gold-street, for reasons unnecessary now to mention, respectfully proposed to the said Church the expediency of a separation: seeing that the colored Methodists and Episcopalians had made similar propositions to their respective churches with success, they humbly desired the same. But they were unsuccessful until the year 1809. In the interim the Rev. Thomas Paul, of Boston, at their request, visited the city, who was well received in the white churches, preaching to large congregations. Encouraged by such a state of things, they resolved on procuring a place of worship. The meeting-house in Anthony-st., the property of the Ebenezer Baptist Church, being for sale, was purchased by them, with the co-operation of their white brethren. The First Church, satisfied with the competency of brother Paul

for the care and management of the petitioners, unanimously granted honorable letters of dismission to four brethren and twelve sisters, who with three others were constituted a gospel church on Wednesday the 5th of July, 1809, under the name of the 'Abyssinian Baptist Church.' It is to be regretted that the order of exercises at the public recognition of this new interest cannot be found. Blest with the faithful labors of such a gifted man, crowded assemblies heard the word of the Lord, and many were added to the church on a profession of their faith in Christ.

This church presents a history chequered with prosperity and adversity. It has literally struggled against the tide of opposition to maintain its present visibility. 'This is the Lord's doing; it is marvelous in our eyes.'

In 1832, sixteen members were dismissed from this body, who were publicly recognized in the same year as the 'Zion Baptist Church,' under the pastoral care of Elder J. T. Raymond; and in 1847, twenty-five members were dismissed who were subsequently recognized as the 'Concord-street Baptist Church' in the city of Brooklyn, with Elder Sampson White as pastor.

The following ministers have successively presided over this church from 1809 to the present time, viz.: 1. Rev. Thos. Paul, from June 1809 to Sept. 1809. 2. Rev. Benjamin Paul, from 1809 to 1810, who was ordained during his stay. 3. Rev. Jacob Bishop, from 1810 to 1811. 4. Rev. John Seager, 1811 to 1814. 5. Rev. Drake Wilson, 1814 to 1816. 6. Rev. John Van Velzer, 1817 to 1822. 7. Rev. Benjamin Paul, 1823 to 1831. 8. Rev. James Hayborn, 1831 to 1835. 9. Rev. Wm. J. Loomis, called in 1836, ordained in 1837, left 1838. 10. Rev. Wm. Moore, called 1839, ordained 1840, left 1841. 11. Rev. Sampson White, from 1841 to 1847. 12. Rev. J. T. Raymond, from 1847 to the present time.

The church gratefully acknowledge the kind labors of ministers of the gospel who have supplied them when destitute; and to all who have from time to time assisted in relieving them from pecuniary embarrassments. Being still straightened, they hope to be remembered by all the friends of Jesus."

The other church of our colored Baptist brethren in the city is called the Zion Church, and was organized in the year 1832.—From an article in the Baptist Repository of December 7th, 1832, we learn that "A number of individuals, members of the Abys-

sinian Baptist Church, meeting in Anthony-street, having obtained honorable letters of dismission from that body, for the purpose of forming themselves into a church of the same faith and order, after, as they hoped, mature deliberation and prayer to God, requested some of the churches to send delegates to advise with them on the subject of their being publicly acknowledged as a church of the Lord Jesus Christ.

The North Beriah Church in McDougal-street, having appointed their pastor, Elder D. Dunbar and other brethren as delegates, and the Abyssinian Church having appointed their pastor, Elder J. Hayborn with other brethren: Elder Dunbar was chosen moderator, and brother Jos. Spencer, clerk. Deacon Low Octon, having been appointed to speak and act for those brethren and sisters, presented a statement of their views of divine truths, which was then read and considered by the council in accordance with the word of God, after which it was resolved unanimously, that the council proceed to acknowledge and organize them, agreeable to their request, as a church of Christ.

It having been requested by those brethren that the moderator should give them a name, he suggested that as there was no Baptist church in this city called 'Zion,' that that might be a proper name, at which, the brethren and sisters arose and expressed their approbation of being known as 'Zion Baptist Church.'

Elder Dunbar then addressed them on the origin, progress, duties, privileges, mercies, and trials of churches, endeavoring to show them where their great strength lieth. Elder J. Gibbs gave them a judicious, solemn and scriptural charge, commending them to God and the word of his grace. Elder Hayborn gave them the right hand of fellowship, and brother Thos. Loud offered up solemn petitions to God for their harmony, prosperity and growth in grace. These exercises were concluded by singing one of the appropriate songs of Zion, and the assembly felt persuaded that Ethiopia was stretching out her hands unto God."

For the following particulars of the subsequent history of the Zion Church, we are indebted to a communication kindly furnished by brother Miller, the church clerk:

"Immediately after the organization of the church, Elder John Gibbs began to officiate in the ministry until Elder J. T. Raymond of Norfolk, Va., arrived and was called as pastor. He commenced

his pastoral labors Jan. 30th, 1833, and resigned his charge July 3d, 1839. During this period, the church was highly favored by the Lord; not only by the graces of love, peace, and union which reigned among us, but also by the large increase of our numbers The sixteen original members had by this time increased to over three hundred active, progressive servants of the living God; and when he proposed to leave us, it was with much regret that we parted with him.

Elder Whiting of Williamsburgh, was next called to preach for the church; but he declined accepting the entire charge as pastor. His stay with us was brief. He served the church only on the Lord's day, and administered the ordinances of the church. We have no date of his commencement or departure, as no record was made. He was with us about twelve months, and left us in peace, the Lord having blessed his labors by the addition of some converts.

Elder Daniel Scott, of Philadelphia, was next invited to speak for us, Dec. 2d, 1840, and continued till Aug. 19th, 1841. There was much love and sincerity in his labors; and the Lord did not leave him to work in the ministry without a reward; quite a number of converts were added under his charge.

Our next pastor was Elder Gibbs, who accepted a call Jan. 29, 1842, but left us for the west after a few months of faithful labor in the same year.

Elder Stephen Dutton, of Buffalo, accepted a call Sept. 15, 1842, and continued till Dec. 1, 1847. Under the pastoral charge of Elder Dutton, the church, by the blessing of God, consummated in part, a contemplated desire, and for which she had begun to make preparation long before it was realized. It was to possess a meeting-house of her own, which was accomplished during Elder Dutton's ministry among us. He was with us during the great excitement which William Miller produced in relation to the end of the world, in the year 1843. Many, therefore, out of mere fright and ignorance pressed themselves into the church, supposing that a mere connection with the church would screen them and their sins from the eye of an all-seeing God; and as a proof that they were nothing but 'hay and stubble,' as soon almost as the excitement ended they returned again wallowing in the mire of sin. There are, however, a few which came in with the others, in whose hearts, as in the parable, we have good reason to believe that the good seed

was sown by the Son of Man, because they hold on their way to the kingdom.

Elder J. R. Bigelow, of New-York, who officiates at present as pastor, commenced his labors June 1, 1848.

We have great reason, in ending this brief history of the church thus far, to be humble and thankful for all the mercies we have received from the hand of a gracious God; and to exclaim, 'What hath God wrought!' Num. 23: 23."

NOTE.—As some difficulty has been experienced in securing the particulars relative to the early history of the Baptist Churches of New-York, where there were no materials in print, the writer of the above will close his labors in this department, by one additional sketch, giving a general view of the growth of the Baptist Churches of our own city, for the past quarter of a century, leaving it to each pastor who chooses to furnish a history of the church to which he ministers. The next sketch in the series will be a history of the Stanton-street Church, by the pastor, Rev. S. Remington.

## THE POWER OF KINDNESS.

MANY years since, there lived in one of the central counties of New Jersey, a poor mechanic, eminent for his pious zeal and consistency. He was very much tried by the conduct of an ungodly neighbor, who was in the habit of cutting his wood for the week on the Lord's day, and the sound of whose axe continually disturbed the old Christian's meditations. Father H., as he was called, often remonstrated earnestly and kindly with his neighbor, but without any effect. At length he adopted a different course. One Saturday afternoon his neighbor found the old man very busy at his woodpile, and inquired in astonishment what he was doing.—"Why," replied Father H., "you will persist in cutting your wood on God's holy day, and it grieves me so much that I mean to do it for you this afternoon, so that you will have no temptation to do it to-morrow." The man was at once overcome, and exclaimed, "No, you shall not, I will do it myself. Nor will you ever, after this, have reason to complain of me for chopping wood on the Sabbath." And he was as good as his word. The old man has long since gone to his reward, but this incident lives after him to enforce the divine directions, "Be not overcome of evil, but overcome evil with good."

# STORM AT SEA.

BY REV. ENOCH HUTCHINSON.

The sun set in beauty and grandeur, resembling
The brightness of silver—the brilliance of gold,
Like rays of clear crystals all vividly trembling,
Or thousands of diamonds, with splendor untold.

Thus rich were the tints and incessantly changing,
As cloud upon cloud in the distance arose;
Like mountain on mountain they slowly were ranging,
As armies preparing to strike down their foes.

Our sails were unfurl'd, but no breezes were blowing,
No ripple was heard on the face of the deep;
Our vessel was scarcely perceiv'd to be going,
And every thing seem'd to be buried in sleep.

The curtains of darkness were o'er us impending,
And nought in the range of our vision was seen,
But clouds growing blacker, and danger portending,
Though all things around us were tranquil—serene.

Distinctly the thunders were distantly grumbling,
And vivid the lightnings beginning to glare,
Till, nearer and louder, approaches the rumbling,
And all for a terrible storm must prepare.

The tempest advances and ruffles the ocean,
The whirlwind descending to deepen the gloom;
The surges are lash'd into frantic commotion,
And threaten us all with a watery tomb.

The darkness increases, the thunders are pealing,
The lightnings are flashing, the elements roar;
The timid are shrieking, the vessel is reeling,
And many with anguish their Maker implore!

So life's feeble vessel is rapidly sailing,
To heavenly mansions of glory and bliss,
Or downward to regions of horrible wailing,
Where darkness is reigning—that dreadful abyss!

Beware lest your bark shall be finally rushing,
On dangerous quicksands and rocks of despair;
Beware lest the billows from Tartarus gushing,
O'erwhelm thee in sorrows too awful to bear!

## LITERARY NOTICES.

*A Compendium of Ecclesiastical History.* By Dr. John C. L. Gieseler, translated from the German by S. Davidson, L.L.D. Two volumes. New-York: Harper & Brothers. 1849. pp. 396, 397. 8vo.

This is probably the best text book of Ecclesiastical History extant in any language. We feel somewhat familiar with it, having used it as a text book in our theological course. Neander's Church History is in some respects superior to this, but as a text book it is inferior in consequence of its being so much more extended. Gieseler's is sufficiently extensive, containing the elements of sacred history, and furnishing the Professor with materials for the preparation of his lectures, and the Student with themes for essays. The original work consists of several volumes, published at different times. The first volume appeared in 1824 or 1825. The first part of the last vol. made its appearance in 1840. Later editions of the first and subsequent volumes have been much improved and conformed to the latest investigations. The volumes before us are from the fourth edition, revised and amended. A translation from the third edition was published at Philadelphia in 1836; but the fourth edition is so different from the third that it was thought best to make a new version. This work will undoubtedly continue to be the text book in our theological schools for a long time to come. The matter is condensed, and the results of the author's investigations clearly stated, while the bases on which his statements rest are presented in numerous critical notes. Gieseler is remarkably impartial, some suppose too much so, and has been very thorough in his investigations. We thank the enterprising publishers for bringing out so accurate a version of so able a work.

*History of the United States of America.* By Richard Hildreth. In three Volumes. Vol. I. New-York: Harpers. 1849. pp. 570. 8vo.

This will be a national work. It embraces a history of events upon this continent from its discovery in 1492 to the present time. Mr. Hildreth has had access, in the preparation of this work, to original documents and authorities, and has made free use of the most reliable correspondence and memoirs which have been published since revolutionary times. Being untiring in his researches, and exercising good judgment in the selection of his materials, he has produced a history of our country which cannot easily be surpassed. We have, for a long time, felt the need of an authoritative, standard work of this kind, and we shall consider it as one of our most valuable books for reference or perusal. Vol. I embraces a history of the discovery of the United States and the settlement and government of the colonies, under the mother country. The history is generally impartial as far as we have examined; but we regret that the author should be biased by prejudice so much as to speak disparagingly of the leader and champion of religious freedom, Roger Williams. If we had room we should be glad to disprove some of the author's statements in respect to that noble man. On the whole, we heartily commend the work to our patrons as a very valuable book.

*Posthumous Works of Rev. Thomas Chalmers, D.D., L.L.D.* By Rev. Wm, Hanna, L.L.D. Vol. VI. New-York: Harpers. pp. 518. 12mo.

This excellent work contains thirty-three Sermons preached between the years 1798 and 1847. Chalmers was a pastor twenty years, and it is well known that he arose to great eminence as an effective and powerful preacher of the gospel. This volume is designed to furnish the manner in which he gradually acquired such distinction, by presenting his first efforts in sermonizing—his weaker and some of his most imperfect as well as his more finished discourses, thus making the volume invaluable to young ministers, and all those who would imitate a great and good man. This will be found also to be a very interesting and instructive book for families, and should be in every library.

*Natural History of Enthusiasm.* By Isaac Taylor. 1849. pp. 296–12mo.

We are glad to see this work issued by the Carters. We have not yet forgotten the pleasure and profit we derived from its perusal years ago. Taylor is a very beautiful, brilliant, and powerful writer. We should be glad to say much more in commending the work, but have not room.

MESSIAH.

"Messiah's come, with joy behold
The days by prophets long foretold;
Judah, thy royal sceptre's broke,
And time still proves what Jacob spoke."

"We see the prophecies fulfill'd
In Jesus, that most wond'rous child:
His birth his life, his death, combine
To prove his character divine."

NEEDHAM.

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR SEPTEMBER.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | 2 Chr. xxx., xxxi. | Hezekiah's proclamation throughout all Israel to keep the Passover, and the reformation which followed. |
| 2 | Is. xv., xvi., Micha iii., iv. | |
| 3 | Micha v., vi., vii. | |
| 4 | Is. xviii., xix. | |
| 5 | Nahum i., ii., iii. | |
| 6 | Is. xxiii., x. 5-34. | |
| 7 | Is. xi., xii., xiii., xiv. 1-27. | |
| 8 | Is. xxiv., xxv., xxvi., xxvii. | |
| 9 | Is. xxii.1-14,xxi.2Ch.xxxii.1-8,2Ki.xviii.13-16,Is.xx. | |
| 10 | Is. xxix., xxx., xxxi. | |
| 11 | 2Ch.xxxii.24-26.2Ki.xx.1-19.Is.xxxviii.xxxii.xxxiii | Hezekiah's sickness; by prayer hath his life lengthened fifteen years. |
| 12 | Is. xxxiv., xxxv. | |
| 13 | 2 Chr.xxxii. 9-23.,2 Kin.xviii.17 to 7 of xix.Ps.xliv | |
| 14 | 2 Kin. xix. 8-37., Ps. lxxiii., lxxiv., lxxv., lxxvi. | Sennacherib's blasphemous letter. |
| 15 | Is. xl., xli. | |
| 16 | Is. xlii., xliii. | |
| 17 | Is. xliv., xlv. | |
| 18 | Is. xlvi., xlvii., xlviii., xlix. | |
| 19 | Is. l., li., lii., liii. | Sufferings of Christ foretold. |
| 20 | Is. liv., lv., lvi. | |
| 21 | Is. lvii., lviii., lix. | |
| 22 | Is. lx., lxi., lxii., lxiii, | |
| 23 | Is. lxiv., lxv., lxvi. | |
| 24 | Is. xxxvi., xxxvii., 2 Chr. xxxii. 27-33., xxix., 1-2, 2 Kings xx. 20-21. | |
| 25 | 2 Kin. xv. 30-31., xvii. 3 4, Hosea vii., viii., ix.,x. | |
| 26 | Hos.xi., xii., xiii., xiv., 2Kin.xvii. 5-23.,xviii.9-12. | Israel carried into captivity by the Assyrians, about 721 years B. C. |
| 27 | 2 Kin. xxi. 1-18., Is. xxii. 15-25., 2 Chr. xxxiii. | |
| 28 | 2 Kin. xvii. 24-41., xxi. 19-26., 2 Chr. xxxiv. 1-7. | |
| 29 | Jer. i., ii., iii. 1-5. | |
| 30 | 2 Chr. xxxiv. 8-32. | |



Yours truly
B. W. Rock

# BIOGRAPHICAL SKETCH OF HON. AND REV. BAPTIST WRIOTHESLEY NOEL, M.A.

BY REV. ENOCH HUTCHINSON.

This is surely an age of great events. Not only are temporal thrones and dominions tottering upon their precarious foundations and overturned in a day—not only is civil freedom bursting the chains which for ages have bound her, and, undismayed by wars and blood and death, shaking the civilized world to its centre—not only are physical commotions spreading far and wide; but the moral and religious elements are moving under the frame work of society, and *this* is the irresistible force, which, like subterranean fires, gathering power by accumulated and continued oppression, has finally shivered the strongest kingdoms and empires. Conscience, the soul, immortal and uncontrollable mental freedom have broken the shackles which the dark ages have forged and placed upon them. The tyranny of human opinion and authority enforced by physical power—the thraldom of Popish expediency and tradition sanctioned by law, and every kind of spiritual despotism are now moved. The whole fabric of oppression trembles, its most powerful supports are falling, and we believe that the time is not very far distant when it will be utterly destroyed, and the soul shall be guided and ruled alone by eternal truth, the fear of God, and conscience.

The subject of this sketch has been one of the pillars of that unholy hierarchy which has made religion and duty bow in obedience to oppressive human laws. He refuses longer to violate his conscience and the Bible by observing her rites or wearing her chains.

Baptist Noel was born in 1799, and is consequently now fifty years of age. He is of noble family, the son of Sir Ralph Noel, (his mother being a countess) and the younger brother of the present Earl of Gainsborough.

While young, he exhibited a precocious mind, and began very early to write and speak with effect. His strong intellect, remarkable reasoning powers, and high connections, soon made him conspicuous, and he became minister of St. John's Chapel in Bedford Row, London, in 1826, at the age of 27. His talents, piety, and

winning address, won for him golden opinions, and he became a distinguished preacher of the established church. He seems devotedly attached to the church of which he has been so long pastor. Finally his liberal views made him suspected by his brethren of the hierarchy. Although one of the queen's chaplains, his conscientiousness and piety led him to speak the truth plainly, and at last in 1848, to leave a church which he could not fellowship. On the first sabbath of December in that year he took his leave of his dear people, and ceased to be a minister of the Church of England. As soon as the Bishop of London learned the intentions of Noel, he forbad his preaching any more in the Diocese of London. But Mr. Noel addressed a letter to his lordship, announcing that he had taken the oath prescribed by law for dissenting ministers, and, on the preceding Sunday, had preached for the Rev. Mr. Binney, the eminent dissenting minister, well known in that city, and had received the Lord's Supper with the members of that church; that he could not adopt the course left to one in his circumstances by Mr. Bouverie's bill, which required him to be deposed from holy orders: that he (Mr. Noel) believed conscientiously himself to be an ordained minister still, and must so continue; that under such belief he must and should continue to exercise his ministry; and concluded by saying that, whatever Parliament may enact, he can neither cease to be a minister nor cease to preach, and intimated that he was ready to be imprisoned, if the Bishop saw fit, rather than relinquish his clerical right.

As a *speaker on public occasions*, Noel has always been very popular. He is calm, dignified, and serious—has a remarkable power of language—his periods are often elegant, and he becomes at times impassioned and exhibits the highest kind of eloquence. He is careful to base his statements upon facts which cannot be controverted. As a *writer* he is distinguished for vigorous thought. He is discriminating, and often very pointed and generally thorough. In discussions he does not leave his opponent until he is fairly refuted. There is a *vein of evangelical truth* apparent in all of his writings. He seems to be conscientious in laboring to *establish* that truth, even to the prejudice of his own temporal interests. Sometimes, however, his style is diffuse, and wanting in strength, still he manifests such kind, liberal and noble feelings —there is so much energy, soul, seriousness, and yet so much

which is charming in what he says that the reader involuntarily becomes interested and admires. His ordinary sermons are not prepared usually with great care, as his Bible classes and various pastoral labors have largely occupied his time. But when his numerous engagements permit him to apply himself to the discussion of any particular subject, few men can bring more concentration of thought to bear upon it, or reason with greater clearness and conclusiveness. The fact that he has risen to such eminence in the kingdom shews that he was no ordinary man. He has written several works, and especially a master-piece, since his secession, against the "Union of Church and State," which has convulsed the kingdom. Every copy of the first edition was sold, we are informed, the day on which it was issued, and several successive editions were sold as rapidly as they could be made ready. The remarkable circumstances under which the book was written had more influence undoubtedly in its sale, than the manner in which it was penned. That a clergyman of such rank as to receive the royal favor and bounty should come out at once from the establishment, shocked the prelates and electrified the nation. Mr. Noel has thus given a blow to the union of church and state which will be felt for a long time, and all denominations of Dissenters will rejoice in it. They *do* rejoice, and hold Baptist Noel in the highest estimation.

We are happy still farther to say that he is a *Baptist.* After due consideration and careful and patient study of the scriptures, he came to the decision to take the Bible as his rule in all things pertaining to religion, and followed his Lord in baptism according to the primitive mode. He was immersed in Rev. J. H. Evans' chapel, John-st., London, by Rev. Mr. Shepherd, Mr. Evans' assistant, on Thursday evening, August 9th, and has become pastor of a congregation in Gray's Inn Road, London. Mr. Evans himself is a seceder from the Established Church.

Mr. Noel has united with the General Baptists, feeling that he must commune with all Christians; but upon mature reflection we trust he will perceive that his own reasoning is opposed to that practice. He maintains that none should be admitted to the Lord's Supper, but those who have been baptized, and that nothing but immersion is baptism. How inconsistent then for him to commune with those churches that have only been sprinkled, and

of course not baptized. He might just as well commune with the *Friends* of whom he speaks, who have received no kind of baptism at all. But we rejoice that he has approached so nearly to the reception of the whole truth. We close this notice with an extract from the address made by Mr. Noel before his baptism, taken from the London "Christian Times."

"Mr. Noel entered the pulpit and said:—Having been asked, my brethren, to address a few words to you on this occasion, I gladly avail myself of the opportunity of speaking a few words on this particular point: why a person who is unbaptized should be baptized, after having made a profession of faith in Jesus Christ in other ways, and perhaps for many years. I have not come to the resolution to obey what I believe to be Christ's command, without having fully weighed the grounds upon which that step is to be taken. Without having read anything whatever in favor of the exclusive right of believers to Christian baptism, I have read all the strongest arguments that I could meet with upon the other side. I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism, as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian churches; and I have come distinctly to these two conclusions, which appear to me, at least, to be certain. I will not speak of the convictions of others, but I speak of the conviction of my own mind, after very much examination. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in water, a being buried in the water; and, secondly, that immersion is meant to be a profession of faith in Christ. If those two conclusions are correct (and I believe they will completely prevail with the Christian world eventually), then it follows that a person, who like myself, has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed, nor has he made a baptismal profession of faith. Should we then, after having professed our faith in Christ at the Lord's table, at many times, come to this, which is the initiatory rite of Christianity, and begin again a profession of faith in him? These are the reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion. In the first place, there is no instance in the New

Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord's table; and therefore, if we should continue to attend the Lord's table without being baptized, knowing that Pædo-baptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament. In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one confession of Christ, appointed by him, should be taken as the substitute of another confession, appointed likewise by him; and, therefore, as he has said to us, as well as to others, 'Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost;' 'He that believeth and is baptized shall be saved;' therefore, he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. This has been so clearly seen by the churches of Christ in general, that it is not only those which are called Baptist churches, but all the churches, who refuse to admit to the Lord's Supper, or into church membership, any whom they consider to be unbaptized. If a man—for instance, one of the Society of Friends—has been a consistent Christian for years, has followed the Lord diligently and zealously, has done good by his pen and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit as a thorough Christian,—if that person should come to recognise that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no church that would receive him unbaptized. Neither the Roman Catholic, nor the Anglican, nor the Presbyterian, nor the Independent churches, would receive such an one, unbaptized. And, therefore, the fact of his having made a profession of faith in other ways has not appeared to any of the churches of Christ as a reason why an unbaptized person should not, at any point in his heavenward course, be baptized, when he comes to recognise his error. Our blessed Saviour has set us an example in this matter. At the age of thirty, when he was known by all who knew him to be devoted to God—when his whole life was a profession of devotedness, not in the least requiring baptism, as an expression either of repentance or of faith—when John was baptizing converts, because the kingdom of heaven was at hand, summoning men to believe in Christ

as the Saviour about to appear—then it was that Jesus, not certainly needing to be baptized unto faith in himself, and needing no repentance, was yet at that age baptized, after long years of piety. This he did, because he would honor the ordinance of God, not needing it himself, but with a view to the welfare of others and the honor of God. He was therefore baptized. Is there not much analogy between the baptism of Christ in the Jordan, and the baptism of any disciple, if his soul, after some years of faith, perceives that he has been ignorant in this matter, and has not understood the doctrine of Christian baptism? When we add to this the reason which Christ assigned why he was baptized, we see that his authority directly recommends, sanctions, and (as I think) commands, that those, who find out that they are unbaptized, because only sprinkled in infancy, should, like Jesus, be afterwards baptized. He said, when John remonstrated with Him as His inferior, and therefore not needing to be baptized by him, 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness.' He did not mean that there was anything especially righteous, especially great, especially devoted, in being baptized; but that it was comparatively a trivial thing, as it seems to me, that it was a light duty compared with many, as compared with faith and devotedness. It was but the external profession. Nevertheless, he says, 'It becometh us to fulfil the least command as well as the greatest!' When, therefore, our Lord assigned this as a reason, why he, not needing it, should yet be baptised, he said in effect to all of his followers: 'You may think that having made a profession in other ways, you need it not,—that you have confessed Christ at the table of the Lord, or in your intercourse with the world; nevertheless, it becomes us to "fulfil all righteousness," to keep all the commands of Christ, to honor every ordinance that God has given; and if you need it not for yourselves, at least in respect to his authority be baptized, that you may express your willingness to be obedient to him in all things.' In looking, too, at the example of our Saviour, I have seen that he regarded the influence of his act on others, for we never stand alone in our conduct. Others may be influenced by us for good or evil, and we have, as Christians, to recommend our fellow-sinners—those who have as yet not turned 'from darkness to light, and from the power of Satan unto God'—to believe, and to be baptized, as a profession of that faith. Now, if we were

ourselves unbaptized, they would naturally evade the command of Christ, and say, 'You do not submit to this publicity, you do not acknowledge this ordinance, you have escaped this pain, and therefore why should not we?' And they would be disposed to evade a command of Christ under the sanction of our example. And this is especially true of ministers, whose business it is to preach Christ to the unconverted, and to preach baptism to those who may turn to him in truth. But how can a minister urge his fellow sinners to be baptized, if he is himself an unbaptized person? Besides, it being a minister's duty to administer this ordinance to those who are prepared for it and desire it, a scruple and doubt might arise in the minds of many, perhaps perplexing them with many troubles in long years, if they should be baptized by an unbaptized minister. It seemed to me, therefore, necessary for others, no less than expedient for myself, that I should fulfil this command of Christ."

## A DREAM OF MUSIC.

BY MISS H. F. GOULD.

I dreamed a bright angel so near me was singing
My spirit seemed resting at last, at the goal;
The deep going strains through my bosom were bringing
The pure oil of joy to pour o'er my soul.

So sweet, so entrancing the spell that had bound me,
The rudeness of earth melted off by its power;
The air of an Eden seemed wafting around me,
The scent of the fruit, and the spice of the flower.

The voice to my breast new emotions revealing,
Had lulled every dissonant heart-string to peace;
Its wounds were all touched with the unction of healing,
And darkness was fading, in glory to cease.

So holy the rapture, so blissful the dreaming,
I felt that my eye never after could weep;
Yet fain had I wept, when the morn with her beaming
Too soon round my pillow, had broken my sleep.

My angel departed! with slumber in flying,
The music was lost—it will bless me no more,
For earth seemed defied by the last note in dying,
To breathe it again, or its power to restore.

My spirit must listen and sigh for it ever,
As through the dark desert a pilgrim I roam,
But once heard below to invite me, it never
Repeats the sweet call—'twas a song of my home!

*Newburyport, Mass.*

## SLANDER.

BY REV. H. J. EDDY.

"Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds."

Did Cicero, when condemning the infamous Catiline, call down upon his head epithets of cumulative anathema, till the well-furnished vocabulary of the Latin was exhausted? The object of his scorn, when compared with the black-hearted slanderer, was an angel of light.

"Slander," says Dr. Webster, "is a false tale or report maliciously uttered, and tending to injure the reputation of another by lessening him in the esteem of his fellow-citizens, by exposing him to impeachment and punishment, or by impairing his means of living."

It is a *false report.* Truth, though it may defame and injure, is not slander. Falsehood, if not injurious to our reputation, is not slander. It is a vice—a lie; but it is not slander. A man can be a liar and not a slanderer, but he cannot be a slanderer, and not a liar. Slander is the quintessence of many other vices reduced to the most odious compound; an extract of the most poisonous qualities of malice, cowardice, falsehood and theft.

"'Tis slander
Whose edge is sharper than the sword, whose tongue
Outvenoms all the worms of Nile, whose breath
Rides on the posting winds, and doth belie
All corners of the world."

"A good name," says the inspired proverb-writer, "is better than precious ointment." It is the inherent right of every good man; and he who infringes upon that right is a robber. He is that kind of thief that steals for the love of stealing. It does not add to his fame, his pleasures, or his wealth. It does not improve his mind, or extend his knowledge. It simply robs to gratify a desire to rob. It produces pain, not to enhance its own pleasure, but for the sake of producing pain. Like Nero, who, when his christian subjects were struggling in the flames which he kindled upon their bodies, mounted his triumphant chariot, and with music and rejoicing rode among the burning victims. Every slanderer is

a Nero at heart. With his tongue set on fire of hell, he kindles a fire of lies around the reputation of the just, and rejoices at the distress he produces.

> "'Twas slander filled her mouth with lying words,
> Slander, the foulest whelp of Sin. The man
> In whom this spirit entered was undone;
> His tongue was set on fire of Hell; his heart
> Was black as death; his legs were faint with haste
> To propagate the lie his soul had framed."

Could you crowd the work of the slanderer into one great warehouse, when at a glance you might see it all; what a scene would you behold!' Families in discord—neighbors at variance—innocence sighing over unmerited reproach—friendship of long standing broken—brotherhoods sundered—woes, tears, imprecations—blows and cold-blooded murders. In the midst of all this, the very life and soul of it—the malicious creator of it, moves the slanderer, the hero of the scene, smiling at the ruin he has produced. As Nebuchadnezzar on old Babylon exclaimed, "Is not this great Babylon which I have built?" so he exclaims this great evil is all my own; and he might well add, as he looks upon the scene of wretchedness—

> "I am monarch of all I survey,
> To my right there is none to dispute."

The agony of despair, the cruelty of jealousy, the bitterness of revenge, the pining of envy, the groan of outraged innocence, the breaking of hearts—the overwhelming consciousness of injured virtue and reputation—the production of a hell where a heaven might be enjoyed, is glory enough for this most detestable wretch. The thief who robs your house, or picks your pocket, or demands your money with a deadly weapon at your breast, is a gentleman in comparison with the defamer of character.

The bard of Avon said it well—

> "Who steals my purse, steals trash: 'twas mine,
> 'Tis his, and has been slave to thousands.
> But he who filches from me my good name,
> Takes that which not enriches him,
> And makes me poor indeed."

Stolen goods may be recovered. Lost money may be found but

when reputation is gone it cannot be regained. The thief who filched from you your good name, may be fined and imprisoned, but he cannot restore what he has stolen.

The slanderer is a reckless invader, marching over the face of society with desolation and death. His great traveling agent, his missionary, sent as a forerunner to prepare the way for his malicious work, is RUMOR; a swift footed, evil genius, seeming to fly on the winds with evil news. "It is rumored! It is rumored!" Mark how every ear inclined seems to ask, *what?* Putting on the face of astonishment, with a gesture of inquisitive surprise, he asks, "Have you heard the news?" No—what? "It is currently reported that Mr. B. told Mr. C. that Mr. D. had heard that Mrs. E. had been informed by Mrs. F. that Mrs. G. has been by some one seen in bad company." Impossible! It cannot be! and yet it may;—sad case! And the crowd of eager listeners, ashamed that they believe such rumor, will repeat it with additions and a glossary to another crowd, and thus rumor flies. What though they are hourly imposed upon, they run to hear the voice of rumor, and listen, and stare, and wonder, and stand aghast, and exclaim 'it cannot be,' and yet more than half believe it, and tell it over and give it fresh sanctions.

The slanderer is subtle and puts on a look of wonder. He interludes his speech with many expressions of sorrow, and regret. He professes (hypocrite as he is) that he speaks from impulses of friendship, from regard to virtue and truth. He enjoins secrecy. "Don't mention this"—and thus he flies from door to door making confidents of all; and they in turn repeat it all in confidence, and thus the slander goes.

The most detestable manner of propagating slander is to *surmise*, to intimate by a gesture or a look, that some awful thing is known, but, the backbiter will not tell what. He is more base than the assassin. He plunges the dagger to the heart while he hides behind his dark and lying intimations. But what more can you expect, than a growth in the wickedness of his diabolical profession; what more from a confirmed slanderer than groveling meanness?

Is the picture overdrawn? Are the colorings too deep and dark? Then give the brush to the inspired writers, and let them paint the canvass. "The words of a tale-bearer are as wounds. When he speaketh fair believe him not, for there are *seven* abominations

in his heart." "He is as a mad man who scattereth fire-brands, arrows and death." "My soul is among lions; I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." "The tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell." "The tongue can no man tame; it is an unruly evil, full of deadly poison." Nay, then the picture is not too highly wrought.

The original word translated in 2 Tim. iii. 3, false accusers, is *diaboloi*, or devils. *Diabolia* signifies calumny, slander. *Diabolos* is the accuser of the innocent. So is the calumniator. Mark it then, the slanderer is a *devil*. Alas, our world is crowded with this kind of devils! O ye tattlers! remember when you slander the innocent, God pronounces you *devils!* When a tale-bearer whispers evil in your ears, remember a devil is whispering to you. The backbiter knows well who will listen to him, and give him credit. They are the *lovers* of a lie. The slanderer *makes* the lie; the *hearer* of slander *loves* it; and God hath said that he "that *loveth* and *maketh* a lie shall have part in the lake which burneth with fire and brimstone." If you carry an ear-trumpet for evil sayings, your ears will be filled. Do you ask (poor innocent soul!) why every body comes to you with tales of slander? Cast away that ear-trumpet, and you will cease to be the grand depot of evil reports. "*Wherefore hearest thou men's words?*" O ye tattling devils-incarnate! why fill the land with tales of slander? Why be father to all the evils of this vice? Look at its effects. Churches embroiled, blighted, hasting to decay. Chief friends separated. Brothers in discord. Strife and hatred in the domestic circle. Creating jealousy, which is as 'cruel as the grave, and burns with a most vehement flame,' ending in some of the most shocking murders on the criminal record.

Job says the tongue of slander is a "*scourge.*" Its poisonous lashes strike deep into the most sensitive part of our nature. David says it is "*venomous.*" It instils its deadly poison through all the peaceful circles of associated life. Solomon says it is "*destructive.*" It destroys all the fair flowers and shoots which adorn the social scenery. It is the frost of life's summer, a withering, blighting curse. "Its end," says Solomon again, "is *mischievous madness.*"

The end of Haman in slandering Mordecai and the Jews was the madness of mischief—the murder of the whole nation. The end of Daniel's accusers was his death. The Jews slandered Jesus Christ in their mischievous madness to procure his death. Paul in Thessalonica and Berea was charged with treason in mad mischief. Tertullus, the orator and councilor, like too many modern disciples of the same school, because he was "*employed*," slandered the innocent prisoner, calling him a "pestilent fellow and a mover of sedition." There are devils by profession. But enough. Its evils are more than tongue can utter. "It is evil and only evil, and that continually."

Ye false accusers of bleeding innocence, pause, and reflect upon your work. It will not end "in evil and only evil" to your neighbor,—it will return upon your own head. The flame your tongue of fire shall kindle will reach your own dwelling. The "vehement flame" shall consume your social joys, burn into your spirit, and leave you an immortal, living cinder, reprobate, cast out from God, and despised by men. The slanderer raises a tempest which drives his own bark a frightful wreck. He damns his own soul to the deepest hell. He courts and weds eternal burnings. He is a moral plague, a contagious pestilence, a blot on God's fair heritage below; a 'deadly wound,' whose odious gangrene spreads putrid death over the living face of social happiness. On him will rest in the day of judgment ten thousand slanders, thrown back upon him by the innocent. There he must father his own. Poor wretch! hated, hateful, God-abandoned, lost.

In fine, the slanderer should be feared and shunned. If he stood out before the world, an open enemy, though he were shod with thunder and breathed lightning, and had a volcano in his throat, and poured burning lava from his fire-bosom in a fathomless river of moulten flame across my way, I would not fear him, as in the character of the oil-tongued slanderer who, like a snake in the grass strikes the poisonous fang deep before you have warning of his attack. I would drive the calumniator of character from my family, as I would a poisonous reptile from my bed.

I would be the friend of all; lay aside the character of a backbiter, and I am his friend; but while he holds that character, I will not if I know it strike hands with him. By thus speaking do I lose friends? I wish to lose them. God forbid that I should be

reckoned the friend of the base slanderer. Has he power to injure? If he had a tongue like forked lightning flashing from the depths of hell, and a throat like a cataract thundering a world of lies forth, I still would not have his friendship. He has no cloak for his sin—no pity in his heart, no truth, no virtue, no moral principle. Some professions are wholly dependent upon reputation for their daily bread. And the slanderer robs their children of even this.

Were I an artist, and could I sculpture him in all his deformity, or paint him on the canvass, I would clothe him with the gossamer robe of the hypocrite. His eye should smile with a bitter look of subtle malice. His teeth of pointed steel should grin like a horrible picture of death. His tongue should be forked and double like the serpent's. His mouth and throat should emit a livid flame. His breast should be transparent, disclosing the inward hell of corruption, worms and dead men's bones,—an open sepulchre. His heart should beat with the virus of deadly poison. In one hand should be a dagger reeking with blood which drips from its cold blade. The other should have the attitude of defying and menacing the Almighty. One foot should rest upon an orphan slain before him, and the other stand ancle deep in fresh blood. Thunderbolts should be bursting over his head, and lightnings of God's wrath glaring in his face. The dove of peace should be flying from his presence. All round him should be the smouldering ruins he had made. Drear, desolate, and fire-blighted should be the scene, and the ground beneath him should be the crumbling crust of hell. In the back ground should be the forms of Jealousy, Despair, Remorse, Hatred and Death. But his character and work could not be transferred to the canvass. It is too odious. No description of it can be hyperbolical. Settle it, then, that the sin of slander is the vilest abomination under the sun, and the slanderer the most dangerous and injurious person which infests and curses the society of mankind.

[Our brother is very severe upon slander—perhaps some may think too much so; but the subject will bear stronger denunciations than almost any other; and the article will doubtless be perused with interest by all of our readers.—Ed.]

## TO MY MISSIONARY SISTER.

[The following lines were written to be read by my missionary sister when far at sea; they aspire to be nothing more than an expression of affection. W. T. B.]

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And meet we no more? Are those pleasures all o'er
Only known when each other we see?
Shall affection's fond smile, which doth sad thoughts beguile,
Never more pass between me and thee?

Has the last glance been given, which on this side of heaven
May bespeak our strong love for each other?
Can my eye never move to catch thine, full of love,
My sister's fond love for her brother?

May that sister's sweet kiss never heighten my bliss
When I greet the dear inmates of home?
Or invite me to stay, as I hasten away,
Full of hope for the pleasures to come?

Will that voice ever dear, never more greet my ear
Till we pass the dark land of the grave?
Must its accents be drowned in the tempest's wild sound,
As it sweeps o'er the land and the wave?

Ah yes, they are o'er! I shall know them no more,
These pleasures, dear sister, are past,
And the tear fills my eye, while my heart heaves a sigh,
At the thought that I've tasted the last.

Yes, sundered are we! And the billowy sea
Between us will constantly roll:
Yet oft we shall meet and our union be sweet,
We're united, my sister, in *soul!*

And then thou hast gone to a people forlorn;
Where no light on life's pathway doth shine:
Then may God be thy light! May thy pathway be bright
May the smile of the Saviour be thine.

And oh! when death's river, e'en that union shall sever,
And thy spirit or mine greets our mother,
May the loved mission be, of that spirit set free,
To watch o'er and cherish the other.

## EDITORIAL CORRESPONDENCE—No. II.

*The College grounds—Androscoggin and Kennebec Railroad—A Moose Hunt—Augusta—Baptist churches there—A Clergyman going to California—Anniversary of Newton Theological Seminary.*

*Newton Centre, Mass., August* 22.—Our last epistle closed with a description of the festivities at the Commencement of Waterville College. We spent a short time in examining the various improvements on the college grounds, in visiting the shady, romantic promenades where we daily strolled during four years while climbing the hill of science. We explored the deep excavations through argillaceous formations for the construction of the Androscoggin and Kennebec Rail Road, whose terminus for the present will be near the colleges. By November they expect to have the road complete to Waterville. We soon returned to Vassalborough, and enjoyed a week or two longer, rare sports amid the scenes of nature, wild and beautiful as she is. Chasing Moose among the thick forests of Maine is followed to some extent at the present time, and is sometimes very exciting. Although generally harmless, yet, when enraged by being wounded, those noble animals will attack their pursuers with great fury. An individual, a few years ago, was hunting, when he came across a large Buck, carrying his broad, branching horns high in the air. The hunter levelled his musket and fired, slightly wounding the deer. The buck was goaded to madness, and turned with vengeance upon the author of his pain. The man endeavored to escape; but was closely pursued, and, finally, to avoid a blow from the animal, he run around a tree; but the Moose still followed, and as a last resort he seized the buck by the horns and actually balanced himself upon the flat part over the animal's head. The Moose raised his head and ran at full speed, dashing about among the trees, with the man in that perilous situation, only saved from a terrible death by the projections of the external part of the branching horns. The Moose was just about as much frightened as the man, jumping and tossing his head more and more furiously, while the hunter held on for dear life. Finally, the animal becoming fatigued by running and weak from the loss of blood, slacked his pace and at last stopped. The

hunter jumped from his undesirable seat, and both combatants were very willing to give up beaten, and did not farther molest each other.

On Saturday, August 18, we turned our faces homeward. We spent a pleasant Sabbath at Augusta. There are two flourishing Baptist churches in that place. The pastor of one is Rev. Amariah Kalloch, where we attended in the morning. Bro. K. has had considerable influence in the State, and has done much good. We regretted to hear him say that he was soon to set out with a company to go to California, as he is so much needed in Augusta, or in some other destitute church in the State. Of course, as we have before said, good pious men are needed in California if anywhere, and if they will only go with the determination to make their influence felt, they can probably do more good than they can here; but we fear that some will be so much dazzled with gold dust that they may forget their Saviour. We attended church in the afternoon with Rev. Hervey Hawes, pastor of the other Baptist church, and heard an excellent sermon from him. The house was well filled, and we noticed many colored people listening with great earnestness. Both churches seem to be prosperous. May the Lord build them up and add to their number many shining lights.

On Monday we proceeded on our way to Boston by steamer, and arrived early on Tuesday morning. After spending most of the day in the city and Charlestown, where we had a fine view of the Bunker Hill Monument, with its elegant grounds, we proceeded to Newton Centre, in order to attend the anniversary of the Theological Institution established there. We were happy to accept of the hospitalities of our friend and former pastor, Rev. S. F. Smith, who is now pastor of the Baptist church in that place, and resides in a most delightful spot, quite near the Seminary. Newton Theological Institution was established in 1825, since which time more than 260 students have enjoyed, to a greater or less extent, the advantages of the Institution, most of whom completed the regular three years' course of study. Twenty have been or are connected with Theological Institutions and Colleges as Presidents or Professors; eighteen have been or are foreign missionaries; and twenty-five have closed their labors on earth and gone to their reward on high. There are two buildings to accommodate the students, in one of which, called the Mansion House, the steward resides and boards most of the students. This building also contains the cha-

pel, recitation rooms, and a few rooms for students. From a room in the upper story, which the writer had the privilege of occupying during his senior year when connected with the Institution, one of the finest landscapes presents itself to view, which we have ever beheld. We think it rather surpasses the elegant view from Columbian College, as we look upon the Capitol, President's House, the edifices of the several departments of State, the City of Washington, the broad expanse of the Potomac, and beautiful Mount Vernon in the distance. At Newton we are upon an elevated spot, with a magnificent amphitheatre on the left as we face the east. There is the city of Boston, with her State House towering above the tallest spires; her harbor covered with noble ships spreading their canvass to the breeze; the large and beautiful villages of Roxbury, Charlestown, Waltham and others; splendid country seats in every direction, surrounded by luxuriant gardens and rich shrubbery; a miniature circular lake, near by, lined with herbage, dwellings, and clusters of trees; green fields, promenades, fruit and flowers, as far as the eye can reach. On the right hand, we have forests not very extensive to be sure, but sufficient to form a striking contrast to the left view—then the numerous walks in the immediate vicinity of the Institution, among the shady trees, in romantic places, and sometimes solitudes, well adapted to aid reflection and wake up the muses. Perhaps we were more interested than strangers, as we have so often, in former years, frequented those sacred spots, and actually aided with our hands to impart to them some of their attractions. As we descend the hill, we find upon its sloping side neat dwellings for the Professors. On the whole, we know of no spot so beautiful and enchanting. We can hardly avoid exclaiming with a distinguished poet, who once said as he looked from our window in the Mansion House, "*It is a perfect Paradise.*"

The Institution has always had an able faculty. At present, Rev. Henry J. Ripley is Professor of Sacred Rhetoric and Pastoral Duties. Rev. Horatio B. Hackett, Professor of Biblical Literature and Interpretation. Rev. Robert E. Pattison is Professor of Christian Theology, and Mr. Daniel B. Ford is Assistant Instructor in Hebrew.

Dr. Sears was formerly President of the Institution; but after he resigned his place to engage in the cause of primary education,

the office of President was wisely abolished. It ought never to have been introduced. We think it better in such institutions that Professors should rank according to the time that they have been connected with the Seminary. Before Dr. Sears was connected with it, Dr. Chase was the Senior Professor, and presided on public occasions. We have never yet heard a sufficient reason for making a change in that respect. The Institution has not prospered for a few years past, but has been gradually losing the confidence of the denomination in Massachusetts, for reasons which are well known; but we rejoice now that the Trustees have taken the first step towards the right path, and they will find that the Institution will begin to gain the confidence again of our churches, and that the number of students will be eventually increased.—The Professors are all well fitted for their respective departments, are able scholars, and the greatest harmony now characterizes their deliberations. The Institution is well sustained, has a choice library, and we see nothing to prevent its prosperity.

On Tuesday, Aug. 21, at half-past three, P. M., an address was delivered before the Knowles' Rhetorical Society, in the Baptist meeting-house, by Prof. M. B. Anderson, of Waterville College, on the "*Moral position and future destiny of the Anglo-Saxon race.*" The origin, government, difficulties, struggles, success, and ultimate destination of the race were philosophically discussed. The principles according to which Anglo-Saxon governments have been administered were stated to be the soul, the inner life, of all true government, and must prevail. The American government manifests that inner life to a greater extent than that of Great Britain or any other. So in ecclesiastical government, the Baptist churches in this country are the inner life of the American churches, and Baptist principles must prevail. It was an able production, exhibiting intense thought, conclusive reasoning, and correct sentiments. If there was any fault it was that there was not sufficient illustration. Almost every sentence furnished a new principle or thought which often needed some elucidation. The Professor's delivery was energetic; but needed a little more of that grace and exemption from tone of voice, which he is accustomed to enjoin on his pupils. The peroration was pathetic and powerful. The whole production exhibited in the writer, a vigorous intellect, laborious and extensive investigation, and a glowing heart.

In the evening at half-past seven o'clock, Rev. Dr. Church, of Boston, addressed the "*Society for Missionary Inquiry*," on "*God's Law of Spiritual Development.*" Our Maker developes his spiritual designs gradually, and the indirect mode in which he accomplishes them is the most effectual manner of inculcating truth—such development was introductory to christianity, and was apparent after its introduction. How was the idea of God developed—how was theology diffused—how did the nations become united in one common language? God was carrying forward his designs. At Thermopylæ, the fate of Asia was decided. The Lacedemonians, or descendents of Japheth, fought in favor of the designs of God in respect to the race as promised to Noah, while Persia resisted his decrees. Christianity was progressive—at first like leaven, it *fermented*, then *expanded*, and finally *assimilated* the mass of humanity to itself. The developments which christianity has unfolded and is destined to unfold, were presented in an exceedingly vivid, eloquent, and powerful manner. We thought that there were rather too many sub-divisions of the subject, and there could be perceived in some parts a slight want of unity, precision and conciseness. Some deficiency in previous mental training, and in the habit of close, connected, powerful thinking was occasionally apparent, though on the whole we regarded the address as a highly intellectual, ingenious, pathetic, and brilliant production.

On Wednesday, August 22, the anniversary of the Institution occurred, when seven young brethren delivered interesting addresses. The order in which they spoke was the following, interspersed with an occasional hymn.

ANTHEM—O how beautiful, &c. PRAYER. ESSAYS, by the Senior Class—"The Apostle Paul, a Model Preacher"—Edward Anderson, Prince Edward's Island. "The Doctrine of Atonement, as influencing the Preacher's Delivery"—Eleazer J. Avery, Brookline. "The Minister's Dependence on the Holy Spirit"—Allen E. Battell, Dover. "Reverses of the Missionary Cause"—James W. Capen, Springfield. "The Love of God, the Preacher's Message"—Hugh Dempsey, Waterville, Me "Traits in the Character of the early Christians"—Henry H. Hazelton, Waterford, Vt. "Forgetfulness of Self, essential to Eloquence"—Francis E. Prevaux, Amesbury. "The Mysteries of Scripture"—Joseph W. Warder, Russelville, Ky., excused. Presentation of Certificates.

The performances were all good, evangelical in sentiment, gracefully delivered, and there was little if any thing in them which could offend the most refined taste. We should however have

been glad to have seen more energy of thought, and the peculiarity and strength of each mind more apparent in the several productions. Let students break away from the old beaten track occasionally, and exhibit some originality if they have any, even at the risk, if it must be, of being criticised in some respects. We want ministers at this day, who can not only think accurately, investigate critically, and write rhetorically; but we must have those who can make practical use of their learning—fearless advocates of the principles which they preach, and at the same time their hearts must glow with love to their blessed Master. While the cultivation of the intellect, and attention to style and manner, are of so great importance in the ministry, and demand so much of the pupil's time, there is special danger of neglecting piety, independent, original thought, and an immediate preparation for pastoral labor. On the whole, the exercises passed off very pleasantly indeed. Dr. Ripley, at the close, presented the certificates and addressed the graduating class with great propriety and affection.

Next we proceeded to the common's hall in the Mansion House, and partook of an excellent dinner. The Alumni met during the afternoon, and transacted their usual amount of business.

At three o'clock, P. M., the Alumni were addressed by Rev. Eli B. Smith, D.D., of New Hampton, N. H., upon the *law of primitive church polity.* The speaker maintained that the Bible contains ample and definite instructions in reference to the particular mode of church government, which should universally be adopted, and refuted the idea of some, that churches may adopt a variety of modes without violating the scriptures. God has not delegated any individual or company of individuals to accommodate to their views or change in any way, the laws which he has made in respect to his church. The *Apostles* were not permitted to introduce any rite into the church without divine authority; nor were the churches allowed to make new laws or abrogate old ones, without the same divine permission. Some form must have been adopted, and of course some definite government established. That form was the same in every church in primitive times, and its principles are revealed in the New Testament. The address was quite lengthy; but well written, judicious, sound, full of good old Baptist divinity. There was so little chaff in the discourse that some considered it as rather heavy and dry; but for ourselves, we like

the real wheat—the gold—the solid meat, and the more of it the better. The delivery of Dr. Smith was dull, though the value of his thoughts richly compensated for any deficiency in style or delivery.

On the whole, we were much gratified with the anniversary exercises. They were of a high order and very honorable to our denomination. We see nothing to prevent the Institution from abundant prosperity henceforth. May the blessing of the Master rest upon it and upon all of our Theological Seminaries, and may *pious* as well as intellectual ministers be raised up to go forth as pioneers in the world's redemption.

We expect to return in a day or two to resume our labors again in New-York, so that we will here close our epistle.

E. Hutchinson.

## WOMAN.

In this state of being, woman unquestionably holds the most conspicuous station. That she possesses in a manifest degree the superiority over the other sex, all must acknowledge; she was made for the delight and solace of his life, yet often, very often, proves his bane. In her first purity and innocence she is vested with all the virtues of an angel, but when she falls, she falls like Lucifer—never again to rise. When we look around us on the works of art, we are at first struck with astonishment and wonder; but they soon become familiar to us, and we are delighted no more. But do we ever cease to admire woman? No! the more we see, and the more we know of her, the more we wonder, and applaud the great author of our existence for so noble an invention. Who has not felt the fascinating power of love—whose senses have not been dazzled, bewildered, and amazed by this wonderful and glorious work of heaven? "To him 'tis in vain to preach." He knows not the sweetest, the dearest, and most delicious pleasure that ever fell to the lot of man. But he is at the same time freed from all the vexations of a married life. Although woman stands alone in this world perfectly dissimilar to those things that surround her, yet she can be likened unto many in some respects. She is like unto a rose, for when her beauty has faded she always leaves in the bosom of her possessor, a remembrance of what she once was. She is also like a rose because she is generally surrounded with *quantum sufficit* of thorns, and the rash adventurer is apt to get pricked when, fascinated by the beauty of the flower, he rushes blindly to seize it.

S.

# Monthly Record.

## ITEMS.

No Bones Broken.—Some of our friends have suggested that we should for once turn our batteries in the direction of the editor of one of our exchange magazines, who pretends to be a Baptist, but who thundered at us prodigiously because we said, in the July Memorial, that "Martin Luther was almost a Baptist."—Thank fortune, we have not been blown quite to atoms. We are yet on *terra firma*, and can speak for ourselves.

But really the foundations of old New-York must have trembled when the fulminations of the same ordnance were directed against an advertisement of our respected publisher, which appeared in several newspapers; but happily friend Hatch's head is yet on his shoulders. We do not wonder that so many bullets have been fired at us from that marksman, as we learn that he is in the habit of attacking various fortifications much stronger than his own, with a great noise and burning of powder, for the purpose of drawing out his antagonists into a field fight; but they seem to think that they should not acquire much glory if they *should* go out of their strong holds to *annihilate* one whom they are willing should live if he can. So they content themselves by throwing an occasional shot or maintaining a dignified silence, while their opponent keeps up a continual firing of squibs, and thinks that his antagonists are afraid to return the fire.

Especially are we not at all surprised that the gunner alluded to should direct his battery in such rapid succession against even our *advertisements*, as we have heard from the very mouth of his captain-general that his batteries were erected for the express purpose of attempting to demolish our impregnable fortress, which has stood for years amid severer tempests than he can raise against it. Still if it shall be any gratification to him to give us more of his vollies, we will try to bear it in silence hereafter, even if he should occasionally make a slight indentation upon our external ramparts. We fear nothing more, even though he should be so cowardly as to attack us in our absence as he has done at this time.

But to be serious—as we have commenced and do not intend to commence again after this sort, we would say that really we do not see why we should be called to an account for saying that the old Reformer was almost a Baptist. We could certainly bring forward abundant testimony from his writings, as our opponent well knows, to show that Luther believed immersion to be the only primitive mode of baptism, and believers to be the only primitive subjects of that ordinance. We assert still farther, without the fear of contradiction by any who are acquainted with the Reformer's writings, that he was not only "almost a Baptist," but entirely so in sentiment, though his practice contradicted his belief. The same is true in respect to Neander and many other learned Pædo-baptists at the present day. They continue to practise infant baptism not because they think it apostolical or enjoined in the scriptures; but because they think there is a peculiar fitness in such a rite.—Yet notwithstanding that fitness, they advocate adherence to the primitive mode as did Luther, showing very clearly that their practice and sentiments are entirely opposed to each other. Luther believed essentially as we do on baptism, and had

he not been so much absorbed in advocating other more important doctrines than baptism, we do not doubt that he would have been immersed in obedience to the divine command.

We are accused of saying that the German word *taufen*, means to *dip*, to *immerse*. We say so still. It does mean to *dip*, to *immerse*. We do not say that it always has that meaning, nor have we ever said so. We say that that is the original, native and proper meaning of the word, as its etymology denotes.—The verb *taufen* is derived from the noun *tauff*, *baptism*, and the latter is derived from *tieff*, depth, showing that baptism, derived thus, must mean a *burial*. This view is confirmed by Luther's own words. "The Germans (says he) call baptism *tauff*, from *depth*, which they call *tieff* in their language; as if it were proper those should be *deeply immersed* who are baptized." (See Dr. Du Veil, on Acts viii. 38, as quoted in Booth's Pædo-baptism Examined, part I. chap II. 30.)

Here is proof clear enough that in Luther's time, at least the native and proper meaning of *tauff* was *immersion*, and the corresponding meaning of the verb *taufen* would be *to immerse*. Of course it was used in other senses, but not unless something in the connection or circumstances required it to be used out of its general native meaning, as is true in respect to the Greek word *baptizo*. We are fully aware that *tauff* has been used like *baptism* to denote sprinkling, but not properly. Are we to suppose that the native and proper definition of *baptizo* is *to sprinkle* because some Pædo-baptists have assigned that meaning to it? Even were it *generally* used in that way, should we not maintain that it was averted from its original and proper signification? If a hundred "English-German" or any other Pædo-baptist lexicographers should assert the contrary, should we give credence to it? We asked a German Pædo-baptist clergyman, and a scholar, if *taufen* meant originally to sprinkle, and he laughed at the idea, saying that its proper meaning was to *dip*, to *immerse*. If we examine the language of our opponent we shall find that with all of his display of learning, he is most sadly lame in his bold statements. We have space to examine only one. He says, "And so in every instance that does not relate to the sacred rite (meaning baptism) not *taufen* but some other word is employed." He then refers to 2 Kings v. 14, to illustrate what he has said. But the passage, instead of proving, completely contradicts the assertion which our brother has made. There is no reference in the passage whatever to baptism, but to Naaman's dipping himself in the Jordan in order to be healed of an infirmity; still the word *taufte*, the past tense of *taufen*, is employed, though our hero says that *tauchen* is used. We doubt whether he has ever seen Luther's Bible, or certainly he would not have made such a blunder. Other passages might be produced to prove our position, and by an examination of "English-German" lexicons, we should not be surprised if exactly the reverse of what our brother has asserted could be proved. Several, of the highest authority, which we have looked into, give *taufen* as the first definition of to *dip*; but we have neither time or space to devote to such unprofitable discussions. We should have said nothing, had we not been dragged into the controversy. In closing we would say, that we wish our brother no harm, and hope that he may do good; but would kindly advise him to make less display in learning unless he can be more accurate, and to be less pugnacious among his brethren.

We would call special attention to our new Prospectus, for 1850, on the cover of the Memorial.

Rome Fallen!—The French army at last succeeded, between the 19th and 22d of June inclusive, after four days' operations, in making three practicable breaches in the walls of Rome. A night assault was made, and the Romans being off their guard in that quarter, were taken by surprise. A letter from Civita Veochia says: "In fact, the Romans were taken by surprise. The Roman Colonel, who was taken on the breaches, was going his rounds, and one half the prisoners were common workmen. It was only when morning broke, that the lodgment of the French was distinctly perceived—but then it was too late, the three columns were fairly covered, and even a battery of four pieces was in position. All that the Romans could do was to keep up a continual fire from a battery in front and two flanking batteries, and to cut off communications between the camp and the breach; but the position itself was won. The firing swept the ground between the trenches and the breach; and until the night of the 23d the artillery, destined to form additional batteries on the captured bastions, could not be moved, and the necessary operation was only effected by continuing the zig zag from the trenches to the breach itself."

Commissioners were named by the Pope to arrange affairs at Rome. They commenced by dissolving the whole Roman army. General Oudinot has been recalled. France, after having fought desperately for her darling, the Pope, finds to her mortification that he will not even now abide by her decision. He demands that the military defence of Rome shall be divided equally with Austria, Spain, and Naples, before his holiness will return. This is good enough for France.—She had better kept at home.

Rev. Dr. Giacinto Achilli, *imprisoned at Rome under the direction of the French.* This divine was formerly "Vicar of the Master of the Holy Palace," and Professor of Theology and Moral Philosophy in the College of the Minerva, but has been a Protestant for five years past, and resided at Rome. The French have thrown him into the old Inquisition. Shame! Oppression!

The Parisians and the Pope.—The Paris correspondent of the Christian Advocate and Journal says, that on the morning of Sunday, August 12, the following inscription was placed on one of the side-walls of the cathedral of Notre Dame, in that city:—"The good Shepherd giveth his life for the sheep: Pius IX. destroys his with grape-shot." It excited so much attention that the police interfered to disperse the crowd. The inscription was effaced, but it was renewed during the night, and it is said that all the churches had a similar inscription on their walls.

Hungary.—The noble Hungarians continued to be victorious against the combined forces of Austria and Russia for a long time. On the 1st and 2d July, Dembinski, with his own *corps d'armee*, and all the reserve of the veteran troops, drawn from the army of operations acting in different parts of Hungary, amounting altogether to 80,000 men, attacked the Russian army, consisting of 110,000, commanded by Prince Paskiewitch, in the defiles between Miskolcz and Erlau. The success seems to have been so complete that the same Hungarian reserves of veterans, to the number of 40,000 men, marched the next day by Waaten for Comorn, to reinforce the army of Gorgey.

The Emperor of Russia offered a reward of 40,000 rubles ($27,500) to any one who should capture the Polish General Bem.

About the 13th of July, a tremendous battle occurred, in which the Austro-Russian troops were beaten and obliged to fall back upon Raab. London papers of the 27th July inform us that after defeating the Russian division under Gen. Luders, which entered Hungary at the south-east, the victorious Gen. Bem moved his forces rapidly to the west, attacked and defeated the Ban of Croatia, (Jellachich) and after a series of engagements which lasted four days, drove him into Servia. By this operation the siege of Peterwaradin, which had long been maintained by Jellachich's forces, was raised, and the whole south of Hungary Proper restored to the Hungarians. The Austrian General-in-chief, Haynau, had marched to Jellachich's relief. A great battle was also fought at and near Waitzen on the 15th, 16th and 17th ult., in which the Hungarians were at first entirely successful, but on the third day (if we may credit the reports) the Hungarian division under Dembinski was partially defeated, owing to the retirement of Gorgey's division on some secret expedition. The city of Raab fell into the hands of the Hungarians after a severe conflict.

London papers of Aug. 11 state that Haynau, the Austrian General, found the difficulty of his march to be almost insupportable, and that his soldiers suffered more than any other army ever did. The greatest alarm was excited in Vienna and Presburg by the news of the advance of the Hungarians, whose outposts were said to have appeared. A continued battle on the 23d, 24th and 25th July, took place between the Russians and Hungarians near Myskolz, on the left bank of the Sako. A bulletin from Dembinsky, dated Gyongyos, July 24, speaks of a second great victory he had obtained over the Russians between Godollo, Szanta and Jazbereny, after having attacked them by surprise in the night between the 22d and 23d of June. The Russians did not make a stand; many officers fled in their shirts, others were cut down or taken prisoners. Two regiments of Russian cuirassiers were nearly annihilated. The Russians rallied and fought desperately; but about nine o'clock in the morning, a brilliant cavalry attack made at Szanta decided the contest. The Russians left 1600 dead on the field, and lost 13 cannon, besides 2000 prisoners. All the baggage was captured subsequently in Hatrau and Gyongyos, and 14 cannon, 800 prisoners, besides more killed and wounded. Dembinski expected to be in Waitzen on the 25th.

London papers of Aug. 24th give sad intelligence from the seat of war. The Hungarians have been defeated at all points. After Bem's defeat on the 31st, at Scharburg, he proceeded towards Medgyes, which he reached on the 3d, with a force of 8000 men and 17 guns. Having been joined at this place by an auxiliary corps from Claurenburg, consisting of 4000 foot, 800 horse and 12 guns, he proceeded towards Hermannstadt. Gen. Hassford, who had been left with 6 battalions, 8 guns, and 350 Cossacks to protect Hermannstandt, had gone to Reissmrkt and Ruhnlenback, where he gained the victory over the insurgent Gen. Steinall. This having been made known to Gen. Luders by his scouts, he foresaw Bem would fall upon Hassford, probably drive him into Wallachia, and then take possession of Hermannstadt. Nothing remained to be done but to pursue Bem with all speed. Before, however, Luders could overtake him, he learned that Hassford had actually been attacked, driven from his position, and after a murderous battle in the streets of Hermannstadt, in which he had many killed and wounded, had been obliged to retreat to Salmacs. On the 6th, at 10 A.M., Luders' army stood before Hermannstadt. Six battalions of the enemy, 500 horse and 18 guns occupied the neighboring heights. A considerable reserve had been left in the city, and the remainder of the army had

gone in pursuit of Hassford. A battle ensued which ended in the complete rout of the Magyars. The Russian cavalry put such of the fugitives as attempted to resist to the sword. The enemy, who lost 1200 prisoners and 14 guns in this battle, had 600 killed and 500 wounded. The troops which had followed Hassford made the best of their way after their routed comrades. The Russians, including the loss suffered by Gen. Hassford, on the 5th, had 364 killed and wounded. The battle of Schlesburg and Hermannstadt produced a most dispiriting effect upon the insurgents. Many threw away their arms and sought refuge in the woods, while others came over to the victor.

The Vienna accounts, by way of Warsaw, of August 16, state that the Hungarian Diet, having surrendered its powers to Gorgey, dissolved itself. Gorgey surrendered to Prince Paskiewitch under the one condition, if condition it can be called, that the Prince should intercede with the Austrian Emperor for himself, his troops, and his country. From a Vienna letter of the 17th, in the Kolner Zeitung, it appears that M. Kossuth intends to hold out to the last.

Home Mission Record.—This is the title of a monthly paper, issued by the American Home Mission Society, and edited by the Corresponding Secretary, Rev. B. M. Hill, assisted by a committee of the Executive Board. The first No. looks well, and is filled with interesting matter in respect to home missions. The price is only 25 cents a year. Cheap enough. We commend it to our patrons.

Rev. Dr. Malcom has resigned the presidency of Georgetown College, in consequence of a prejudice raised against him because he voted the emancipation ticket.

Baptism of a Lutheran Clergyman.—Rev. Mr. Porter, pastor of the Lutheran church in Paestenkill, N. Y., was immersed by Rev. G. C. Baldwin, of Troy, on the first Sabbath in August.

The Commencement at Granville College, Ohio, occurred in July. The graduating class consisted of six. Orations before the literary societies were delivered by Rev. T. C. Teasdale, of Pittsburgh, Pa., and Hon. A. H. Lunlevy, of Ohio. The degree of D.D. was conferred on Rev. R. W. Cushman of Washington, D.C.

The Asiatic Cholera.—This dreadful scourge has extended its desolations into many of the fairest portions of our country. St. Louis, from April 23d to August 6, lost by cholera and other diseases, 6000 of her citizens, including twenty physicians and three distinguished clergymen, out of a population of less than 60,000, making one-tenth of the whole. The mortality in Cincinnati, from May 1st to August 30, was 6,459, of which 4,100 were by cholera, making one-fifteenth of the population at that time. In Sandusky city, one-fourteenth of the population are said to have died of cholera, and among them four clergymen. In this city, from May 11 to Aug. 25, there have been 11,428 deaths, of which 4,671 were by cholera. The largest number of deaths by cholera during any one week was for the week ending July 21, during which there were 714. The scourge has now, we believe left the city.

Commencement at Madison University.—On Sabbath evening, August 12, Rev. E. L. Magoon addressed the Society for Missionary Inquiry on the "Patriotism of Paul." The literary societies were addressed on Monday evening, by G. W. Eaton, D.D., on the Duties and rewards of original thinking. The exercises of Commencement occurred on Wednesday and Thursday, Aug. 15 and 16, in the

Baptist church at Hamilton. Orations were pronounced by eleven young gentlemen (there being 17 members of the class) two having been excused from performing. The pieces were said to have exhibited much talent, and were well delivered. The honorary degree of A.M. was conferred on Rev. David Bellamy, of this city, T. U. Walters, ef Philadelphia, and Dr. J. S. Douglass, of Milwaukie. D.D. on Rev. Silas Bailey, President of Granville College, O., and L.L.D. on R. Lush, Esq. London. The anniversary of the Theological department occurred on Thursday. Prayer by bro. Bronson, after which seven good addresses were delivered by the graduating class, consisting in all of nine members. The exercises, we understand, were all extremely interesting. Madison University has done an immense amount of good, and we exceedingly regret that there should be so much division in respect to its removal. There must be a yielding spirit on both sides. The friends of removal, though including a great majority of Baptists in the state, have proposed to compromise the matter, but the other party seem unyielding.—Why can we not on both sides act like brethren, and manifest the spirit of Him who has called us? It is to be feared that ungodly men have had too much to do with this matter, *Brethren* and no others, from all parts of the State, ought to assemble and agree upon some course of action, and we believe that they *can agree* if they go from their knees to the settlement of their difficulties.

Southern Baptist.—We are happy to see this paper come now regularly to us in exchange. It is an excellent periodical, edited by a committee of brethren in Charleston, S. C., and we hope that our friends in the South will give it a wide circulation as it deserves.

Commencement at Columbian College.—This occurred in the E. St. Baptist church in Washington. Thirteen young men received the honors of the College. President Taylor, the Post Master General, the Mayor of the city, and other public men were present. We understand that the exercises were very creditable to the Institution. The honorary degree of A. M. was conferred upon Rev. Elijah Hutchinson, of Vermont, and Rev. S. G. Mason, of Mo. The degree of D.D. was conferred on Rev. J. B. Jeter, of Mo. Rev. Dr. Bacon makes a popular and an able President. The College is in a flourishing state.

Rev. E. L. Magoon.—This brother has commenced his labors with the Oliver-street Baptist church of this city. We heartily welcome him among us. We enjoyed his society for years in the halls of science, and we hope and believe that his talents, piety and influence will make him abundantly useful in this city in winning souls to Christ.

New-York Recorder.—In the absence of Bro. Cutting, this paper has been edited by Rev. Joseph Stockbridge, and he has certainly done himself much credit, by the spirited manner in which he has performed his task. He is a smart writer.

We are happy to welcome to this city, our friend and brother Rev. N. B. Baldwin, late pastor of the Baptist church in Monticello, N. Y. He has become pastor of the Bethesda Baptist church, and we trust that he may be instrumental in building up the church and winning many souls to Christ.

Montreal Register.—We regret to observe that this valuable paper has been discontinued for want of support, its publisher having already incurred a heavy debt. It has always been filled with substantial good reading, and we feel that we have lost a good old friend.

The *Commencement at Brown University* occurred Sept. 5, and fourteen young gentlemen delivered orations of a high order, as we understand. The graduating class consisted of 27. Among the honorary degrees, we notice that D.D. was conferred upon Rev. Wm. Hague, of Jamaica Plain, and L.L.D. on Geo. W. Keely, Prof. in Waterville College. The societies were addressed by G. R. Russell, Esq. of Roxbury, Mass., Rev. E. H. Chapin, of New-York, and Rev. A. H. Vinton, D.D., of Boston. The latter was unable, by illness, to proceed with his address, and it was postponed indefinitely.

Special Notice.—*Rev. Wm. M. Parsons.* This brother, by reason of sickness, has been rendered unable to perform the duties of a pastor, and is under the necessity of supporting his family by some secular employment. He has been laboring as a printer; but now finds the business too confining, and must resort to something else. He can travel to a limited extent without serious injury to his health. In order to assist him, the publisher of the Baptist Memorial has offered a large percentage on all subscriptions which he may obtain for that work. He has been very successful for a few months past, and now proposes to devote his whole time to canvassing for the Memorial. He will visit the churches in this city, and we trust that he will be received cordially by all of our brethren. He is certainly a very pious and worthy brother, and his severe afflictions will commend him to the sympathies of the churches.

The omission of the Monthly Record in the last No., in consequence of our absence, will make it necessary to begin back, so as to give all of the important news. We noticed some mistakes in spelling and punctuation in the Sept. No. as we were not able to see the proof sheets. The following are the most important *errata:* Read exhil*a*rating instead of exhil*e*rating on p. 286..a comma should be inserted after Stonington, and omitted after Steamer, p. 286..read D. N. Sheldon instead of D. V. Sheldon on p. 290..Keely instead of Keel*e*y, p. 290..*performs* instead of performing, p. 290, 2d line from bottom..read *Saxe* instead of Sacks, p. 291. This error occurs in several places. We were led astray in the spelling by a Boston paper. Read Er*o*sophian instead of Er*a*sophian, p. 293..read *politics* instead of policemen, p. 294..read *festivities* instead of festivals, p. 294.

## MISSIONARY INTELLIGENCE.

We are happy to learn that Rev. Francis Mason, of Burmah, has entirely recovered of his illness. He is advancing rapidly with the translation of the Bible into the Burman language.

The Baptist Magazine informs us that Rev. I. J. Roberts, a missionary of the Southern Baptist Board to China, has returned to his native land, to remain a short time.

Letters have been received from Mrs. Judson, of Burmah, informing us that she enjoys again tolerable health. She says in a letter to her former pastor in Utica, as we perceive by the 'Baptist Register,' "For myself, under the blessing of God, I have again rallied a little, and we hope I am slowly improving; though I suppose the danger (if it be not an incongruity for a Christian to talk of danger in connection with death,) is not yet all past. Life, especially in my present position, seems to me a desirable thing; but my heavenly Father knows what is good for both of us, and for his cause; and I rejoice to be at his disposal."

Rev. E. Kincaid and lady have been appointed by the American Baptist Missionary Union as missionaries to Burmah, and they are expected to sail soon.

At a recent meeting of the Executive Committee, the Secretaries were instructed to institute immediate inquiries as to the practicability and expediency of extending our missionary operations among the Karens, especially with reference to new stations in the region north and east of Maulmain. Communications lately received from the stations already established give the Committee reason to hope that the time is at hand in which missionaries may be sent to prosecute the work of evangelization among Karens in Burmah and Siam, beyond the reach of existing operations.

The request of Mr. Oncken for an additional appropriation of one thousand dollars, for the support of seven new laborers in Germany, has been complied with by the Committee; and it is probable that other applications will come from the same quarter, which the Committee will not feel at liberty to decline.

Two brethren have recently been appointed missionaries to Asiatic missions, who, with some others, we hope are to sail the present season. Mr. Vinton and the two Karens expect to return to Maulmain at the same time, but it is not probable that Mr. Kincaid, reappointed a missionary to Ava, will be able to depart before the ensuing spring.

Glorious News from Arracan and Bassein.—Bro. Abbott writes from Sandoway Feb. 17, (as we see by the Macedonian) thus: "The following statistics will show the state of the churches, etc., at the close of 1848. Churches, thirty-six; members, four thousand three hundred and forty one *reported*, including Bassein and Arracan; baptized during the year, three hundred and seventy-three; native preachers, forty-four; died, seventy-two; scholars in day schools, four hundred and twenty-one; excommunicated, twenty-four. Twelve chapels are completed, and accommodate several hundred worshippers. There are reported also five thousand one hundred and twenty-four *unbaptized* Christians, who maintain as religious a life in all respects as the members of the churches, only not baptized. Add *these* and the great number of nominal Christians to the number of church members, and we have a population of not less than *twelve thousand*, who would bear comparison, as it respects moral character, with any Christian population in the world, and all enjoying the means of grace. The Executive Committee and the friends of missions will be surprised and rejoiced to hear that but *six hundred rupees* were expended on these pastors and native preachers and schools during the year 1848.

At our recent meeting with our native preachers they unanimously and cheerfully gave up the relations they have hitherto sustained to the mission, and are in future to rely entirely on their churches for support. Native pastors to be sustained by native churches, is the great principle by which they are to be governed. Churches are multiplying, and many are too poor to sustain their teachers.—Schools must also be multiplied, so that the coming year will demand as much as the past. In this case those native preachers exhibited a spirit of self-denial, of true devotion to the cause of Christ, which I have never hitherto witnessed. Those men made a noble sacrifice for the kingdom of heaven's sake, and they will have their reward. I believe their case is unparalleled in the history of modern missions. The number baptized *in all*, west of Rangoon, connected with the Arracan Mission, is rather more than *five thousand five hundred;* between seven and eight hundred have died; something less than a hundred and fifty excommunicated; so that although there are but four thousand three hundred and forty-one *reported* at the close of 1848, there are other districts which are not reported, of two or three hundred. The number of church members in good standing at the close of 1848, may be safely stated at four thousand five hundred.

## MINISTERIAL CHANGES.

Rev. A. Pollard of Hyannis, has become pastor of the Baptist church in Taunton, Mass.; Rev. Charles G. Hatch, of Shelby, N. Y., has become pastor of the Baptist church in Edgartown, Mass.; Rev. Charles W. Watrous, of Norfolk, Ct., has become pastor of the Baptist church in Piermont, Rockland co. N. Y.; Rev. James Kirtley, of Madison, Ia., has become pastor of the East Baptist church in Louisville, Ky.; Rev. D. R. Campbell, of Georgetown, has accepted of the Professorship of Biblical Literature and Interpretation in Covington Theol. Sem.; Rev. David Burroughs, of Tewksbury, Mass., has become pastor of the Baptist church in Amherst, N. H.; Rev. C. C. Lewis, of Hopkinton, R. I., has become pastor of the Baptist church in Quoitnesset, North Kingston post office, Wickford, R. I.; Rev. Alfred Harvey, of Rupert, Vt., has become pastor of the Baptist church in Westerloo, Albany co., N. Y.; Rev. A. Kalloch, of Augusta, Me., has gone to California; Rev. Daniel L. Russell, of Richland, Holmes co., Miss., of the Presbyterian church, has recently been immersed by the Baptists; Rev. W. C. Crane, of Vicksburg, Miss., has become pastor of the Baptist church in Yazoo city; Rev. N. B. Baldwin, of Monticello, Sullivan co., has become pastor of the Bethesda Baptist church in this city; Rev. Reuben Jeffrey, of Nantucket, Mass., has become pastor of the First Baptist church in Albany, N. Y.; Rev. I. Dudley, of Baldwinville, Mass., has become pastor of the Baptist church in Colosse, N. Y.

## REVIVALS.

Wake Forest College, N.C. 10 or 12 recently obtained hopes; Pine Grove, Jones co., N. C., 13 baptized; Wilmington, N. C., 24 baptized; Mt. Edd, Va., 70 baptized in 35 minutes, 89 in all have been recently baptized; Richland, Holmes co., Miss., 36 added to the church; Providence, Leake co., Miss., 12 baptized; Deep Run, Henrco co., Va., 46 baptized at one time; Pleasant Hill, Taylor co., Tenn. 24 baptized; Belleville, Jeff. co, N. Y., 34 baptized; Edenton, N. C., 28 baptized; Mount Olive, Ky., 46 baptized; Providence, Ky., 26 baptized; Clay co., Mo., 25 baptized; Milton, N. C., 30 baptized; Mount Calvary church, Caroline co., Va., 27 baptized; Mt. Moriah, Chickasaw co., Miss., 43 baptized.

## MONTHLY LIST.

*Ordinations.*

D. T. Deupre, Concord, Yazoo co. Miss. April 7.
S. M. Brower, Napakonetta, O. May 13.
J. B. Sutton, Port William, O., June 15.
Joel Baldwin, Bronson, Huron co., O., June 20.
T. Bradley, Rhinebeck, Dutchess co., N. Y. June 22.
G. C. Sedwick, Rockhill, O., June 23.
D. W. Hunter, Milesburg, Pa. June 24.
S. S. Shepard, Alna, Me., June 27.
Joseph Bowman, Farmersville, Wis., June 28.
Cincinnatus Goodall, Grafton, York co. [Va.
Thomas Lowden, Highland, Gen. co., Mich., June 27.
L. S. Stowell, Clymer, Chatau. co. N.Y. July 10.
Joel Bell, Bethesda, S. C.
Prof. A. J. Huntington, of Columbian College, Washington, July 15.
Silas Hemingway, Owego, Tio. co., N. Y., July 18.
L. O. Jones, Azatlan, Ill., July 20.
D. L. Russell, Richland, Miss. July 23.
A. Moffet, Mount Albion, Miss. July 27
Jos. P Miller, Chester, Morrow co., O.
J. Porter (colored) Richmond, Va. Aug. 3.
T. F. Clancy, Delaware, Warren co., N. J., Aug. 11.
W. H. Eaton, Salem, Mass., Aug. 16.
Wm. G. Thomasson, Deep Run, Henrico co. Va., Aug. 17.
Narcisse Cyr, Grand Ligne, Canada, Aug. 29.
J. Williams, Lockport, N. Y., Aug. 22.
S. R. Mason, Lockport, N. Y., Aug. 22.

## LITERARY NOTICES.

*Popular Cyclopædia of Modern Domestic Medicine.* By Keith Imray, M.D. New-York: Gates, Stedman & Co., 116 Nassau-st. pp. 855–8vo.

A book of medicine for family use has long been needed in this country. Every person should understand to some extent the nature of diseases and their remedies, as by such knowlege they can often prevent sickness, and save life as well as expense. The book before us, we should think, would be just the thing for families. It is sufficiently scientific and yet eminently practical, containing a description of the anatomy of the human frame with illustrations, and the symptoms, remedies, and preventives of almost every disease which flesh is heir to. There is much important information added to this first American edition. Dr. Imray has the highest celebrity, both in Great Britain and this country, and we are not disappointed in learning that the work is receiving an immense circulation. We advise our patrons to buy it, as they will probably save twenty times the price of it in doctors' bills in a year's time. It is beautifully gotten up.

*Biography of Self-taught Men.* By Prof. B. B. Edwards, of Andover, and Prof. S. G. Brown, of Dartmouth College. Boston: Benjamin Perkins & Co. 2 vols. 18mo. pp. 324, 324.

This is a very instructive and entertaining work, containing brief biographies of forty-four self-taught men, natives of this and other countries. Among them we notice Governor Hopkins, Prof. Lee, Humphrey Davy, Adam Clarke, Nathaniel Bowditch, James Watt, Robert Stephens, Benj. West, Sir Wm. Jones, and Patrick Henry, as particularly distinguished. Included in the number are two Baptists, viz. Rev. Thomas Baldwin and Rev. Lott Cary. The success of these men is highly encouraging to those who expect to rise to eminence. The mechanical execution of the work is excellent.

*The Earth and Man—Comparative Physical Geography.* By A. Guyot. Boston: Gould, Kendall & Lincoln. pp. 310–12mo.

This is the substance of a course of lectures, delivered in French, in Jan. and Feb. of this year, and translated into English by Prof. C. C. Felton, of Harvard University. This book will be very interesting to naturalists, especially as the author considers the general features of continents, plastic forms of the earth's crust, characteristics of the ocean, origin of the earth, distribution of rain, comparative view of the old and new world, and a variety of intensely interesting subjects. While the work will be read with avidity by scientific persons, it will also be valued by the common reader. We have rarely met with a work of such merit.

*Sacred Rhetoric,* or Composition and Delivery of Sermons. By Prof. H. J. Ripley. Boston: Gould, Kendall & Lincoln. pp. 259-12mo.

This is an excellent work, containing all necessary directions in reference to the composition and delivery of sermons. The author contemplates the young preacher as actually attempting to prepare a sermon, points out his difficulties, and directs him into the right path, while other writers generally consider the sermon as composed and then give their directions. Dr. Ripley has also given much attention to *textual* sermons, which has been neglected by others. The book is what the title indicates, a work on *Sacred* Rhetoric, and the author, by confining himself mostly to that department, has furnished a cheap book, and yet as full as is necessary for the pastor. Dr. Ripley is remarkable in his books for brevity—saying no more than is necessary, and sometimes perhaps hardly enough. It is better however to be too concise than too profuse. We commend the work to students and clergymen with the greatest confidence.

*Tracts for the Churches.—No. II.* The Bible, its excellence and duty of distributing it in its purity. New-York: Edward H. Fletcher.

This Tract presents in a forcible manner the claims of the Bible, and defends the principle laying at the foundation of the American and Foreign Bible Society, that the *word* must be fully *translated* as well as circulated.

*The Baptist Scriptural Catechism*—Vol. I. By Rev. H. C. Fish, issued by the same Publisher.

This little book is just the thing for the younger pupils in Sabbath Schools.

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" *Jer.* ix. 1.

"The flock of God is captive led
In Satan's heavy chain;
Led to the borders of the pit,
Where endless horrors reign."

"Look back, ye captives, and invoke
Jehovah's saving aid;
Give him the glory of his name,
Whose hand your nature made." DODDRIDGE.

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR OCTOBER.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | Zeph. i., ii., iii. | |
| 2 | 2 Kin. xxiii. 4-20., 2 Chr. xxxiv. 33., xxxv. 1-19. | Josiah destroyeth idolatry in Judah. |
| 3 | Jer. iii. 6-25., iv. | |
| 4 | Jer. v., vi. | |
| 5 | Hab. i., ii., iii. | |
| 6 | Jer. vii., viii. | |
| 7 | Jer. ix., x. | |
| 8 | Jer. xi. xii. | |
| 9 | 2Kin.xx.3-20.,xxiii.1-3.21-24.28-30.,2Chr.xxxv.20-27. | Death of Josiah. |
| 10 | 2 Chr. xxxvi. 1-4., 2 Kin. xxiii. 31-37., Jer.xiii.,xiv. | |
| 11 | Jer. xv., xvi. | |
| 12 | Jer. xvii., xviii., xix. | |
| 13 | Jer. xx., xxii. 1-23. | |
| 14 | Jer. xxvi., xlvi. 1-12., xxxv. | The Rechabites blessed for their obedience. |
| 15 | Jer. xxv., xxxvi. 1-8., xlv. | |
| 16 | 2 Kin. xxiv. 1-17., 2 Chr. xxxvi. 5-10., Dan. i. 1-7. | Jerusalem is besieged and carried captive into Babylon. B. C. about 606. |
| 17 | Jer. xxxvi. 9-32., xxii. 24-30., xxiii. | |
| 18 | Jer. lii. 1-4., xxiv., xxix. | |
| 19 | Jer. xxx., xxxi. | |
| 20 | Jer. xxvii., xxviii. | |
| 21 | Jer. xlviii., xlix. | |
| 22 | Jer. l. | |
| 23 | Jer. li. | |
| 24 | 2 Chr. xxxvi. 11-21., 2 Kin. xxv. 1-2., Jer. xxxiv. | Jerusalem is wholly destroyed. |
| 25 | Jer. xxxii., xxxiii. | |
| 26 | Jer xxxvii., xlvii., xxi. | |
| 27 | Jer. xxxviii., xxxix. | |
| 28 | Jer. lii. 5-27., Ps. lxxix. lxxxiii. | Israel carried into captivity by the Assyrians, about 721 years B. C. |
| 29 | 2 Kin. xxiv. 17-20., xxv. 1-21., Ps. xciv. | |
| 30 | Sam. i., ii. | |
| 31 | Sam. iii. iv. v. | |



THE LAND OF BEULAH.

## NATURE OF THE CHANGE IN CONVERSION.

BY REV. ENOCH HUTCHINSON.

The *affections* are changed. By these we mean the emotions and passions. We do not maintain that they are entirely renewed. They still continue, as formerly, to be influenced by motives; but those, which once powerfully acted upon them, now produce but little effect. True, evil incentives may still, to some extent, impel them to sinful action; but not so effectually as holy incentives impel them to righteous acts. Once they were almost entirely directed by motives which were impure, and scarcely at all by those which were holy. Now, the reverse is true.

The affections are *purified.* That they were very impure, is evident from the fact, that they were more influenced by corrupt than by pure motives. We do not assert that the affections are made *perfectly* pure. There is no perfection in fallen man. We only say, that they are not *supremely* influenced by sinful motives.

Here arises an objection which demands a moment's consideration. There are many who profess to have experienced this change, who are more influenced by sinful than by holy motives. An individual, for instance, has long professed to be a disciple of the Redeemer, but has deviated far from the way of duty. He is deeply engaged in acquiring the treasures of earth. He may hope hereafter to live in splendor, and abundantly enjoy the things of this world. Such a pleasing hope is, perhaps, a strong incentive to action. On the other hand, he may be able to do much good with his treasures, and *this* may be a powerful incentive to action.

Let each of these motives be set before him in their true light, and we believe that in every instance, the individual (if a real christian,) will be more influenced by the desire to do good, than by any other motive. The reverse may occur when the motives are not impartially presented. If the good or evil likely to result from the contemplated action is not fully in view, we cannot reasonably expect him always to be supremely influenced by the pure motive.

Various incentives act upon the mind of the converted man; but all are made subservient to holiness.

Those affections which are called *malevolent*, are no longer permitted to extend their malicious influence—they are soothed into silence, and their hostility, in a great degree, ceases forever. *Anger* rages not within—*envy* has no place in the heart—*revenge* lurks not in the bosom.

The *selfish* affections are properly restrained—the appetites are not permitted to lead their possessor from the way of purity and comparative holiness—avarice no longer withers the soul—unbounded ambition is effectually subdued.

The *benevolent* affections are raised to comparative perfection—benevolence appears in all its loveliness—the sympathetic emotions are most exalted and tender in their manifestations—compassion for the distressed rises to a holy grandeur,—and even the emotion of patriotism is comparatively pure, and almost sinless.

Grateful feelings of every kind are more easily excited—love to God is in full exercise—faith in his promises sweetly elevates the soul.

The last two, are in one respect, new affections. A new object is presented, and consequently affections are produced, which had no existence before the change. The object (God) was, indeed, before the mind; but did not excite the desired affection. Faith and love had existence, before the renovation, in respect to other objects; but not in respect to *this*. Never before were they exercised towards God.

Some other affections are similarly influenced. They become so changed that they are immediately exercised towards God, whenever the glorious object is presented.

Their *intensity* also is augmented: i. e. they are more intensely excited towards God, than they *were* in reference to other objects.

In respect to some affections the object is not changed. They are only augmented or diminished in respect to intensity, when exercised towards their accustomed objects. In regard to some emotions, perhaps, there is no change; except that there is cast over them a holy influence. Those affections which flow out to God, are likewise exercised towards other objects as formerly, but in different degrees of intensity.

When we assert that the affections are so transformed as to be more influenced by holy than by sinful motives, we must consider them collectively. Some affections, *after the change*, may be in

such a state, that they would naturally, i. e. without any restraining power being exerted upon them, be more influenced by sinful than by holy motives; though we can scarcely avoid believing, that in every case of true conversion, there is so great a change in many of the affections, and so much holy influence cast over the whole, that any one, which might be naturally inclined to yield to the power of sinful motives, would be restrained by other affections, and thus be more influenced by good than by evil incentives. This would probably be the case only, when the motives were set before the mind in their true light.

We have intimated that the change in some affections consists in their capability of being exercised towards God. If, to produce that capability, the influence of the Holy Spirit be necessarily exerted, some may ask, how it is, that the new object receives the affection almost instantaneously? Is *this* also effected by the spirit of God?

We answer: as soon as any affection receives a capacity to exert itself upon a new object, it immediately, from a natural inclination, seeks to exercise itself towards that object. In the case before us, the object (God) was known previously to the existence of the new capacity. The capacity being produced, and the object being known, the new affection, according to the natural inclination of all the affections, seeks indulgence. It is unavoidably exercised towards God. Thus, after a capacity to love him is produced, no special divine influence is needed to cause the affection to be carried towards him. Only present the object, and the affection will immediately rise in the heart.

The power of the Holy Spirit is essential to produce the new *capacity*. It cannot be effected by the utmost power of the individual.

We may behold individuals at one time, opposed to God and all holiness, and at another, perhaps the next day, or hour, or moment, new creatures. They love what they once hated, and hate what they once loved. How shall we account for the wonderful change? We need not say that there are no such instances. There are thousands. Our eyes may behold their acts of faithfulness arising from the internal change, which they have experienced. Our ears may hear their new and exalted praises. We

need not say that it is the fanaticism of a moment. It continues through life—it supports the afflicted—it cheers the dying saint—it enables him to pass boldly and joyfully through the vale of death, and enter upon his glorious inheritance in heaven.

Upon natural principles, we can only show, in what respects a change is produced; but are entirely unable to ascertain *how* it is effected. The most profound philosopher, who ever graced the world, must here stop, and wonder, and admire. He can no further investigate. It is impossible for him to show by any deduction from facts, *how* the change is produced. He must either acknowledge that he knows nothing about it, or ascribe it as do the Scriptures, to the immediate and instantaneous influence of the Holy Spirit. We know not *how* that spirit operates, we only know that he performs the work.

The change in the affections is the foundation of true piety. This is evident from the fact, that they are the ruling powers in our nature. If they are in any way exercised, most of the other faculties act in conformity. The *will* is ruled by them in most or all of its volitions. When we abstract, or associate, or put forth acts by any of the mental powers, we may safely conclude that those acts (with the exception of involuntary ones,) are produced in obedience to the will; but that was previously impelled to action by the affections.

The *will* is, in some degree, renewed. It is not entirely changed. It still, as formerly, acts as the affections direct; but they *direct* differently. The change, then, results principally from the change in the affections. Its volitions will be of a different character, because the *affections* are of a different character.

A similar change occurs in reference to all those faculties which are influenced in a great degree by the will. This includes most or all of the intellectual powers, considered in reference to their voluntary acts. We know not that any material change is produced in reference to involuntary actions.

Conscience, whose acts are nearly independent of any other faculty, participates in the change. The renovation in *this* also, is principally the result of a change in other powers. Conscience before conversion, uttered her voice, but her admonitions were not regarded. Now, the accumulated impurity of the other faculties being removed, her action is perceived, and her warning voice is

heard. The monitress sits upon her throne, and reigns in honor and in peace.

The appetites and various propensities to sin are duly restrained. They are not entirely eradicated, but kept within their proper bounds. A holy influence is impressed upon the whole nature. The *internal* renovation is much the greatest; but an *external* one, being the result of that which is internal, is also perceptible.

Finally: the happiness of the renewed man is changed. It is no longer imparted by those worldly considerations, which once formed his chief delight. He perceives that nothing upon earth can afford him sure and lasting pleasure. He can no longer rejoice in his sinful amusements which surround him. *His* happiness is more refined than that which proceeds from sensual things. *His* joys are not confined to the delusive pleasures of the world—they are not carnal; but exalted, spiritual.

While he contemplates the benevolence and all the mercies of his Creator, while he meditates upon the compassion and dying love of the Saviour, while he feels that he has participated in the atonement of Jesus, and is enabled by his pardoning love, to hope for immortal blessedness beyond the grave, he cannot refrain from breaking forth in songs of joy and adoration.

He can now anticipate future happiness with an internal assurance that he shall receive it. How changed are his prospects in view of eternity! Once they were gloomy and painful; now, they are bright and glorious. He believes that he shall receive joy unspeakable, instead of anguish inconceivable. He is to dwell with saints and angels, and not with spirits of darkness.

## SPECIAL NOTICE.

It will be observed that several subjects for prize essays are presented in the Prospectus. The Committee of arbitration are

**Rev. BARTHOLOMEW T. WELCH, D.D.,** *of Brooklyn.*
**Rev. WM. H. WYCKOFF,** *Cor. Sec. Amer. & For. Bible Society, N. Y.*
**Rev. ENOCH HUTCHINSON,** *New-York.*

The essays for premiums must all be sent to Rev. Enoch Hutchinson, 139 Nassau st., N. Y., or to either of the committee, by the first of April, 1850.

## ADVICE OF A PASTOR TO A NEW CHURCH MEMBER.

BY ONE OF OUR CONTRIBUTORS.

1. In your business transactions, and in all your associations with others, keep constantly in view the Saviour's golden rule—"All things whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7 : 12.

2. Live at all times within your means, ever remembering the apostolic precept, "Owe no man any thing."—Rom. 13 : 8.

3. Contribute to purposes of benevolence, either weekly or in some other systematic way, as the Lord hath prospered you.—1 Cor. 16 : 2.

4. Attend all the regular meetings of the church, which are held for public worship, for social devotion, and for business, unless detained by the providence of God.—Ps. 116 : 14.

5. If at the head of a family, maintain family worship in your house, morning and evening.—Josh. 24 : 15.

6. Set apart a portion of every day for private devotion, that you may in secret speak to God in prayer, and hear God speak to you in his word.—Matt. 6 : 6. John 5 : 39.

7. If you have aught against a member of the church, either keep it to yourself, and allow it to prevent the performance of no religious duty, or go to the offending member in the spirit of love, and pursue the course marked out in Matt. 18 : 15, 16, 17.

8. In your daily deportment, let your *life* harmonize with your *profession*, that you may win others to Christ.—Eph. 4 : 1.

9. Strive to keep in daily remembrance the solemn fact, that you are acting for eternity, and must soon give an account of your stewardship.—Luke 16 : 2.

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Family Religion is of unspeakable importance. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!"

## AFFECTING INCIDENTS FROM A PASTOR'S HAND BOOK.

BY REV. S. REMINGTON.

THE village of Sing Sing has been recently visited with that mysterious and fearful scourge, the Cholera—and though its visitation lasted but a few days, yet there were twenty-two persons who fell victims to its ravages. Among whom were a mother and her daughter,—Mrs. Elizabeth Mangam, wife of Mr. William Mangam, and his daughter, Mrs. Nancy McCord. They were both pious, and devoted members of the Baptist church. Though the summons was sudden and unexpected, yet they were prepared to meet it. They both departed on the 27th of August, not only in great peace, but in holy triumph. Last Lord's-day afternoon the writer of these notes delivered a funeral discourse upon the occasion of their deaths in the Baptist church at Sing Sing, to a large and deeply affected audience.

Just two years ago to-day the son of Mrs. M. and brother of Mrs. McCord, sweetly fell asleep in Jesus. This coincidence led me to look at my notes which I made on the occasion of his death. A brief sketch of this young man's christian experience and triumphant death I am quite sure will interest and profit the reader. His name was William L. Mangam. He deceased on the 27th August, 1847, at his father's house in Sing Sing, in the 22d year of his age.

During his last illness he selected the following text—"*I have found a ransom*," Job xxxiii. 24, to be the foundation of a discourse to be preached by the pastor of the Stanton-street Church, of which he was a member, on the occasion of his death. And he particularly requested that it should be improved for the benefit of the unconverted, which was subsequently done in the Stanton-st. meeting house, by pointing out *the ransom found—its adaptation to the moral condition of the human race*—and making the inquiry, *When may we as individuals adopt the language of the text*, "*I have found a ransom?*"

After briefly illustrating these points, it was remarked that there could be no better way to improve this subject as requested, than by giving an outline of the christian experience and happy death of our deceased brother.

His early piety.—It is true that he grew up in sin, sought the pleasures of the world, and recklessly plunged himself in folly, oft times resisting the Holy Spirit, and caring for none of these things. And thus he lived, waxing worse and worse, pursuing with eagerness the giddy round of pleasure apparently unchecked until he was seventeen years old, when the Spirit of God fastened conviction upon his conscience. This occurred while he was attending a series of meetings at the Norfolk-st. Baptist Church, under the pastoral care of the late lamented and beloved Benedict. Here William felt for the first time that he was a great sinner, and resolved in some degree to reform—but his wicked heart resisted God, and he could not give up his idols, and give himself wholly to Christ. But he had no peace—no, not even a false peace.—There was a secret influence exerted with Heaven in his behalf. There was one to whose care William had been committed in this wicked city who prayed for him unceasingly, and he prayed not in vain.

In the winter of 1844, there was held a series of meetings in the Stanton-st. Baptist Church. By this time William had about lost the convictions of the previous winter, and had gone into greater lengths of wickedness than before God had arrested him by his Spirit. But prayer, that moves the arm that moves the world, prevailed in his behalf. And now the time had come for the omnipotency of sovereign grace to be magnified in his salvation During the progress of these meetings, on the same evening he was invited to attend the theatre, and a prayer meeting. By the urgent entreaty of his christian friends he concluded to attend the latter—at which time the Spirit of God wrought effectually in his heart. For a time he strove to conceal his feelings; but the good work had been begun, and his sins stared him in his face. His distress increased until the waves of sorrow rolled over his guilty soul. He felt that he could halt no longer between two opinions, that he must be decided, and on the 4th of February, 1844, he resolved to surrender himself to Christ if he perished in the attempt, and went forward to the anxious seat for the prayers of the people of God. But though his distress was great, and his humility unfeigned, yet he found no relief that evening. The load of guilt still pressed upon his conscience, and with a broken heart and contrite spirit he left the house of prayer. On the following evening,

William was again found in the lecture-room at the feet of Jesus as a suppliant for mercy, when deliverance came to his poor sin-stricken heart. To use his own words—"God in infinite mercy spoke peace to my troubled soul." Adding "the Lord is merciful." He was baptized into the fellowship of the Stanton-street Baptist Church on Lord's-day morning, Feb. 18, 1844. And from that time until the day of his death he remained steadfast, growing in grace and in the knowledge of the Lord and Saviour Jesus Christ. In less than four years he finished his course. But short as was his christian career, he was ripe for heaven. He was emphatically gathered from God's spiritual harvest-field.

*He was a great lover of the holy scriptures.* He read his Bible daily, and made the word of God his constant subject of study.—He read the Bible through by course frequently, and made himself familiar with its historical and doctrinal truths—so much so, that the contents and language of inspiration became incorporated with his thoughts, and he could on all occasions handle the sword of the spirit to advantage.

*He was a subject of severe bodily afflictions.* Several months before he died he was compelled by the bad state of his health to leave the city for his father's house in Sing Sing, from which time his mind seemed generally impressed with the belief that his disease would terminate his earthly existence in the morning of his days. And it appeared to be his principal business to discipline himself through grace to meet the king of terrors. Yet he was cheerful—but his cheerfulness somewhat resembled the stern general who could so unbend himself as to mingle with his children, and enjoy their pleasures and gambols, and yet was terrible on the field of battle. His christian cheerfulness was past-time, like snuffing the fragrance of a flower garden, while his main dependence was the solid enjoyment of God's love. The disease of which he died was somewhat flattering, (pulmonary consumption complicated with heart disease,) and hence on the 20th of June he notes—"My mind is still troubled with regard to the course I should pursue if restored to health. Sometimes I feel when appeals are made in behalf of the heathen—'Here am I, send me,' and sometimes, if I am a hewer of wood and drawer of water I will be in my place."

To a christian brother in Washington, D. C., under date Aug.

9th, he writes—"This disease (of the heart) you are aware, proves fatal in a moment. Within half an hour after finishing this letter I may be a corpse; so that every letter I write you, my dear brother, may be my last. Do not be surprised at any time to hear that I have passed away. I may die to-day. I may live for months. This is my physician's opinion—it is mine. O! that there was fire enough in my pen to write in golden lines to you the sweet and firm consolations that I receive from the teachings of the Saviour of men—the solid comforts that the Spirit infuses into my soul. Earth is dull—Heaven is bright. The company of men and women has become monotonous—the company of Christ, and angels, and the spirits of just men made perfect, is most desirable."

*He was a thoughtful and an intelligent christian.* He kept a diary of his christian experience from the time of his conversion up to within two days of his death. A few extracts from this diary may not be unacceptable to the pious reader. A brief extract from a long record of the last Sabbath he spent with his beloved brethren in Stanton-street. It is dated June 20, 1847:—"Passing in the church I was cordially greeted by a large number of the members. A firm grasp, and an anxious look, with an expressed desire for my recovery. I never in my life felt so warm an attachment for the people of God as on this Sabbath morning. I felt that no duty demanded by Christ would be too arduous—that every cross would be a pleasure—and that with these my brethren I would love to kneel, and breathe out the brief span of my life at the throne of grace."

The last time he commemorated the dying love of Jesus was with the church in Sing Sing, July 4, less than two months before his exit to another world. Upon this occasion he made a long entry, from which I extract the following:—"I sat down with my brethren at the table of the Lord to partake of the emblems in remembrance of Him, and at the thought that before another communion season I might be seated at the richer banquet of the supper of the Lamb, I felt within Christ a hope of glory."

An extract from his last entry, made but two days before his death:—"I am so much exhausted for want of sleep, that on any particular subject I cannot spend any length of time in thought. What will those do in such circumstances, who have rejected the

offers of mercy until such trying hours as these! * * * * I am a simple hoper in Jesus, and for these things I wait. O Lord Jesus, come quickly, and do for me thy will. Leave me here to suffer, or take me home for joy. Thy will be done. * * * * Come unto me, O Father, and strengthen my soul, for I have need of strength from thee."

*His triumphant death.* During the night on which he died, his distress was great from shortness of breath. He desired to see the doctor, but his father, who was aware that it was death, directed him to look to the Physician of souls. He was silent a short time as if in prayer, and then almost in an unearthly voice the word "Glory" was uttered by our dying friend—then "Hallelujah"—"Good-bye." His mother said, "My son, you are dying." "Yes, mother," he replied with an heavenly smile, "Father, dear father, I am glad that you did not send for the doctor. It is death!" Raising his voice—"Open the doors and tell them to come in and see how a christian can die." The room was soon filled with the family and friends. An impenitent young friend was absent whom he requested to see: while some one went for him he addressed himself to an unconverted brother-in-law. "O, what will you do when death stares you in the face as it does me, without a Saviour?" He continued talking with great earnestness to this individual for some time. "Your wife," said he, "is one of my unconverted sisters," and then turning to her, in the most touching appeals warned her to "prepare to meet her God." In the mean time the young man sent for had arrived, to whom he addressed himself—"O, what will you do without the presence of Jesus when the king of terrors arrives? I have wanted—as oft times I have, to warn you, and now is the time, *for this is death.* I am dying! Will you promise me that you will seek the Lord?" He was answered that he would "try." He then spoke to an aunt present, who was far advanced in life, and exhorted her to prepare for death. Then he attempted to sing, repeating "Hal-le-lu-jah—Glory—O that eternal weight of glory! Hal-le-lu-jah!" "I would not live alway, I ask not to stay," &c. Then turning to his only brother he said, in sweetest accents, "Live for God. Be thou faithful unto death, and meet your brother in heaven." After this, he reverently turning to his father, said—"My dear father, did you ever contemplate the glorious plan of salvation?" "Yes, my son,"

replied his father. "Is it not majestic?" responded William. "It is, my son," answered the father, and added, "and you will soon behold it with immortal sight." "O, my father," said the dying son, "I see it now five times as bright as you do. O glory!" "O, 'tis not by works of righteousness which we have done, but according to his mercy that he saves us." "Hallelujah—Glory!"

"O sing to me of heaven
When I am called to die;
Sing songs of holy ecstacy
To waft—my soul—on high."

Then to his mother he said—"This is death! I am dying! I've got my senses; I can see; I can hear; but my breath (gasping for breath as he was speaking.) Is'nt strange! O, this machinery! Je Je-sus is precious. *Downy pillows were never so soft, as a dying bed, with the presence of Jesus. Hallelujah!*" After remaining quite silent and motionless for a few moments, he suddenly became animated, and cried out, "The chariot of the Lord, and the horsemen thereof. Give me hold of the reins." One word more, "Hallelujah!" fell from his faultering tongue, when he ceased to breathe, and his sanctified spirit was unclothed of its earthly house, and soared aloft to glory and to God, to be clothed upon with that house not made with hands eternal in the heavens. He requested to have inscribed on his tomb, "LIVE FOR GOD."

"The reins of the chariot he grasp'd in his flight,
While visions of glory enraptur'd his sight—
Triumphant he rode to his mansion above,
Seeking rest with his Saviour who proffer'd his love."

*New-York*, Oct. 1, 1849.

## PUBLIC OPINION.

IT is public opinion that gives a value to all life's ornaments. A stone dug out of the earth shining brightly, and called a diamond, has in public opinion a value amounting to many thousands of pounds—take away public opinion, and it is not worth a straw. Its variety gives it a value, but it is public opinion that sets value upon variety itself.

# THE LAND OF BEULAH.

SEE ENGRAVING.

"Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of *Beulah* (Isa. lxii. 4–12. Cant. ii. 10–12.), whose air was very sweet and pleasant—the way lying directly through it, they solaced them there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore it was beyond the Valley of the Shadow of Death, and also out of the reach of *Giant Despair!* neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to; also, here met them some of the inhabitants thereof: for in this land the shining ones commonly walked, because it was upon the borders of Heaven. In this land, also, the contract between the bride and bridegroom was renewed; yea, here, 'as the bridegroom rejoiceth over the bride, so did their God rejoice over them.' Here they had no want of corn and wine: for in this place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city,—loud voices,—saying, 'Say ye to the daughter of Zion—Behold thy salvation cometh! Behold his reward is with him!' Here all the inhabitants of the country called them, 'The holy people, the redeemed of the Lord, sought out,' &c.

"They walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims: so the gardener had them into the vineyards, and bid them refresh themselves with dainties (Deut. xxiii. 24.); he also showed them there the King's walks and arbors, where he delighted to be." BUNYAN.

# GLANCE SKETCHES OF THE AGE.—No. IV.

BY REV. A. H. STOWELL, A. M.

## PROGRESS, A FEATURE OF THE AGE.

The approximation to perfection in the arts and sciences, the general diffusion of education and intelligence among the masses, the shaking off of despotism and tyranny, and the love of liberty which fires the hearts of oppressed millions—the facility with which nations may now associate with one another, and cultivate the feelings of love, friendship, and humanity—all show indubitable signs of a progress never before witnessed! Translate yourself back in imagination only *four hundred years*, out of a period of six thousand, and what a change! America unknown, the dark ages just passing away, the reformation not commenced, all Europe engaged in warring upon each other, because they knew not what else to do—all nations sitting in comparative ignorance and barbarism, the Bible existing mainly in Latin, the papal church predominant, Wickliffe just translating the scriptures into English, and the wretched priests persecuting him for it—the bishops of the church in Britain, in many cases, not knowing how to write their name—the art of printing just discovered, but not yet realized—commerce little known, navigation and geography little understood—all of which placed an embargo upon the nations, keeping them in a state of seclusion—tyranny of the worst stamp resting upon the masses, even England, one of the great nations, governed by a weak and imbecile prince! What an astonishing improvement since that period!

Go back *one hundred* years, and there was not a missionary, tract or bible society, for the conversion of eastern heathen, in existence. No benevolent society, of great consideration, for the relief of suffering humanity existed, that I remember. The United States were in a state of vassalage and dependency on the crown of England, and possessed not more than two millions of people.

Go back *fifty* years, and we were an infant nation, just recovering from our revolutionary struggle. Missions were commenced in the east by the English—the Americans were not yet engaged in them. What an age of progress is this! I repeat it, the black

threatening clouds of night are rolling heavily away. Behold a regenerated world! How thickly spangled are the moral heavens with the tokens of a real *progress and improvement!* Look around you, and behold on every side the rising glories of a better day, the budding signs of a new intellectual and religious morning!

Can any one be deaf to the unearthly sounds which are wafted to us from Paradise, or blind to the marvellous sights which are flitting before us? Does not every breeze of heaven kiss the ear, and lodge therein a tale of knowledge? And I am one of those who augur good from this confusion and chaos. With the word of prophecy in my hands—my feet planted on the Rock of Ages—I look forward to a world "*bathed in a new hope!*" I see the towering monuments of the world's future greatness, gleaming in the light of the Sun of Righteousness. I see the golden fleecy skies of future glory loom up in the distant horizon. I see the Auroral beams of the long-wished-for millennial morning. I feel upon my cheeks the gentle zephyrs of the resurrection state, wafted from the new heavens and new earth wherein dwelleth righteousness. The day-spring from on high hath visited us.

> "The lessening cloud,
> The kindling azure and the mountain's brow,
> Illumed with fluid gold, the near approach"

Of a better era, "betoken glad." The twilight is receding.

> "Lo now apparent all
> Aslant the dew-bright earth and colored air,
> Hope looks in boundless majesty abroad."

Others may take a different view of it. "Truth is the daughter of time." Time will reveal all things. But after making liberal abatements of wrong and outrage, with which the world is rife, it seems to me that the Law of Progress is written upon nearly every thing around us. Omnipotent causes are at work, which will ensure the renovation of human society. It seems to me that the Angel of Progress and Reform, has gone forth, and will not cease his labor of love till mankind are delivered from political despotism, ecclesiastical tyranny, human oppression, the reign of alcohol, and the barbarism of war.

The dethronement of the citizen king—the political anarchy of

all Europe—the flight of the supreme pontiff of the Romish See—the dismemberment of the great political parties—the mighty conquests of this confederacy—and the Argonautic expedition after the golden fleece in California, are all, with many subordinate events, preludes to the glorious and happy festival of the world.

This is a shaking time, but there are some things which cannot be shaken. *They will remain.* We are in a glorious transition state—passing from our infancy to our majority, from childhood to our maturity. Such are some of the features of the age in which we live—*activity—revolution—progress.*

## DEAR EDWARD'S NO MORE.

BY REV. ENOCH HUTCHINSON.

Why mourn for dearest E.?
He's from all sorrows free
In realms above.
Why wish him to return?
O, resignation learn,
For never will he turn
From Jesus' Love.

Why tremble at the grave,
Though darkest billows wave
Upon the shore?
Dear Edward had no fear
When icy Death drew near,
O, do not shed a tear,
Though he's no more!

To relatives and friends,
He words of comfort sends,
'My race is run.
Dear parents, be consol'd,
God's mercy He'll unfold,
With joy and peace untold"—
"*Thy will be done.*"

## SITTING DURING PRAYER IN CHURCH.

I am a person who, in the former part of my life, frequently mixed in the world, and had an opportunity of making my observations both on the gayer and graver scenes of life. But for several years past, partly from ill health and the loss of those most dear to me, I have lived in a very retired spot, and have known very little of what passed in the busy world.

Last summer, being called upon to attend a sick relative, I took the opportunity of visiting some friends in a noted city. Several of the changes which had taken place during my retirement, served to amuse me, but that which is the occasion of this paper, gave me real concern; I mean the great inattention and irreverence which prevail in the house of God. It was not in one church only, but in many, that I observed not only numbers coming in when the service was half over, and others just before the sermon; but many already there shewing, by their behavior, that they might have been with equal advantage in any other place, sitting down the whole time of the prayers, as if they had no other concern than to hear the sermon. I could not help saying to myself, these things did not use to be so; surely they ought not to be so: but as I think all I can say upon this subject will not have the weight I wish it to have, I will call in an abler pen, and give an extract from one of the sermons of an excellent and distinguished divine.

Speaking of the presence of Christ, where two or three are met together in his name, he says, "when I consider this I cannot but wonder how people can carry themselves as they commonly do at church, with no more reverence and devotion than they do at home; coming in, staying here a while, then going out again, with no more concern upon them than as if nobody was amongst them or saw them, but their fellow creatures; but I beg of you to consider. Do not you believe what Christ said to be true? I hope you do.

"Now suppose you saw him, the eternal Son of God, your Lord, your Saviour, your Judge; suppose you saw him at this time standing in the midst of you, encircled with rays of glory and majesty about his head, and with all spiritual blessings in his hand, ready to distribute them to all that have a mind to them; if you

thus saw him, could you be able to stand? would you not all fall down and worship him? would not your eyes be fastened upon him, and your ears listen to what he saith? would you not beseech him, upon your knees, to have mercy upon you, to bless you and to give you the pearl of great price that is in his hand? I dare say you would; and yet this is your case, at this time and at all times, when we meet together in his name. If you truly believe the gospel, you cannot but see your Saviour with the eye of faith in the midst of you, as plainly as Mary did when she sat at his feet; and then how gravely, how modestly, how reverently, would you behave yourselves before him all the while you are in his house; and so never come together, as many of you do for the worse, but always for the better. And let me advise you all, whenever you go to the house of God, to consider where you are going, and who you are to meet there; and as soon as ever you come into his presence, humbly beseech him to assist you by his Spirit in doing the work you come about; and then, in an humble confidence of his assistance, set upon it with all your might; offering up your prayers and praises from the bottom of your hearts; receiving the word you hear, not as the word of man, but, as it is in truth, the word of God, which effectually worketh in them that believe. You must use all the means of grace continually. So whenever you have used them, ye must always lift up your hearts to Christ your Saviour, and trust in him for God's acceptance for what ye have done, and for his blessing upon it; and then you can never come to church but ye will return wiser and better than ye came; and so grow in grace, and in the knowledge of Jesus Christ our Lord, every day more and more, till ye arrive at that degree of righteousness and true holiness which is the one thing needful, to make you happy forever."

You see, Mr. Editor, the good divine never so much as mentions sitting down during the prayers. I therefore conclude this was an indecency that had not crept into the church in his days; but as I really believe some very well meaning people have given way to this custom, I hope they will for the future avoid it. If this paper serves to show one person only the error of their way, I shall think myself amply repaid. G. F.

## ILLUSTRATION OF SCRIPTURE.

In the year 1722, the Rev. R. Hall, M.A., the rector of the parish church at North Lopham, Norfolk, (Eng.) delivered and published a series of lectures, which he dedicated to his Majesty George the First. One of these lectures contains the following explanation of a somewhat difficult passage of scripture, and furnishes also an important concession in favor of immersion by an Episcopalian :— "*Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?*" 1 Cor. xv. 29.

That is, why do Christians, at their baptism, make a profession of their belief in this article? and why are they laid into the water as into a grave, in token of their being buried with Christ, and raised out of it, as an emblem of their resurrection with and by him to immortal life? This, among the many explanations of this difficult passage, seems the most natural. And so, I find St. Chrysostom interprets it, speaking upon these words. He says, "For after making profession of belief in the resurrection of the dead, and other doctrines, we are put into the fountain of these sacred waters." St. Paul, reminding them of this, said, "If there be no resurrection of the dead, why wast thou also baptized for the dead? For on this thou wast baptized, believing the resurrection of the dead, that our bodies are not always to be insensible." Thou indeed didst by words own the resurrection of the dead, then the minister, by a figure, shewed thee the very things themselves, which thou hadst believed and professed by words. When thou hadst believed without a sign, he afterwards gave thee signs. For the being baptized and put under the water, and then rising again, is the symbol of descending into the grave or state of the dead, and ascending from thence. Why, then, are men thus baptized for the dead, professing by words and signs, the resurrection of the dead, if the dead rise not at all? B.

Trifling with conscience is a snare : no man indulges himself in any thing which his conscience tells him ought not to be done, but it will at length wear away his spirituality of mind.

## THE AMERICAN SAILOR AND THE BIRDS.

BY MRS. LYDIA BAXTER.

My pretty birds, who'll buy? who'll buy?
No brighter plumes e'er met the eye,—
And sweeter notes were never heard
Chaunted by any little bird

Who'll buy? Who'll buy? Sir, will you not?
They'll chase your cares, if cares you've got;
And be quite happy, sir, you know,
To share the bounty you bestow.

Come, generous sailor, pray take one,
Say sixpence, and the bargain's done—
He'll charm you with his pretty words—
Come, take the choicest of my birds.

The freeborn sailor viewed them o'er,
While thus he stood on foreign shore;
Then spoke, amidst his flowing tears—
"I've been a pris'ner, too, for years.

"By stranger hands I have been fed,
"And eat alone my loathsome bread—
"So I will set these captives free,
"I know the joys of Liberty."

Abash'd and with a downcast look,
The proffered boon the seller took:
And soon the captives sung on high,
Their notes of freedom through the sky.

## MONUMENTAL INSCRIPTION.

In the porch of Dumfries' church, (Scotland), famed as the burying place of Burns, the poet, is a very neat monument of an infant in a sleeping posture, on which are the following lines:

ERECTED TO THE MEMORY OF
ELIZABETH STOKES DUNBAR,
WHO DIED IN HER INFANCY.

Like a dew-drop kissed off by the sun's morning beam,
A brief but a beauteous existence was given,
Her soul seemed to come down to earth in a dream,
And only to wake when ascending to heaven.

# Juvenile Department.

## THE LITTLE WELSH GIRL,

### WHO USED TO WALK SEVEN MILES TO READ THE BIBLE.

[The following narrative was communicated to me a few months ago when in London, and will be read with interest, especially by the juvenile readers of the Memorial. S. M.]

When books were all written with the pen, it cost so very much to buy a Bible, that few could have one. About four hundred years ago, printing was invented, and then Bibles became cheaper, and many more could buy them. Some persons, however, who taught, in God's name, what God had said in the Bible, were so much afraid the people should find this out, and expose their wickedness, that they did all they could to prevent its being read.—The Pope and Roman Catholic priests were of this number, and they are so still. They required kings and rulers to punish severely those who read the Bible; and numbers who did it were fined, put in prison, spoiled of their goods, and even put to death. The holy men who wrote the Bible at God's bidding, wrote it, not in English, but in Hebrew and Greek, so that it had to be put into English, before English people could read it. In 1526, William Tyndale, a godly man, put the Greek New Testament into English, and printed many thousand copies of it, in order that all classes of English people might read it. But the Roman Catholics, who had then power to do what they pleased, heavily fined, imprisoned, and put many to death for doing so. A poor laborer, named Harding, was seen reading this blessed book by a wood-side, while his more fashionable neighbors were gone to mass; and for doing so, he was hurried to prison, and thence to a stake, to which he was fastened, and burnt to death. (Offor's Life of Tyndale, p. 29.)—William Tyndale himself was strangled, and then burnt to ashes, for what he had done. At present, in England and Ireland, the Romish priests give to a *few* of those who are under them, leave to read the Bible, but only in a translation made by Roman Cath-

olics, and which in many places *does not convey the sense which God's own words do,*—but, instead of it, one which favors their own false teaching. Even now, however, in countries where the king and government do what the Pope directs, the people at large are not permitted to have the use of the Bible. In Austria, for instance, where the government supports popery, a person is liable to be imprisoned for giving one away. Dr. Marriott, an Englishman, visited a physician there in 1846 who had just suffered four months' imprisonment for giving away a few Bibles. Dr. Marriott himself, when entering the Austrian dominions, took with him two Bibles which had been printed in Austria, hoping that, on this account, he would be permitted to carry them with him; but he was told that "Bibles once out of Austria, are not allowed again to enter." Similar prohibitions of the use and circulation of the Bible occur in Italy, where the Pope is king, and also in other countries. Indeed, so lately as 1844, the Pope addressed a letter to Roman Catholic priests throughout the world, condemning all Bible Societies, that is, societies formed for selling Bibles cheap, and putting them into the hands of all persons in all nations; and he refers to three preceding Popes having done the same. In this letter he forbad any Roman Catholic to help or favor these societies, and told the priests that it was their "duty to seize out of the hands" of Roman Catholics, all Bibles printed in the language which they speak and understand, and also all books which he, the Pope, did not approve.

We ought exceedingly to bless God that these condemned Bible Societies have now existed for many years in England, and that God has given us rulers, who, instead of obeying the Pope, have permitted good people to assist in "preaching the gospel to every creature," as Christ Jesus commanded, (see Mark xvi. 15,) by endeavoring to place the Bible in the hands of every one. Our blessed Lord, when on earth, said, "Search the scriptures," John v. 39; and those who heard Paul at Berea, are mentioned as "more *noble* than those in Thessalonica," because "they searched the scriptures daily" to ascertain whether the things Paul had stated respecting them "were so;" Acts xvii. 11. But, anxious as many persons were to have Bibles of their own, yet, before Bible societies existed, Bibles were still much too scarce and dear for persons in general to buy them. The history of the Little Welsh Girl, now

to be mentioned, shews how difficult it was for persons in some parts of the kingdom to obtain even the use of one; and the circumstance that the first thought of a Bible Society for the world sprang out of her persevering journeys to enjoy that privilege, shews how God delights to honor the love of his word.

The British and Foreign Bible Society was formed in 1804; it has circulated many millions of copies of the scriptures, has extended its operations to all quarters of the globe, and has been the means of calling into existence most of the other Bible Societies in this and other countries, which the Pope so universally condemns. By the exertions of this and other societies, the price of Bibles and Testaments in Britain is now so low that almost every little boy and girl may possess one. But what was it, do you think, which led to the formation of this society? It was the following circumstance:—Late in the year 1802, as Mr. Thomas Charles, a minister of the gospel, was walking through the streets of Bala, a small town in Wales, he met a little girl whom he knew, and asked her if she could tell him the text from which he had preached on the last Sunday. Instead of giving a ready answer, as she had been in the habit of doing to his questions, she hung down her head in silence. "Can you not tell me the text, my little girl?" said the minister. Still she was silent, and burst into tears. At last she said, "The weather, sir, has been so bad that I could not get to read the Bible." "Could not get to read the Bible! how was that?" He soon learned the cause: there was no copy of the word of God to which she could get access, either at her own home, or among her friends; and she used to travel seven miles over the hills, every week, to a place where she could get a Welsh Bible, to read the chapter from which the minister took his text on the Sunday.—But, during that week, the cold and stormy weather had kept her from her usual journey.

No doubt Mr. Charles was much pleased with the little girl, though she could not tell him the text. Nor did he meet her in vain; for it led, as will be seen, to very important results. After she had gone, he began to reflect how many were without the sacred scriptures. He next inquired among the people in the town and villages, in how many houses the Bible was to be met with; and you may suppose how great his sorrow was when he found there was only one copy to about every eighteen families! What

was to be done? He was not a rich man, so he could not supply them; and even if he could get the money, he well knew they were not to be bought, as there were very few printed in those days. After he had thought much on the subject, he resolved to go to London, to seek for help in giving the word of God to his beloved Welsh people. A journey from Wales to the great city was then a serious matter: there were no railroads in those days; it cost a good sum of money, and took up much time; and besides, it was winter, when travelling was not pleasant. Yet to London he went, and made many inquiries for Welsh Bibles, but obtained only a small number. He now thought he would seek for some pious persons who might assist him; he had heard that several ministers and gentlemen used to meet early in the morning, to consult about the circulation of tracts, so he resolved to call on them, hoping that they would help him.

Early on the morning of the 7th of December, 1802, the Welsh minister paid a visit to the Committee of the Religious Tract Society, and made known his errand. They talked together about the state of those who were without the word of God, and soon resolved to make an effort to circulate the Bible more largely.—They were consulting how they could procure a supply of Bibles for Wales, and then for England; when a Baptist minister present, Mr. Joseph Hughes, of Battersea, said, "A Bible Society for Wales!—a Bible Society for England!—why not a Bible Society for the world?" After the Committee of the Tract Society had carefully talked over the matter for several months, these gentlemen, along with some others invited by them, formed the British and Foreign Bible Society. "Behold, how great a matter a little fire kindleth?" Who would have thought that the fact of the Little Welsh Girl not being able to remember the text, and walking so far to see a Bible, would have led to the formation of a society, which, in forty years, has sent out about sixteen millions of copies of the scriptures, and has been a blessing to the world.

Missionaries to the heathen have been greatly assisted by this society, in printing new translations of the scriptures. Up to 1842, the Baptist missionaries in the East Indies had printed the Bible or New Testament in forty-four eastern languages or dialects, spoken by about half the population of the globe. For some time they received liberal assistance in all parts of the great work, but

afterwards their translations of the New Testament were objected to, because they had given the meaning of the Greek word *baptizo* just as they had of the other Greek words; translating it to *dip* or *immerse*. But those who have put sprinkling or pouring in the room of the divine ordinance of immersion, felt that this condemned their practice, and they prevailed on the society to refuse assistance to translations of the New Testament made by Baptists, unless they would put into them the Greek word *baptizo*, which the people could not understand, in the room of a word which they could understand. The Baptists felt that it would be sin for them thus to conceal God's will to please their fellow men, and in order that they and other translators who endeavor to put *every part* of the Bible into words well understood by the people, might have the help they need, the Baptists of England have formed "The Bible Translation Society,"—and the Baptists of America, "The American and Foreign Bible Society."

Dear child, have you a Bible of your own? If not, save the first few pence that may be given you, to buy one. Read it very carefully, and pray for the Holy Spirit's teaching to make you trust in Christ, and love and serve him. Thus you will be happy in life, peaceful in death, and blessed forever. If you have one, do what you can, that every one else may have one too.

## THE BOLD PETITIONER.

The Romans had a law, that no person should approach the emperor's tent in the night, upon the pain of death; but it once happened, that a soldier was found in that situation, with a petition in his hand, waiting for an opportunity of presenting it. He was apprehended, and going to be immediately executed; but the emperor having overheard the matter in his pavilion, cried aloud, saying, "If the petition be for himself, let him die; if for another, spare his life." Upon inquiry, it was found that the generous soldier prayed for the lives of his two comrades who had been taken asleep on the watch. The emperor nobly forgave them all.

## "GOOD BYE"

Farewell! farewell! is often heard
From the lips of those who part;
'Tis a whispered tone—'tis a gentle word,
But it springs not from the heart.
It may serve for the lover's closing lay,
To be sung 'neath a summer's sky;
But give to me the lips that say
The honest words—"Good bye!"

Adieu! adieu! may greet the ear,
In the guise of courtly speech;
But when we leave the kind and dear,
'Tis not what the soul would teach.
Whene'er we grasp the hand of those
We would have forever nigh,
The flame of Friendship bursts and glows
In the warm, frank words—"Good bye!"

The mother sending forth her child
To meet with cares and strife,
Breathes thro' her tears, her doubts, and fears,
For the loved one's future life.
No cold "adieu," no "farewell" lives
Within her choking sigh;
But the deepest sob of anguish gives—
"God bless thee, boy! good bye!"

Go watch the pale and dying one,
When the glance has lost its beam—
When the world is cold as the marble stone
And the brow a passing dream:
And the latest pressure of the hand,
The look of the closing eye,
Yield what the heart *must* understand,
A long—a last "Good bye!"

# Monthly Record.

## MISSIONARY INTELLIGENCE.

Designation of Missionaries.—We learn from the Watchman & Reflector that on Sunday evening, Oct. 14, in the meeting house of the First Baptist Church in Roxbury, Mass., Rev. H. E. Knapp and lady were publicly set apart as missionaries to labor among the Kemmees in Arracan, to be stationed at Akyab, also Rev. H. M. Campbell and lady to join the Burman mission at Ramree, and Miss H. E. T. Right to be an associate teacher in the Normal School at Maulmain.—Brethren Shailer, Peck, Vinton, Anderson and Hague took part in the exercises. The missionaries were to sail on Thursday, Oct. 18, in the ship Arab for Calcutta, accompanied by Mrs. Brayton of Mergui station, and the two Karens, Myah A. and Kone Louk.

Receipts and Expenditures.—We learn from the Macedonian that the receipts of the Missionary Union in the month of August were $3,005 75, and in the first five months of the financial year, $22,636 85; less, by about $6000, than were received in the corresponding months of last year. The expenditures of this financial year ought not to fall below *one hundred and ten thousand dollars;* to provide for which the receipts of the seven months, beginning with September, aside from the grants of co-ordinate societies and the United States Government, must average nearly *ten thousand dollars per month.*

## ITEMS.

Prospect of War *between Russia, Austria and Turkey.*—Several of the Hungarian leaders in the late contest with Russia, have taken refuge in the dominions of the Sultan. Russia and Austria have demanded them, and Turkey, backed by England and France, has refused to give them up. In anticipation of a collision, a powerful English and French squadron is to be sent immediately into the Mediterranean. It is very possible that Russia and Austria, as they deserve, will yet be humbled. The Lord reigns among the nations, and his designs will be accomplished while the nations are contending with each other.

Hungary.—Comorn, the last town to hold out against Russia, has at last surrendered without the effusion of blood. Several of the Hungarian leaders have been executed by tyrannical and blood-thirsty Russia and Austria. Well, the judgments of a just God will fall with redoubled fury by and by upon the heads of those despots. They cannot always trample in the dust the advocates of civil and religious freedom.

Italy.—The Pope has issued his manifesto, which has been received with great disappointment and resentment. Even some of the French soldiers have been arrested for tearing it from the walls. There is great uneasiness under the inquisitorial oppressions of his "Beast"-ship, and it is believed that there would immediately be another revolution were the French military to leave Rome. Our prophecy is that neither Pius IX, nor any other Pope will ever again sit fully upon the throne of *temporal* power.

Dr. Achilli.—It is said that the release of this divine from the diabolical dungeons of the Inquisition has been demanded by the French.

Missouri College.—The contemplated College in Missouri is to be located in Liberty, Clay co., and Col. Doniphan is to make a donation of $25,000 to it. Dr. Jewell agrees to give $10,000 worth of land, and the College is to be called "William Jewell College."

Rev. J. N. Brown.—This brother has been appointed Associate Secretary and Editor of the American Baptist Publication Society. Brother C. Malcom wishes to be relieved somewhat of his editorial labors, so as to be able to visit the churches more than he has been able to do heretofore. Brother Brown is just the man, we think, for such a place.

Baptist Missionary Convention of the State of New-York.—This body assembled at Albany, in the First Baptist Church, Oct. 10. The introductory sermon was delivered by Rev. C. P. Sheldon, of Buffalo. From the report it appears that 35 churches in the State, and 2 in Wisconsin, have been assisted by the convention during the year, and 231 persons baptized. The convention was harmonious and interesting. Rev. H. C. Vogel was Moderator, and Rev. Messrs. H. Daniels, and J. Bevan, clerks

Madison University.—The President of the Board of the University, Hon. Friend Humphrey, in accordance with a request of the convention, assembled at Albany, Oct. 9, to consider the difficulties in reference to the contemplated removal of the University to Rochester, made a full statement of the present condition of the Institution. The claims of both parties were amicably discussed, and the decision resulted in unanimously deciding to compromise the matter, by removing only the collegiate department to Rochester, while the theological department is to remain at Hamilton, and be what it was before the commencement of the collegiate department. We rejoice at this result, believing that the Spirit of the Lord moved upon the hearts of the delegates present, and thus saved from destruction one of the most important institutions in our denomination. The happy arrangement of its difficulties should certainly excite in us devout gratitude to God.

Great Mortality in the Sandwich Islands—The recent epidemics which have visited those islands, have swept away it is supposed, about one-tenth of the population, and among them more than 2,300 church members. But it is cheering to learn, that about 1600 have been added to the churches during the year ending May, 1849.

## REVIVALS.

Sugar Grove, Ky., 27 added; Glen's Creek, Ky., 17 added; Elm Wood, Ky., 55 baptized September 2; Mount Lebanon, Edgefield District, S. C., 15 obtained hopes; New Bethel, Washington co., Ga., 23 baptized; Moulton, Alabama, 51 baptized; Hampton, Va., 107 baptized in less than fifty minutes; Antioch, Miss., 29; Bethlehem, Choctaw co., Miss. 33 added; Berryville, Miss., 17 baptized; Madisonville, Madison co., Miss., 16 baptized; Siloam, Sumpter co., Ala., 25 added; Grenada, Yalohusha co., Miss., 30 baptized; Muskoke, among the Creek Indians, 13 baptized; Harmony, Haywood co., Ten., 38 baptized; Chapel Hill, Tipton co., Ten., 60 baptized in one month; Russell, Mass., 34 baptized; Unity church, Ten., 57 added; Lebanon, Ten., 48 baptized; Clover Creek, Hardeman co., Ten., 53 baptized.

## MINISTERIAL CHANGES.

Rev. A. Brown. of Amherst, N. H., has become pastor of the Baptist Church in South Gardner, Mass. Rev. G. Daland, of Middleboro', Mass., has become pastor of the Baptist Church in South Braintree. Rev. S. Howe, of Hingham, Mass. has become pastor of the John st. Baptist Church, Lowell, Mass. Rev. R. F. Young, of Chestnut Hill, Pa., has become pastor of the Baptist Church in Salem, N. J. Rev. J. Hammitt, of Reading, Pa., has become pastor of the Baptist Church in Trenton, N. J. Rev. L. Raymond, of Milwaukee, has become pastor of the Tabernacle Baptist Church in Chicago, Ill. Rev. Jesse Hartwell, D.D. late Prof. of Theology in Howard College, Ala., is preaching to the Baptist Church in El Dorado, Arkansas. Rev. Leland Howard, of Norwich, N. Y., has become pastor of the Baptist Church in Rutland, Vt. Rev. Daniel Eldridge has become pastor of the Baptist Church in Hartford, Wash. co., N. Y. Rev. J. W. Parkhurst has become an agent of the American Baptist Home Missionary Society, and will reside at Newton Centre, Mass. Rev. Levi Morse, of Athens, Bradford co., Pa., has become pastor of the Baptist Church, Franklin, Delaware co., N. Y. Rev. Howard Malcom, D.D., late President of Georgetown College, has become pastor of the Sansom-st. Baptist Church in Philadelphia. Rev. J. R. Scott, late chaplain of the University of Va., has become pastor of the Federal-st. Baptist Church in Portland, Me., and not pastor of the Baptist Church in Charlottesville, Va. as we stated through mistake in a previous number. Rev. John Davis, of Hamburg, has become pastor of the Baptist Church in Lambertsville, N. J. Rev. W. N. Slason, of Ashland, has become pastor of the Baptist Church in Hanover, Mass. Rev. George Hand has become pastor of the Baptist Church in West Kensington, Philadelphia, Pa.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

R. R. Lillard, associate editor of the Western Baptist Review, Ky., June 7.
J. P. Rockafellow, Hollidaysburg, Pa., June 15, aged 38.
Moses H. Tompkins, Blackburg, Montgom. co. Va. June 20, aged 28.
W. Cox, Milford, O. of cholera.
—— Hope, Keokuk, Iowa, of cholera.
—— Knapp, Charleston, Iowa, do.
D. B. Crawford, Warrenton, Miss.
D. L. Mansfield, Warren co. Ky. June 27.
S. S. Abbott, Farmington, Me. June 30.
B. Carpenter, Detour, Ogle co. Ill. July 3, aged 67.
H. P. Clifton, Bethany, Ill. July 3.
John D. Hart, at sea, on his way from Panama to San Francisco, July 4.
Parker Jenkins, Waterloo, Ill. of cholera, July 6, aged 40.
James B. Ferrell, Halifax co. Va., July 7, aged 45.
Zadock Darrow, Collinsville, Ill., July 18, aged 81
—— Bowen, Dayton, O., July 18.
W. A. Ross, Charlottesville, Va. July 25.
W. H. Rice, Chicago, Illinois, July 31, aged 37.
Nehemiah Sherwood, Unadilla, N. Y., Aug. 25.
Beverly C. Hancock, Chesterfield co. Va. Aug. 28, aged 41.
Joseph Morris, Edgefield District, S. C. Aug. 29.
John Rogers, Paterson, N. J., Aug. 30, aged 66.
Thomas U. Allen, Boston, Mass. Aug.
Rev. Mr. Bligh, Whitehaven, England, Aug. 23, aged 67.
B. Pinneo, Milford, Ct., aged 81.
Edward J. Helme, Newport, R. I. Sept. 7.
Samuel Norwood, Marengo co., Ala. Sept. 13.
Warren Cash, Hardin co. Ky. Sept. 15, aged 89.
Chas. Train, Framingham, Mass., Sept, 17, aged 66.

*Churches Constituted.*

Petersham, Mass., May 20.
Birmingham, Pa., June 2.
Pinckney, Mich., June 3.
Canton, O., June 13.
Lowell, Mass., June 26.
Fulton, Rock. co., Wis., June 20.
Koshkonong, Jefferson co., Wis. June. [No. of members 16.]
West Springfield, Mass., June 27.
West Carden, Me., June 27.
New Rochelle, N. Y. July 8.
Wild Cat Township, Ind. (Salem Bap. church) July 25.
Larissa, Texas, July 30.
Millersburg, Ill., Aug. 4.
Macedoniac, near Owensboro', Ky., August 11.
Dartford, Marquette co. Wis. Aug. 12.
Sugar Grove, Ill., Aug. 28.
Lebanon, Wayne co., Pa., Aug. 30.
Burlington City, Iowa.
Springfield, Ill., Sept. (German.)
Plumstead Township, Bucks co., Pa., Sept. 1 (German.)
Rockdale, Md. Sept.
Graham Station, O., Sept. 8.
Newark, N. J. Sept. 26 (German.)
West Amesbury, Mass., Sept. 20. (No. of members 37.)

*Ordinations.*

Wm. M. Davis, Springville, Ind., March.
W. W. Foree, Henry co., Ky., June 3.
Samuel Norwood, Providence, Alab., June 16.
M. Lyon, Carolton, Ala., June.
Wm. Martin, James City, Va., June.
George Sands, Pettis co., Mo., July.
Jas. J. Robinson, West Fork, Jackson co., Mo., July 22.
C. M. Wright, Benton, Ind., July.
J. O. Walker, Larissa, Texas, July 30.
J. K. Fuller, Roanoke, Ia., Aug. 17.
T. R. Lewis, Marion, Ia., Aug. 18.
C. M. Herring, Dexter, Me., Aug. 22.
Wm. C. Brown, Antrim, O., Aug. 25.
Hezekiah Harvey, Homer, N.Y. Aug.30.
Henry Gordon, Mt. Gilead, Mercer co., O., Sept. 1.
D. J. Yerkes, Hollidaysburg, Pa. Sept. 5.
Peter Weddle, Loyal Hannah, Westmoreland co., Pa., Sept.
N. F. Stecher, Springfield, Ill., (German,) Sept.
O. F. A. Spinning, Northampton, N. Y. Sept. 5.
C. B. Reed, Smithtown, Mon. co., N.Y. Sept. 5.
John W. Brown, Rappahannock co.Va. Sept. 8.
Levi Hamlin, Berwick, Pa., Sept. 12.
Moses H. Bixby, Williston, Vt. Sept.13.
Thomas Miller, Eaton's Ch., Davie co., N. C., Sept.
Wm. M. Young, Shoulder's Hill, Norfolk co., Va., Sept. 14.
John Withall, East Henrietta, Mon. co. N. Y., Sept. 20.
A. Blankenship, Middle Fork, Ill.
L. Freshcoln, Lower Merion, Pa. Sept.20.
Munford Pelley, Hillsboro, Woodford co., Ky. Sept. 22.
Richard Graham, Marion, Ala., Sept.23.
H. J. Campbell, Derby, Vt. Sept. 25.
C. G. Purrett, Burlington, Otsego co. N. Y., Sept. 26.
Harvey K. Knapp, Norwich, N.Y. Sept.26.
B. H. Thomas, Zion Church, Clarion co. Pa., Sept 29.
L. Chickering, Post Mills, Vt Oct. 4
G. W. Gorham, New Haven, Ct., Oct.4.

THE HUNGARIAN PATRIOTS.—These noble-minded men, who are residing at Widdin, a town belonging to the Turkish dominions, and who are under the protection of the Sultan, have been often demanded by Russia and Austria; but Turkey has as often refused to deliver them to their oppressors. At last, however, intimidated by the threats of powers much stronger than herself, she has informed the patriots that she shall be obliged to give them up unless they shall embrace the Mohammedan religion. This announcement is very painful to them. They had rather die than comply with the request. Accordingly Kossuth has appealed to England, in a most pathetic letter, for protection.

## LITERARY NOTICES.

*Complete Works of Henry Kirk White*—with an account of his life. By Robert Southey, L.L.D. pp. 420–8vo. New-York: Robert Carter & Brothers.

Here are contained the poetic effusions of one of the most precocious minds of the age in which he lived. When 13 years old, he wrote very good poetry, and before the age of 21, when he was called from his earthly toils, he had written enough of poetry and prose to make most of the volume before us. He struggled with poverty as those of the highest genius often do; but rose to eminence during that short period. His physical constitution was slender, and his intense and constant mental application, soon laid him upon his bed of death. His poetry is perfectly natural, full of life, brilliancy, beauty, and a vein of piety pervades most of his writings. The volume is adorned with two elegant engravings, one of which is a portrait of Mr. White.

*The English Pulpit.* By the same publishers. pp. 400–8vo.

Here are contained excellent sermons from thirty-two living English divines, belonging to several religious denominations. Among the number we notice Bloomfield, Burns, (Baptist) Cumming, Fletcher, James, Melvill, Baptist Noel, and J. Belcher, (Baptist). This is a very valuable book, containing almost a body of divinity. We thank the enterprising publishers for this important contribution to our religious literature.

*Parables and Miracles of Christ.* By Jabez Burns, D.D. pp. 299–12mo. By same publishers.

This work contains 83 sketches of sermons, forming pretty full skeletons. Dr. B. is a General Baptist, and has made a very judicious selection and division of subjects. He follows mostly the *textual* arrangement, and is eminently practical. We commend the work to our readers.

*Domestic Portraiture*—with an Introduction. By Rev. E. Bickersteth. pp. 351–12mo. By the Messrs. Carters.

This work contains interesting memoirs of three children of Rev. Leigh Richmond, showing forcibly the importance of religious principle in the government and education of families. This is one of the most instructive and useful books for the general reader and for families, that we have seen for a long time. It deserves universal circulation.

*History of the American Bible Society*—from its organization until the present time. By W. P. Strickland, with an Introduction by Rev. N. L. Rice, D.D. pp. 466–8vo. New-York: Harpers.

The Society of which this volume treats, has now been in existence thirty-two years, and has accomplished an immense amount of good. The total receipts from all sources have been $3,308,001 38; and it has issued more than 6,000,000 Bibles, and scattered them in various parts of the world. Our denomination co-operated with the Society until our missionaries were not allowed to translate the word baptize and its derivatives into heathen languages, while they were permitted to translate fully the remainder of the Bible. This injudicious and oppressive measure caused Baptists to form a society of their own, and endeavor to give the word of God fully translated to the heathen. Notwithstanding this division, the American Bible Society is blessing many lands by its benevolent and extensive operations. The volume before us presents not only a history of the American Bible Society, but really, a history of all Bible Societies throughout the world, and furnishes an indispensable reference book for clergymen. It is ornamented with a beautiful portrait of Hon. Elias Boudinot, L.L.D. the first President of the Society. It is handsomely bound.

*Abbot's Series of Histories.* By the Harpers.

Two more handsome volumes, "Julius Cæsar," and "Maria Antoinette," have appeared. These volumes give the soul of the history of those periods when Cæsar and Antoinette lived. The style is very captivating, and the events described are so interesting, and the numerous illustrations are so attractive, that one can scarcely shut the books until they are read through. Their moral and religious bearing is admirable.

" The harvest is past, the summer is ended, and we are not saved.
" For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.
" *Is there* no balm in Gilead? *is there* no physician there? why then is not the health of the daughter of my people recovered?" *Jer.* viii. 20, 21, 22.
" As I live, saith Jehovah God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" *Ezek.* xxxiii. ii.

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR NOVEMBER.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | Dan. i. 8-21., Ezek. i., ii. | Ezekiel's vision of four living creatures, &c. |
| 2 | Ezek. iii., iv., v., vi. | |
| 3 | Ezek. vii., viii., ix. | |
| 4 | Ezek. x., xi., xii. | |
| 5 | Ezek. xiii., xiv., xv. | |
| 6 | Ezek. xvi. | |
| 7 | Ezek. xvii., xviii. | |
| 8 | Ezek. xix. xx. | |
| 9 | Ezek. xxi., xxii. | |
| 10 | Ezek. xxiii., xxiv. | |
| 11 | Ezek. xxix. 1-16., xxx. 20-24. xxxi. | |
| 12 | 2 Kin. xxv. 22-26., Jer. xl., xli., xlii. | |
| 13 | Jer. xliii., xlvi. 13-28., xliv. | Jeremiah and others carried into Egypt. |
| 14 | Jer. lii. 28-31., Ezek. xxxiii. 21-33., xxv., xxvi. | |
| 15 | Ezek. xxvii., xxviii. | |
| 16 | Ezek. xxxii., xxxiii. 1-20. | |
| 17 | Ezek. xxxiv., xxxv., xxxvi. | |
| 18 | Ezek. xxxvii., xxxviii., xxxix. | Prophecy concerning the dry bones. |
| 19 | Ezek. xl., xli. | |
| 20 | Ezek. xlii., xliii. | |
| 21 | Ezek. xliv., xlv. | |
| 22 | Ezek. xlvi., xlvii. | The vision of the holy waters. |
| 23 | Ezek. xlviii., xxix. 17-21., xxx. 1-19. | |
| 24 | Dan. ii. | Nebuchadnezzar's dream interpreted by Daniel. |
| 25 | Dan. iii., iv. | |
| 26 | Jer. lii. 31-34., 2 Kin. xxv. 27-30., Dan. vii., viii. | |
| 27 | Dan. v., ix., Ps. cii. | The time of Messiah's coming foretold. |
| 28 | Dan. vi., Ps. cxxxvii., cxxx., lxxx. | |
| 29 | Ps. lxxvii., xxxvii., lxvii., xlix. | |
| 30 | Ps. liii., xiv., xiii., xv., xxv., xxvii., xxxvi. | |



# EVENTS OF 1849.

BY REV. ENOCH HUTCHINSON.

THE shaking among the nations during the year which is nearly closed, has been scarcely less in importance than that of 1848. The strong arm of an unseen but irresistible power has been obviously working out among despots and empires the stern purposes of the divine government. The disturbing forces among the masses, and among tyrants, have sometimes been gradual and peaceful, and sometimes furious and disastrous in their movement, but on the whole, in favor of the rights of the *people* and the glory of God. The supreme Ruler of the universe is slowly, but effectually producing a change in the moral condition of this world, which will be eventually perceived to be unspeakably magnificent, sublime and glorious. The great contest of antagonist principles, exhibiting itself with alarming frequency in physical conflicts—the grand struggle between freedom and despotism—between the rights of conscience and ecclesiastical tyranny, has not yet reached its crisis. The *world* is looking on with intense interest. Two vast armies, led on by Oppression and the Prince of Darkness on one side, and by Freedom and the Prince of Peace on the other, are approaching. Their out-posts are already in sight of each other—the skirmishing has commenced, and when the columns shall meet there will be a war which will make the earth tremble, and cause every throne of oppression to crumble to the dust, while liberty, and every thing ennobling to man, shall be triumphant.

The state of the world at the commencement of 1849 was far different from its condition at the beginning of 1848. Then oppression reigned almost unmolested. The voice of freedom among the patriotic Poles had been silenced by the "Russian Bear;" Louis Philippe sat with composure upon his throne; Pius Ninth, though liberal to an extreme for a Pope, supposed himself to be firmly fixed in the chair of St. Peter; the waves of popular fury had not dashed upon Austria, Prussia, Bavaria, Belgium, Denmark, England, and almost all the kingdoms and empires of Europe. All was still except the occasional rumbling of volcanic fires beneath the feet of cruel potentates. How different now!

Some of those volcanoes have burst from their confinement, spreading desolation and death in their track. The people of France have risen in their might, shaken off their chains of royalty, and raised their standard of "*Unity*, *Equality*, *Fraternity*." Several times has their republic been assailed by disappointed ambition, but freedom still lives and moves onward, facing war in its bloodiest form. We believe that the republic will stand, unless the vanity of her President, imitating the martial splendor of Napoleon, shall lead her down from the lofty eminence on which she now stands, to bow again with servility to the nod of an Emperor. Rome, the seat of spiritual despotism for ages, has shown to the world that the *popery* of the *Pope* and of the Cardinals is very different from that of the people. The latter want no Pontiff to rule them in temporal affairs, and there is not so much popery of any kind in Rome as formerly. Various other kingdoms and provinces throughout Europe were more or less convulsed in 1848, but it was reserved for 1849 to witness the unequal combat between a very small part of the forces of freedom, and the mightiest despotism upon the footstool. The noble Hungarians have given the world an example little inferior to that of the Greeks, under the noble Leonidas, at Thermopylæ. Early in the year, their struggle with Austria commenced; but they finally gained such important advantages over that power, that she was obliged to call upon Russia for assistance. Still the patriots gathered by thousands around their standard, and successfully resisted the united forces of those two formidable nations. Miskolcz, Erlau, Peterwardein, Waitzen, Raab, Szanta, Comorn, and other places witnessed the most determined resistance by the Magyars, and some of the bravest achievements on their part recorded in the annals of history. And though those noble spirits have for a time been crushed by despots, in consequence of the base treachery of one of their leaders, still they have taught their foes a lesson which will not easily be forgotten, that to contend with the smallest forces of freedom, requires their utmost power; and farther, that if there were any thing like a general combination of those in favor of liberty, they would shiver to atoms every throne in Europe. Let tyrants rejoice and triumph over the ruin of the Hungarian cause, and the dimness of the star of liberty; but let them, at the same time, be aware that there are beneath their feet the pent up fires which will, sooner or later, overthrow the

strongest pillars of their temples of cruelty, and scatter to the winds despotic governments, despots, and hierarchies.

Another remarkable occurrence of 1849 is the interference of France in the affairs of Rome. One republic endeavoring to subdue another, both of which had just sprung into existence! The Roman people rose against their sovereign the Pope, expelled him and formed a republic. The Austrians and Neapolitans attacked it, but were repulsed with great loss, as early as May, 1839.—Then France sends her army to reinstate the Pope, and contrary to her expectations, is compelled to fight her way, with immense bloodshed, into the city. She aids the Pope, and then undertakes to dictate the course which he must pursue, limiting and almost destroying his temporal power. This offends the Pontiff, and he threatens to call in to his assistance some of his subaltern nations. The course of France is not so surprising when we consider that it was not in accordance with the wishes of the people, but probably a plan of Louis Napoleon to favor the Pope, and to be favored in return when he should wish to be proclaimed Emperor. The course of France, and that of the people of Rome, exhibits another remarkable phenomenon of 1849, viz: *the pulling down of the Papal hierarchy by its own advocates.* That the Pope should be dethroned by his own subjects—those very persons whom he had considered as his best friends—not by foreign heretics; but Achans in his own camp, who, by the way, were far more numerous than his faithful subjects, is indeed wonderful. France too, the darling child of Pius IX., has, in reality, done great injury to the cause which she professes to love. While she went to Rome professedly to assist her, she not only disgraced herself among all nations by battering down the walls of a sister republic, but actually stripped the Pope, whom she also went to aid, of his temporal power, thus inflicting a deeper wound, if possible, upon the Catholic church than did the Romans by dethroning their sovereign. Now the prospect is that Austria will undertake to protect the Pope. Austria and Russia have united in demanding the Hungarian chieftains to be given up by the Turks, who have had them under their protection at Widdin. England and France have signified their intention to assist the Sultan in his determination to retain the patriots. Finally the Sultan became so much intimidated by Russia, that he informed the Hungarians that unless they should

embrace the Moslem faith, they must be given up to their blood-thirsty oppressors. They appealed in a most affecting manner to England for protection.

There is a strong probability that Austria and Russia on the one side, and France, England, Hungary, and perhaps Turkey, and the Roman *people* on the other, will yet contend with each other, and cause the whole continent to be shaken to its centre. In such a war, the Pope and Cardinals would undoubtedly be with Austria and Russia, while the *people* of Rome would again rise against their sovereign. Indeed they are only now waiting for a suitable opportunity to rear again their republic.

In view of these grand movements among the nations during the year which has nearly closed, we perceive shadowed forth the sublime truth of divine revelation, that "the kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ," and that "he shall reign forever and ever." The days of the "beast" and of the "false prophet" are numbered, and they must soon fall before the triumphant progress of the "Lamb." The time hastens on when monarchies, empires and kingdoms shall be no more. Indeed the time is not far distant, we believe, when even the millennial glory of the latter day will be fully ushered in, and the sublime mission of a triumphant and purified christianity be accomplished.

To our own country the past year has been one of joy to some and of pain to others. The California mania did not fully commence till the beginning of 1849. The astonishing discoveries of such vast quantities of the shining dust as have been laid open, have excited the avarice of the whole civilized world. It is certainly an event which has never before occurred in the history of mankind; an event which has almost revealed the "philosopher's stone."—The fact is well substantiated that gold can be obtained by the *poor* who are not able to build expensive machines for mining—they can pick it up upon the surface of the earth, and indigent persons have, in a comparatively short period, amassed fortunes. The attempt to grasp the golden prize by those who proceed from the States and other distant lands, as many dangers must be encountered by sea and by land, is considered as extremely hazardous. Hundreds of emigrants have lost their lives by shipwrecks, disease, skirmishing with Indians, fatigue, and various accidents. Alas!

how many hearts of widows and orphans are at this moment bleeding in view of the untimely death of one whom they loved, and upon whom they leaned for support. The variety and severity of the sufferings of those who have started for that El Dorado will never be fully known to us in this world. Whether this rushing and scrambling of the rich and poor, religious and irreligious, after the shining dust will be a blessing or a curse to the world, especially to this nation, remains yet to be seen. Undoubtedly the country will eventually be enriched by the California gold, and perhaps made more prosperous, much more so than would have been the case had the mines been in greater proximity to us. We rejoice that the gospel is faithfully preached in that far off land, and we have the charity to believe that the many clergymen who have gone out there, will exert their influence in favor of an inheritance superior to that of a shining one upon earth, and point the gold hunters to that city on high which glitters with the riches of the skies.

The year 1849 has been one of deep affliction and distress to many. The scourge of the world has still been doing its work of death on this continent, as it did in 1848 in Europe and Asia.—Several of our cities have suffered severely. St. Louis, in about three months, lost nearly one-tenth of her population by that pestilence: Cincinnati one-fifteenth in four months; Sandusky City one-fourteenth in an alarmingly short time, and many smaller towns were nearly depopulated. Even into the farthest corner of New England the ravages of the destroyer have extended. Bangor particularly, suffered almost as much as any western city. In New York, during the twenty-one weeks of the prevalence of cholera, about one-fiftieth part of the population were swept off by its virulence. This dreadful disease has desolated some of the fairest portions of our land, and is passing over to the Pacific, as the withering curse of the Almighty, to show the people that they must regard his laws, or suffer the fearful penalty of their presumption by a most awful death. Whole families have, in many cases, fallen victims, one after another, to the virulence of the disease, while in other cases, but *one* has been left in almost comfortless sorrow, to mourn the loss of dearest friends.

Why a merciful Providence permits the pestilence to sweep so many hundreds of thousands into untimely graves, it is

difficult to tell; but this we know, that we richly deserve even greater chastisements for our sins. The devastations of this destroyer appear to bear some resemblance to the pouring out of the vials of wrath spoken of in Revelations. Most surely can we perceive in these stupendous events, occurring on so grand a scale, indications of a comparatively speedy termination of all terrestrial things. The world begins to show signs of age. She is sensitive, fitful, convulsive, oppressive, hardened in sin. She trembles at the slightest touch from the finger of her Creator, and we are certainly reminded that the time is fast hastening on when the "elements shall melt with fervent heat, and the heavens be rolled together as a scroll." Happy will it be for us, dear reader, if we shall be found ready, with our lamps trimmed and burning, when that day shall arrive.

## HISTORICAL CURIOSITY.

In 1798, a clergyman, Vicar of a parish in Shrewsbury, England, committed what the Catholics or Puseyites would call sacrilege. In his church was a picture of the crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed.—Various efforts were made to retain it, but at length it was taken from the building. The Catholic priest, on the following day, issued the following lampoon, which was circulated over the whole town:

"The parson's the man,
Let him say what he can,
Will for gain leave his God in the lurch;
Could Iscariot do more,
Had it been in his power,
Than to turn his Lord out of the Church?"

It may be easily supposed that on one part of the community, this would have its effect; but the worthy Vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied:

"The Lord I adore
Is mighty in power,
The one only living and true;
But that Lord of your's,
That I turned out of doors,
Had about as much knowledge as you.

But since you bemoan
This God of your own,
Cheer up, my disconsolate brother!
Though it seem very odd,
Still, if this be your God,
Mr. Burley* can make you another."

* A celebrated painter in Shrewsbury.

New-York, Nov. 15, 1849.

*Messrs. Editors*—The following lines are at your service for the Memorial. It seems to me they contain the very life and soul of poetry—the expression of a Christian spirit struggling in death. They were composed while the author was dying—only six hours previous to her death, which occurred in January last. She was a devoted member of the Cannon-st. Baptist Church. Her death was triumphant. As the shadows of eternity gathered around her departing spirit, the light of hope seemed to shine with increased radiance. The lines are themselves the best description of the scene. Yours, &c. H. J. EDDY.

## DEATH SCENE.

BY MRS. JULIA LAVINIA MURPHY.

Pardon, beloved ones if through life
I ever caused yor pain;
How dark, how dark this mortal strife—
Will light ere shine again?

Oh! pray for *light* to guide me now—
Oh! let us pray for light!
The glory on my Saviour's brow
Shines forth in radiance bright.

Jesus, my loved companion bless,
And guide his *lonely* way;
Assuage his bosom's deep distress—
Bless him, O Lord, I pray.

Bless the dear babes I leave behind,
Lord, mark them as thine own,
'Till *all* the blessed rest shall find,
Dear Saviour, lose not one.

I go to meet my blessed Lord,
Farewell, I would not stay;
Jesus, I trust thy faithful word;
Oh! happy, happy day!

My *mother* on her Saviour leans,
I see them shining fair,
Shining amidst those glorious scenes,
And I shall meet *them* there.

And shall I dwell with Jesus then,
My hope, my joy, my stay?
Shine forth, thou glorious light, again,
Oh! happy, happy day!

# GARDEN OF GETHSEMANE.

BY REV. ENOCH HUTCHINSON.

SEE ENGRAVING

This celebrated place is generally located at the foot of Mount Olivet, east of Jerusalem—a walled plat of ground one hundred and sixty by one hundred and fifty feet—eight hundred feet south east of the eastern gate of the city, and one hundred and forty-five feet east by south of the bridge over Kidron. The Mount of Olives with its three summits, overlooks the city, being two thousand eight hundred and a half feet above the level of the sea. It was while our Saviour was descending this Mount, where he could see almost every street in Jerusalem, and the splendid temple of Solomon was in full view, that he looked upon the city and wept over it. There also he predicted its destruction, and Josephus informs us that the army of Titus encamped on the very spot where that sad prediction was made. Three lonely paths lead from the garden up the Mount. Some modern travellers have represented Gethsemane as a small area, surrounded by a low hedge or enclosure of stones, and nearly destitute of vegetation, excepting six or eight venerable looking olive trees, which have stood there for centuries. Dr. Clarke found a grove of olives of immense size covered with fruit. That sombre place between Olivet and the holy city, was the scene of the Redeemer's agony the night before his crucifixion. There he sweat as it were great drops of blood falling down to the ground. There he fervently prayed to the Father when the sins of the world pressed upon his soul. There he was seized by a vile mob, and led thence to the place of mock judgment, and finally to Mount Calvary, a little to the north, where he yielded up his precious life to prepare a way whereby we guilty sinners might be saved. Let us drop the tear of sympathy in view of his tragical death, fall as humble suppliants at his feet, and implore his pardoning mercy, that we may behold his glories hereafter in the mansions of the blessed.

# JEALOUSY.

BY REV. H. J. EDDY.

YES, reader, Jealousy, the "green eyed monster," ugly as it is, hateful as it should be, naked, abstract Jealousy is our theme.—Solomon pours bitter epithets upon it. "Cruel as the grave, the coals thereof are coals of fire which hath a most vehement flame." When this spirit seizes the heart, the glory of virtue, the sanctity of holiness, or the value of life are no restraint. It burns with a "most vehement flame." Behind the "vehement flame" of this cruel passion no green thing is left. It withers, it scorches, it consumes, and then madly crushes the cinders and ashes beneath its grinding heel. Jealousy never confesses its existence, but lurks unseen in the chambers of the heart, inflames the imagination, which like a magician conjures up a thousand spectre forms, all horrid, startling, and deceitful. Thus the evil spirit strengthens its position and fortifies itself every day, till the fatal hour arrives, when it comes forth for revenge and death.

Jealousy arises from a suspicion of encroachment upon our rights or invasion of our wishes. It takes the whole man, animal, intellectual, social and moral, captive, and drives him to the basest service. It leaves the pillow of his head full of thorns, and the cup of his pleasures full of bitterness. Where the sun of prosperity was wont to pour his genial rays, and scatter golden blessings from his wings, are gloom, and angry clouds, and a tempest howling over its desolate track with a most vehement flame. Reason may sway the sceptre, assert her right, call up her guards, Reflection and Conscience, and demand obedience, but in vain. Passion triumphs. Reason is dethroned, and it is the reign of terror in the human mind. Every generous impulse of the heart dies. He is a misanthrope—a bitter, unqualified manhater. If the best of the race, the idol of his heart, the star of his hope, the ideal embodiment of all human excellence, proves false, or if he is cut off from his absorbing desire; what cares he for others? What is life to him? What is virtue? What is God, or heaven or hell? All principle is lost. Passion holds the helm, and vengeance fills the sails. Dangers are defied if they rise between him and the object of his hate. A community of jealous men are like the

Assyrians when Gideon's men stood around their camp, and broke their pitchers and blowed their trumpets. They find a foe in every man they meet, and hew to the right and left.

Jealousy has thrust his distorted visage into all the relations of life. Ezekiel was lifted up in vision and borne to the ancient temple gates, and beneath the shadow of the sanctuary. At the door of the inner gate which looketh toward the north, hard by the seat of the Shekinah where God uttered the holy oracles, he saw the image of Jealousy which provoketh to jealousy. It was at the very entrance of the gateway of the holy altar; and while the altar of God smoked with the burning victim, the image of Jealousy stood by to receive homage, and the Jew with one hand laid the lamb on the altar, and with the other ministered to the image. While engaged in the solemnities of divine worship, the spirit of the jealous image entered his heart, and he meditated revenge. Herod was an example. Jealous of the infant Jesus, the vehement flame consumed every generous sentiment of common humanity, and was only satisfied by the indiscriminate slaughter of all the infant children of Judea. Ezekiel's image of Jealousy was set up on the plains of Elah, the very day that the stripling David, in the name of Israel's God, slew the Philistine giant. A band of Israel's daughters, with harps and timbrels and voices, honored the victory with a song in which they introduced a comparison between David and Saul. "Saul hath slain his thousands, but David his tens of thousands." With the melody of that serenade Saul drank the bitter wine of Jealousy. The law of God given from the trembling Sinai, with the voice of thunder, the lightnings of wrath, the mystic smoke and the frowning cloud, could not quench the fires of his jealousy. The innocence and kindness of David could not abate it. He hunted him from mountain to mountain, from cave to cave, through interminable forests, intent upon his death.

The image of Jealousy often stands by our altars of *religious benevolence* in the inner courts of our spiritual temples. One grand division of the great benevolent enterprises of the day becomes jealous of the kind reception of another, and they stand before the world as rival associations. One of these associations became jealous of a *translated bible* in India, and refused to publish it.—Hence the formation of the American and Foreign Bible Society.

This image has also been set up in some of our Christian churches. A new and rising interest is watched with a jealous eye. Masked batteries are erected to defeat the rising church. Their forms of worship or views of duty are maliciously distorted and held up to public scorn. A jealous church, occupying a given position, is like the fabled dog in the manger that would not eat or suffer others to eat. It is a blighting spirit in the church. It saps the vital church principle. It plants the seeds of decay. It is the precursor of ruin. The long wars between the Bishops of Rome and Constantinople in the rise of Popery, and subsequent wars between rival Popes, were but a more extended scale of the same thing in our churches. The papal bulls—curses and excommunications which were thundered from the Vatican with so much "pomp and ceremony" upon Luther and his compatriots, were but the full grown exhibitions of the same spirit, which, not having the power of ancient Rome, contents itself by operating on a smaller scale for the detriment of a sister church.

This image also invades the separate congregation. It breaks the bond of union. Innocent acts receive a false interpretation.—A coloring of dark suspicion is given to the holiest services. Surmises of evil rise. An inflamed imagination dashes the canvass with figures which become at once to the jealous, terrible realities, and in turn add fuel to the flame. The tongue set on fire of hell, kindles a fire in the whole course of nature: apologies, explanations, contradictions follow. The busy-bodies, full of their momentous calling, with a serious face and a devilish heart, run to and fro—

> "From door to door you might have seen them speed,
> Or placed amid a group of gaping fools,
> And whispering in their ears with their foul lips."

The flames of passion spread, and like the fated Moscow break forth simultaneously, and no power can quench them till the ruin is complete. The smouldering cinders and ashes of that city when Bonaparte left it, was but a symbol of many churches which have been consumed by this most "vehement flame."

This image is also found in the social circle. It is the chief agent in producing difficulties and hostilities between families and individuals. One has the good fortune to rise in wealth and popularity. That is the signal for Jealousy, like the fabled Juno, to

set up her image with its hundred argus eyes to watch by day and night. The innocent person who is the unsuspecting object of that argus vigilance, moves in the same course he has trodden for years. Actions, which if not watched with a jealous eye, would have been unnoticed, are marked. Words of doubtful import are set down for evil, or painted into frightful images which are sent forth by Slander, the high priest of Jealousy, till the town are down upon him like a storm upon a shorn lamb. The accused stands like a culprit before the bar of public opinion. If he blush, it is conscious guilt. If he turn pale, it is because he is detected. If he smile, he is an artful villain. If he is unmoved, he is a hardened wretch. In either case he is condemned by an excited crowd of jealous idlers.

When the current of popular favor begins to set in a given direction, then all the eyes of Jealousy are turned that way. What mean some of the illiberal criticisms upon "*Republican Christianity*" and the "*Orators of the Revolution*," &c., in certain quarters not far distant? Why should one journal, by a direct effort, detract from another? Is the question solved by one of our modern authors? "*Praise given to a rival is bitterness to a jealous heart.*"

Jealousy has invaded the sanctity of the domestic circle. It led Joseph's brethren to sell him for a slave. It roused the malice of Esau against his brother. It drove Hagar and her son into the wilderness. It has driven many sons from a virtuous and Christian home to vagrancy—to crime—to madness and death. Altercation and hatred between friends have been drinked to the dregs from the hand of Jealousy.

"Jealousy is cruel as the grave." See that tender, helpless child. She buries her face in the pillow on which a mother dies. The grave has already received her father. Helpless innocence pleads in vain. Coming orphanage and want plead in vain. The grave is cruel. So is Jealousy. It never relents. No earthly attachment,—no honored station,—no purity of character,—no supplication for mercy can stay the cruel hand of dark suspicion. Reason with an infuriated tiger, if you will, but it is vain to reason with him who is enraged by this passion.

It has raged with equal cruelty in the heart of *woman*. In despite of the tender sensibilities of her nature, it has made her heart

the theatre of its worst exhibitions. Lady Jane Gray, the innocent, the excellent, was a victim to the jealousy of Queen Mary. But if I begin, where shall I end the illustrations of this deadly passion? It is an evil spirit, and only evil, and that continually. The jealous man goes always armed, and looks for evil on the right and left, and with a trifling pretext draws the sword in his defence. He is subject to innumerable false alarms and idle fancies. Like the benighted traveller through forests, all is dreary or terrible. Caverns yawn—serpents hiss—wild beasts steal upon him. His fancy creates of every indistinct object a crouching tiger or an assassin. The rustle of a leaf or the hum of an insect, fills him with dismay. The jealous man is haunted by night and day with fears, a burden to himself and a pest to society.

## "GOD GO WITH THEE, BROTHER."

BY LOIS MARIA.

God be with thee, brother mine,
While upon the rolling sea,
Blessing thee with love divine,
Wheresoever thou mayest be.

Thou wilt see his boundless love,
Ever in thy path displayed;
As the sea, like heaven above,
Was by it in beauty made.

Winds by which thy bark is fanned,
And the waves which round thee roll,
Have their dwelling in God's hand,
Sweetly owning his control.

Then to thee he must be near,
And while leaning on his breast,
In the raging storm no fear,
Need disturb thy spirit's rest.

What though death may thee betide,
Thou art in his holy care;
Trusting him thou wilt abide
In his heavenly mansions fair.

Then, have faith, dear brother mine,
That, while life to thee is given,
Thou may'st feel His love divine,
And, in death, the rest of Heaven.

# SKETCHES OF NEW-YORK BAPTISTS.—NO. V.

BY REV. J. DOWLING, D.D.

## THE SECOND QUARTER OF THE NINETEENTH CENTURY.

How brief a period of time, "when it is past," does a quarter of a century appear; and yet, how vast, how momentous the changes in cities, in communities, in churches, in families which mark the lapse of twenty-five years! Seldom does this fact become more apparent to the observer than when scanning the yellow and time-worn files of some newspaper, magazine, or other chronicle of the passing age.

We have before us, at the moment of writing this article, files of the minutes of the New-York and Hudson River Baptist Associations; and varied, and we trust, not unprofitable have been the emotions awakened, as we have glanced over the earlier numbers of these records of the past. Here our eye glances upon the honored names of the fathers, who have gone to their rest before our time; names, embalmed in the memory of the aged, and imperishably identified with the history of our American Zion: a Foster, a Holmes, a Williams, a Stanford, and others who associated with them, a half a century since, in building up the waste places of Zion. We look again, and with moistening eyes, greet the names of a still larger number of the sainted dead, with whom we have taken sweet counsel, and enjoyed the interchange of heart with heart. Wm. G. Miller—Peter Ludlow—Nathaniel Paul—John Middleton—Ashley Vaughn—Wm. Parkinson—Jonathan Going – Luther Crawford—George Benedict—Francis Wayland, sen.—John Rogers—Jacob H. Brouner—with many of their associates, now entered upon their glorious rest; but a few years ago—as these minutes testify—among the most active and useful in the churches and the associations—moderators, clerks, committees—employing all their energies in building that Zion which they loved. "They rest from their labors and their works do follow them."

Another glance reveals the names of yet a different class—beloved and honored surviving fathers in Israel—once pastors in

these associations, but for years past occupying other or distant posts of honor or usefulness; some of them spending a green old age in toils and labors for Christ, and one* at least—perhaps others—lingering on the shores of time, with feet just dipped in the waters of Jordan, waiting and longing for the hour of full discharge. Daniel Dodge—Daniel Sharp—Cornelius P. Wyckoff—John Ellis—Joseph S. Frey—to which we must soon add such familiar and beloved names as Lewis Leonard, Jacob Blain, and Aaron Perkins.

It is curious as well as interesting, in looking over these old Association minutes, to notice the changes which have taken place in the pastoral relation. But one church in each body retains the pastor whose name appears in the minutes of 1825. These are the Rev. C. G. Sommers of the South Baptist Church, belonging to the Hudson River Baptist Association, and the Rev. Joseph W. Griffiths of the Middletown Church, belonging to the New-York Association. In the former, at that date, the prominent pastors were Archibald Maclay of Mulberry-street, Howard Malcom of Hudson, C. G. Sommers of the South Church, Lewis Leonard of Albany, Leland Howard of Troy, Rufus Babcock of Poughkeepsie, and Spencer H. Cone of Oliver-street, who had just succeeded the venerable and beloved John Williams, after having co-operated with him in the labors of the pulpit for two years preceding. In the same minutes is found an affecting obituary notice of this emi-

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* The venerable and beloved Daniel Dodge of Philadelphia. In a recent letter from a junior pastor of that city, the writer remarks: "Father Dodge remains very feeble in body, but serene in mind, prayerfully waiting for the hour of release. On no account would he change the plan of his Heavenly Father concerning him. During my last call upon him, as I arose to go, he took my hand, and drawing me nearer to him, spoke in a feeble tone of voice, but with a solemnity and cheerfulness I shall not soon forget—'My dear brother,' said he, 'that gospel, which I have for more than fifty years been recommending to others, as the best remedy for all of life's afflictions, and the only method of salvation, is now as precious to my soul as it ever was. I think I can add, it is all to me that I ever said it would be to others to whom I have preached it. I have always tried to hold up Jesus in my sermons as the sinner's only Saviour, and had I a thousand lives to live, a thousand talents to devote, and a thousand tongues to speak with, all, *all* of them should be employed in preaching Jesus Christ and him crucified as the way of life and salvation.'"

nent servant of God who had shortly before been called to his heavenly rest, on the 22d of May, 1825. The circular letter is a solid and substantial document of some thirteen pages long, written by Father Maclay—then, however, in the vigor of his days—upon "the nature of the kingdom of Christ."

In the minutes of the New-York Association for 1825, the leading pastors mentioned are William Parkinson of Gold-street, Johnson Chase of the Bethel, (since extinct,) Aaron Perkins of the North Beriah, Lebbeus Lathrop of Samptown, Daniel Dodge of Piscataway, Joseph W. Griffiths of Middletown, and A. R. Martin of Staten Island. The circular letter—sound, clear, discriminating—such as our good old Baptist fathers loved, and such as we hear but seldom now, by Daniel Dodge, upon the nature of "Union to Christ." The subject treated under six heads. 1. Union arising from the Eternal love of the Father, Son and Holy Ghost. 2. From the Father's election. 3. Legal union. 4. Federal union. 5. Covenant union. 6. Union of natures.

During the last quarter of a century, the population of New-York city has somewhat more than doubled. It is encouraging to learn from an examination of these minutes, that the Baptist population of our city, has increased in a much more than equal ratio. In 1825, the number of Baptist churches and communicants in New-York city was as follows:

| | |
|---|---|
| New-York Association, | 4 Churches |
| Hudson River " | 5 " |
| Total.... | 9 |
| New-York Association, | 1325 members |
| Hudson River " | 1128 " |
| Total.... | 2453 members |

In the corresponding minutes for 1849, the number of churches and members in New-York city is as follows:

| | |
|---|---|
| New-York Association, | 13 Churches |
| Hudson River " | 18 " |
| Total.... | 31 Churches |
| New-York Association, | 3579 members |
| Hudson River " | 5642 " |
| Total.... | 9221 members |

In closing our allottment of these "Sketches of New-York Baptists," we had designed giving a brief history of the circumstances connected with the origin of the Baptist churches which have arisen in our city during the period embraced in our present sketch. The length to which the present article would be thereby extended, will, however, forbid more than an enumeration of those churches with the date of the establishment of each. Of the nine churches existing in 1825, three have become extinct, leaving but six of them in existence at the present time; consequently twenty-five out of our existing thirty-one churches have been organized during the present quarter of a century.

The names of these churches and the date of their establishment are as follows: the Ebenezer Church, (present pastor, Rev. Leonard G. Marsh) formed in 1825; the North Church, (Rev. A. C. Wheat) in 1827; the Laurens-street Church, (Rev. Luke Barker) in 1828; the Amity-street, (Rev. W. R. Williams) and the Zion Church, (Rev. J. R. Bigelow) in 1832; the Sixteenth, (Rev. J. W. Taggart) and the Welsh Church, (Rev. J. Davies) in 1833; the Cannon-street, (Rev. H. J. Eddy) and the Berean Church, (Rev. John Dowling) in 1838; the Tabernacle Church, (Rev. Edward Lathrop) in 1839; the Norfolk-street, (Rev. Thomas Armitage) and the Bethesda Church, (Rev. N. B. Baldwin) in 1841; the Laight-street Church (Rev. William W. Everts) in 1842; the Sixth-street, (Rev. J. T. Seely) Twelfth-street, (Rev. Sidney A. Corey) Mariners', (Rev. J. R. Steward) and Bloomingdale Church, (Rev. Stephen Wilkins) in 1843; the Haarlem Church, (Rev. S. S. Relyea) in 1844; the Providence Church, (recently under the care of Rev. Kazlitt Arvine) in 1845; the Hope Chapel, (recently under the care of Rev. David Bellamy) Union, (Rev. Orrin B. Judd) Shiloh, (Rev. Levi Parmely) and First German Church, (Rev. J. Eschmann) in 1847; and the Olive Branch, (Rev. William S. Clapp) and Rose Hill Church, (Rev. S. S. Wheeler) in 1849.

The six Baptist churches now existing, which date earlier than the year 1825, are the First Church [Rev. S. H. Cone], formed in 1762; the Oliver-street Church [Rev. E. L. Magoon], in 1795; the Abyssinian [Rev. J. T. Raymond], in 1808; the North Beriah [Rev. D. Dunbar], in 1809; the South Church [Rev. C. G. Sommers], in 1822; and the Stanton-street Church, formerly called the Union [Rev. Stephen Remington] in 1823.

Thus we learn that from 1825 to 1849, in twenty-four years, the number of Baptist churches in New-York city has increased from 9 to 31, more than tripled; and the number of members from 2453 to 9221, almost quadrupled; while the population of the city, in the same period, has a little more than doubled. Truly the contrast between the fewness and feebleness of our churches a quarter of a century ago, and their present comparative numbers and strength, calls for gratitude to God, and prompts encouragement for the future; still the contrast between our less than ten thousand members, and our teeming population of four hundred thousand souls, leads us to the exclamation, 'what are these among so many?' We rejoice, however, to believe that other evangelical denominations have progressed in almost, perhaps in some instances, in quite an equal ratio; and in the confident belief, therefore, that the advance of evangelical religion in our midst, during the second quarter of the nineteenth century, has been far more rapid and encouraging than in any equal period of our history as a city. While we remember the many opposing influences that have been at work during the same period to arrest the progress of evangelical Christianity, whether from the advocates of Infidelity, Popery, or nominal (falsely called, *liberal*) Christianity, we have still greater reason to rejoice at so encouraging a result.

In view of the past, would we say with the deepest humility—"Not unto us, O Lord, not unto us, but unto THY NAME be all the glory." The safety and growth of the church of Christ, amidst the hatred and opposition of her enemies, is to be ascribed solely to the presence and protection of HIM who said, "Lo, I am with you always, even to the end of the world." The bush which Moses saw, though on fire, was not consumed, simply because the Lord was in the midst of it. So has it ever been with the Church of Christ.

"Lord, thy church is still thy dwelling,
Still is precious in thy sight,
Judah's temple far excelling,
Beaming with the gospel's light.
On the Rock of ages founded,
What can shake her sure repose?
With salvation's walls surrounded,
She can smile at all her foes."

The flames of passion spread, and like the fated Moscow break

## "THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD."

Oh! tell me not, that I live in a world
Over which no God bears sway!
For I've *seen* the trace of his mighty hand
On all sides, by night and by day.

Yes, I've marked the myriad host of heaven,
The glittering stars so bright,
Like gems in a monarch's diadem,
At the stilly hour of night.

And each of these diamonds has seemed to say,
For they spoke by their twinkling light—
That they stand in the sky as letters of gold,
To teach of a God at night.

I have seen the moon in her glory shine,
When the flying cloud passed by;
As her course she held in the spangled vault,
The queen of the evening sky;

And methought that a voice addressed my ear,
As I paused awhile to gaze;
Which said, sure a God has marked the path
She holds through the starry maze.

I have gazed on the ocean, whose restless waves
Lash in madness the rock-bound shore,
When the autumn gale o'er its bosom sweeps,
And its deep hidden caverns roar;

And I heard a voice in its thundering tone,
Which spoke to my inmost soul,
Of a Ruler above who was mightier far,
At whose mandate those billows roll.

When the gathering clouds by the whirlwind driven,
Emitted the lightning's glare,
And the muttering thunder still louder grew,
I *thought* that a God was there.

When it onward came! and the vaulted arch
By the thunder's bolt was riven!
And the fearful crash for a moment seemed
To mingle with earth, the heaven,

Then a silent awe o'er my spirit came,
And I bowed my knee in prayer,
I asked for a shelter beneath his hand,
For I *knew* that a God was there.

W. T. B.

# Monthly Record.

## ITEMS.

"Martin Luther almost a Baptist."—It will be recollected by our readers, that in the July No. of the Memorial, page 209, in giving a sketch of the life of Luther, we stated that he was "almost a Baptist," as he had given us a Baptist Bible, having used, in his translation of it into German, some form of *Taufen*, meaning to *dip*, to *immerse*, whenever there was an allusion to baptism. This statement was assailed by the editor of a magazine not far distant. Reasoning like a Pædobaptist, he maintained that the word *Taufen* does not properly signify to *immerse*, because he found that it is often used by Pædobaptists like the word baptize to signify *sprinkling*. He stated that in every instance that does not relate to baptism, not *taufen* but some other word is employed, and referred us to 2 Kings v. 14, to prove what he had said. In the October No. of the Memorial, page 331, we showed that the passage in Kings not only did not confirm our opponent's position, but proved exactly the contrary, as there is no allusion in the passage to baptism, and yet *taufte*, the past tense of *taufen*, is used instead of *tauschen*, as our antagonist asserted. In reply to us, he endeavors again, by considerable display of light artillery and *learning*, to defend his untenable position; but sinks still deeper in the mire. How it is that he could extend his *learned researchte* so far into "English German" Pædobaptist lexicography as almost to forget that he was a Baptist, and not see a volcano already smoking under his feet, we are not able to understand. Instead of studying so intensely to rear his superstructure, why did he not first examine the foundation upon which it was to rest? He refers us to the edition of Luther's Bible, published by the American and Foreign Bible Society, as his authority, and sure enough that has *tauchte*. This seems at first view to favor his position; but if he had looked at the *original* edition from which the Am. and Foreign Bible Society copied, he would at once have discovered that, by a mistake of the printer, *tauchte* was inserted in the latter instead of *taufte* as it should be. The Bible from which our Society's edition was taken, was the edition published by Bro. Oncken, at Hamburgh, in Germany, for the Edinburgh Bible Society, while he was an agent of that Society. Oncken was directed to copy that exactly; but, several mistakes crept in by the carelessness of printers. They have been carefully corrected, however, and now the Corresponding Secretary has written to Oncken to be sure and put *taufte* instead of *tauschte* in 2 Kings v. 14, if he has not already done it. Why did not our opponent, instead of laboring so assiduously to build a learned argument upon the sand, inquire about the corrections which Oncken was making, and ascertain whether there was not a correction to be made in the passage on which he was to erect his castle? There was also on the same shelf with Oncken's Bible, at the Bible Rooms, the British and Foreign Bible Society's edition of Luther's Bible, which would also have shown him his mistake. We have also consulted an edition of Luther's Bible published at Elberfeld, in Prussia, which we have in our library. (We hope we shall not be thought vain in referring to our library, and be chastised as severely as we were, when we incidentally stated, in our editorial correspondence, in the

Memorial, that Waterville College was our Alma Mater, and that we occupied a pleasant room when a member of Newton Theological Institution !!!)

This German edition has also *taufte* in the above named passage, and is undoubtedly correct, as the people are mostly Lutherans where it was published, and strongly attached to the Reformer's doctrines and writings. Elberfeld is not far from Eisenach, the birth place of the Reformer, and near the University of Erfurth, which he entered in 1520. It is also near the University of Wittemburg, where he was professor, and where he and Melancthon were buried.

All other correct editions of Luther's translation of the Bible into his native tongue, will undoubtedly coincide with those to which we have referred in respect to this matter. We did not intend, as we intimated in the October No., to say any thing more upon this subject; but as there seemed to be a plausibility about our opponent's reasoning, we thought our patrons would excuse us if we used a little more space in settling the controversy. We call now upon our antagonist to confess his error, and keep upon the side of truth hereafter; and we advise him to be more sparing of his ammunition, unless he can so direct his ordnance as not to *shoot himself.*

Correction.—*To the Editor of the Baptist Memorial:* Kindly allow me, my dear brother, to correct an error into which you have fallen in your pleasing Memoir of Baptist Noel. You tell us that on account of his continuing to maintain Christian communion in distinction from communion only with baptized Christians, he has attached himself to the General Baptists. This is a mistake; he has united with the Particular or Calvinistic Baptists, that is, with the great body of the Baptists of England. I have found that in this country the General Baptists of Great Britain are supposed to be open-communionists; but instead of this, I believe that every one of their churches in that land is *strict*, and admit only immersed believers to the Lord's table. The term general refers to their theological creed, as believers in *General Redemption.* The *Particular* Baptists receive the Calvinistic doctrine of *particular* redemption, or that the benefits of Christ's death extend only to the elect. Probably about one-third of their churches admit unbaptized persons to the Lord's table, and not the large majority of them, as many of our brethren here suppose. Fraternally yours, Joseph Belcher.

*East Thomaston, Maine,* October 29, 1849.

[We thank the Doctor for making the above correction, and cheerfully give it a place in our columns. Dr. Belcher, having spent most of his life in England, is intimately acquainted with the usage and doctrines of British Baptists. We think that they are rather in a "mixed" state in respect to communion. *Strict open communion Baptists* seems certainly to be a contradiction in terms; but it appears that a part of that class of Baptists are free communionists, and Noel is one of them. E. Hutchinson.]

Prize Essays.—An able correspondent says, "I want to have a trial for a premium." He then asks if those articles which may be rejected by the Committee, will be at the disposal of the Memorial. We answer, all essays sent in for prizes will be considered as belonging to the proprietor of the Memorial; but should they not be inserted, they will, if desired, be returned to the writers.

Asiatic Cholera.—From the Report of the Sanitory Committee of the Board of Health in this city, it appears that the first reported case of Cholera in 1849, oc-

curred on the 19th of May, and the last, reported by the Committee, on the 13th of October, on which day there were three deaths. Total number of deaths in the twenty-one weeks intervening: Cholera Asphyxia, 5,017; Cholera Infantum, 901; Cholera Morbus, 226; Diarrhœa, 615; Dysentery, 949; other diseases of stomach and bowels, 478; making a total of epidemic cases of 8,064. Total mortality from all diseases for the twenty-one weeks was 15,219. Total for the same time in 1848, 6,362, of which 1,565 were from bowel complaints.

The California Fleet—The Shipping List contains the following summary: "The total number of vessels that have left the United States for California, from the commencement of the excitement, is as follows—ships 189, barques 175, brigs 119, schooners 83, steamers 7—total 573.

"Of the above, there have arrived at California up to the latest dates, as follows—ships 55, barques 45, brigs 35, schooners 28, steamers 4—total 167.

"The number that have sailed the past month is as follows—ships 18, barques 14, brigs 18, schooners 15—totol 65."

According to the same authority there are now up for California 47 ships, 21 barques, 22 brigs, 9 schooners, and 2 steamers—total 101 vessels; of which 12 ships, 6 barques, 9 brigs, 2 schooners, and 1 steamer are up at Boston, in all 30 vessels. At New-York only 27 vessels; Philadelphia 6; Baltimore 4; New-Orleans 8; Newburyport 6; New-Bedford 6; Bangor 3; other places 11.—*Trans.*

Division of Hudson River Baptist Association.—A convention, composed of delegates from the churches, assembled to consider this subject, in the meeting house of the First Baptist Church at Poughkeepsie, October 23. After a pleasant discussion, the delegates voted to divide the Association, the dividing line to run east and west from Poughkeepsie. It was voted that that part of the Association lying north of that line should be called the Hudson River Baptist Association North, and that part lying south of the same line should be called the Hudson River Baptist Association South.

Rev. W. W. Everts.—This brother, pastor of a Baptist church in this city, has left his pastoral labors for a time to visit Europe, hoping that such a tour may restore his impaired health. May the Lord preserve his life yet many years and enable him to be instrumental in the salvation of many souls.

Russia and Austria.—Gen. Haynau has thus far succeeded in murdering, under the guise of a court martial, thirteen Hungarian generals, who delivered themselves up at the close of the war, and induced the soldiers to lay down their arms, and to make the tragedy display a suitable denouement, Count Bathyany, the Prime Minister of Hungary, has been shot under circumstances which will forever make the Austrian name synonymous with cruelty, treachery and dishonor.

It seems that the Emperor of Russia has concluded to confine himself to a demand of the Sultan of Turkey, that the Hungarian refugees shall be expelled from Turkey. Haynau has been appointed Civil and Military Governor of Hungary, and the greatest cruelties are practised by him.

Intelligence has been received since writing the above, that Nicholas has fairly backed out of his threatened war. He seems to be glad to find any excuse for not persisting in his warlike attitude. He disclaims all warlike intentions, so that probably the war will not now occur of which we expressed our fears in our first article.

Rome.—The assassination of French soldiers in the streets of the city is a circumstance of daily occurrence. The greatest hostility yet continues in respect to the Pope.

Society of Friends.—The total number of members of the Society of Friends in Great Britain and Ireland, is 18,733, viz: males, 8,591; females, 10,141.—There are twenty-five quarterly meetings in England, three of them having from 2,000 to 2,400 members each.

The Bethesda Baptist Church of this city, (Rev. N. B. Baldwin, Pastor,) has succeeded in purchasing a meeting-house which has been occupied by the Chrystie-street Congregational Church. We rejoice in their success.

Death of Rev. Ira M. Allen.—We regret to announce the painful fact that this excellent brother is no more. We learn from a letter of Dr. J. G. Candee, dated San Diego, Oct. 4, 1849, in camp, that he died August 30th, about 120 miles from the Colorado, on the Rio Gila. His health was not good during most of his journey, and finally the Diarrhœa set in while he was on the Rio Grande del Norte, and continued several weeks, when it was checked. In a few days however, he had a second attack, which baffled medical aid, and he soon yielded up his life. His remains were buried August 31st, on the banks of the Rio Gila. It is but a few months since his companion, a very talented and amiable lady, left the scenes of this world. Brother Allen, after the loss of one so dear to him, and having no particular employment here, and his health requiring him to travel, set out for California with the hope of making the tour profitable to him, and at the same time believing that he might do good in pointing the gold hunters to an inheritance in heaven. He erred, we think, as we suggested to him, in attempting to go overland in his feeble state of health. It requires the strongest constitution to endure such fatigue as emigrants must experience in taking that route. Brother Allen's death will be deeply lamented by a large circle of friends in various parts of the Union. He was a conscientious and devotedly pious man.

## MINISTERIAL CHANGES.

Rev. L. G. Beck, of Trenton, has become pastor of the Baptist Church in Flemington, N. J.; Rev. John J. Eberle has become pastor of the Baptist Church at Red Mills, the First Baptist Church in Kent, Putnam co., N. Y.

## REVIVALS.

There have been recently many revivals of religion in Alabama, Tennessee, Georgia, Kentucky, Virginia, North and South Carolina, Missouri, and other Southern and Western States. Many of them are still progressing. Large additions have been made to the churches. We have not room to name the locations. We will only mention the following:—Great Crossing, Ky., 50 baptized; Newtown, Delaware co., Pa., 15 hopefully converted; Shamokin, Northum. co., Pa., 14 baptized; Shaftsbury, Vt. 16 baptized.

## MONTHLY LIST.

*Deaths of Baptist Ministers.*

David Douglass, Hamsterley, England, July 4, aged 60.
Duke Kimbrough, Jefferson co., Ten., Sept. 21, aged 86.
Daniel D. Lewis, Piscataway, Sept. 25.
J. M. Symonds, Amesbury, Massachusetts, Oct. 17.

*Ordinations.*

W. R. Johnson, Beaver Dam Bap. ch., Kershaw District. S.C. July 29.
Joseph Lattingtown, N. Y. Aug. 15.
John Pool, Turkey Foot, Va. Aug. 19.
Jeremiah Cory, Jr., Syracuse, Kosciusko co., Ind., Sept. 6.
H. G. Mason, Glen Falls, N.Y. Sept.
L.C.Hinton, Wake Forest, N.C. Sept.13
J. B. White, Wake Forest,N.C. Sept.13
T. E. Reynolds, Va. Oct.
Bolles Townsend, Lodi, Sene. co. N.Y. Oct. 3.
Wm. C. Phillips, Burnt Hills, N. Y., Oct. 3.
L. Waterman, Stockton, Chatau. co., N. Y., Oct. 4.
C. Peck, Greene co., Ga., Oct. 5.
Elisha Gunn, Sunderland, N.H. Oct.10.
Augustus Cram, Richland, Woodford co., Ill., Oct. 13.
James H. Pratt, Owego, N. Y. Oct. 18.
Jas W. Capen, Boston, Mass. Oct. 28.
M. Winston, Richmond, Va. Oct. 28.
Geo. Hand, West Kensington, Pa. Oct.
J. H. Blake, Lessness, Heath, Eng.
A. J. Rutherford, Camden, Ark.

*Churches Constituted.*

Macedonia, Ky. Aug. 11.
Dunkard Creek, Monongalia co., Va., Aug. 12.
West Point, Ga., Sept. 14.
Littleton, Ill., Sept. 15.
Olive Branch church, Jefferson, Ind., Sept. 17.
Wells co., Ind., Sept. 17.
Rochelle, Md., Sept. 23.
Scott, Dodge co., Wis., Sept. 23.
Detroit, Mich., Sept. 26.
Rutland, Dane co., Wis., Oct. 10.—[No. of members 31.
Rutland, Dane co., Wis., Oct. 10. [No. of members 21.]
Sardis, Troup co., Ga., Oct. 12.
Springhill M. H., on Middle Island Creek, Tyler co., Va., Oct. 14.
Berlin, Wayne co., Pa., Oct. 25. [No. of members 21.]
Haverhill, Mass., Nov. 3.

*Dedications.*

Cherry Creek, Chat. co., N.Y., Jan. 11.
Elmira, N. Y. Jan. 25.
Canton, St. Law. co. N. Y. Feb. 8.
Unadilla, Otsego co. N. Y. Feb. 27.
Huntington-st. Baptist Church, New London, Ct., March 29.
Dixon, Ill., May 6.
Benton Centre, Yates co. N.Y. Ap. 26.
Williamsburgh, L. I. June 1.
North Adams, Mass. June 21—Sermon by Rev. B. T. Welch, D.D.
Ann Arbor, Mich. June.
San Francisco, California, Aug. 5.
Warrenton.
East Boston, Mass. Aug. 26.
Marion, Ala. Sept. 2.
Cheshire, Mass. Oct. 17.
Brooklyn, L. I. (Central ch.) Nov. 8.
Brooklyn, L. I. (First ch.) Nov. 18.

THE CHRISTIAN SECRETARY.—We have not, for some cause, received this paper for some time since until now. We are glad to see it come regularly again. It is one of our old standard periodicals, and should not be supplanted by any rival. It has always been conducted with ability and good judgment, and we consider it as one of our most valuable exchanges.

The First and Second Baptist Churches in Louisville, Ky., have been recently united into one.

## LITERARY NOTICES.

*Theological Lectures of Rev. David Bogue, D.D.* Edited by Rev. J. S. C. F. Frey. Second edition. New-York: Harper & Brothers. pp. 806–8vo.

Dr. Bogue was Theological Professor in an Institution located at Gosport, England, where he educated without aid from other professors, more than four hundred candidates for the ministry. Among them was the pious John Angell James, of Birmingham, and Dr. Morrison, of China. The editor, Rev. Mr. Frey, was himself a pupil of Dr. Bogue four years. The latter was a good scholar, intimately acquainted with the Latin and Greek Fathers, and was powerful in the scriptures. He attended more to practical than theoretical divinity in his studies and instructions. The volume before us contains the lectures substantially as he delivered them to his pupils. They are simple, and generally correct in respect to doctrines, characterised by good sense, and a spirit of piety. We commend them to young students and others in the ministry. They will also be useful to Theological Professors in preparing lectures. We are sorry to notice the inculcation of the Popish dogma of infant baptism. We shall consider it, however, as a valuable addition to our library.

*Expository Lectures on the Epistle to Ephesians.* By Rev. R. J. McGee, A.M.,M.R., J.A. New-York: R. Carter & Brothers. pp. 640–8vo.

Here we have in fact an extensive and exceedingly valuable commentary on one of the most interesting epistles in the New Testament; yet the work is composed of a series of lectures, and forms a continuous reading book, making it interesting to the common reader, and at the same time just about as useful to the theologian as a dry, regular commentary. The author is evidently master of his subject, and gives a thorough, sufficiently erudite and highly practical exposition of the Epistle. He occasionally shows that he belongs to the established church; but he writes like a devotedly pious man. There is one reference to baptism in the Epistle, and in commenting upon it, Mr. McGee says nothing inconsistent with Baptist views. We can cordially recommend it.

We have received from the Messrs. Harpers a number of exceedingly valuable books, which we have not space to adequately notice in this number. We have before us Vols. II. & III. of *Hildreth's History of the United States*—one of the most reliable works ever published on the subject. Vol. VII. of *Chalmers' works*, or Vol. I. of his *Institutes of Theology*. His power of thought is here apparent. *History of the Constituent Assembly of France*, from May 1848—intensely interesting to politicians and the whole community. *Mornings among the Jesuits at Rome*—which every one should read at the present time. *Lyell's Second Visit to the United States*, in two parts, indispensable to the naturalist, and interesting to all. *Scenes where the Tempter has Triumphed*—very thrilling. *History of Wonderful Inventions*, in two parts—capital for the young.

*Heaven's Antidote to the Curse of Labor*, or the temporal advantages of the Sabbath. By J. A. Quinton, with a prefatory notice by Rev. S. H. Tyng, D. D. New-York: Samuel Hueston, 139 Nassau-st.

This little work contains a prize essay written by a printer of Ipswich in England. It is a most excellent treatise, exhibiting good common sense, originality of thought, a pleasing style, the highest principles of morality, and piety. It is truly a remarkable production to proceed from a laboring man, and should be perused by every one who loves the Sabbath.

*The Baptist Pulpit of the United States.* New-York: E. H. Fletcher.

This important work is to be issued as a serial, the first No. of which, containing articles from twenty-two Baptist ministers and three fine portraits, is now before us.

*The Stars and the Earth*, or Thoughts on Space, Time, and Eternity. Boston: Wm. Crosby and H. P. Nichols.

Here is a new, ingenious and powerful argument from astronomical calculations to prove the omniscience of God. It is grand and thrilling.

*Biblical Repository* for October, conducted by J. M. Sherwood, 120 Nassau-street. It is full of rich articles.

*The Baptist Almanac* of the American Baptist Publication Society, and that of T. W. Haynes have been received some time since, and are full of information.

## THE CAPTIVES RETURNING.

"Th' eternal God his name how great!
How deep his counsels! how complete!
The hearts of kings his pow'r can sway!
His word unconscious they obey."

"Summon'd of old, in distant days,
To serve his schemes, and shew his praise,
CYRUS, illustrious prince, appears,
His people frees, his temple rears." DODDRIDGE.

## AN ARRANGEMENT OF THE OLD TESTAMENT SCRIPTURES,

*In chronological order, for the purpose of inducing the lovers of Divine Truth to a more faithful reading of them, in consecutive portions, once every year.*

### CHRONOLOGICAL CALENDAR FOR DECEMBER.

| Days. | Portions for Reading. | Remarkable Events, &c. |
|---|---|---|
| 1 | Ps. lxxxix., xcii., xciii., cxxiii. | |
| 2 | 2 Chr. xxxvi. 22, 23., Ezra i., Ps. cxxvi., lxxxv., lxxxvii. | Proclamation of Cyrus, B. C. 536. |
| 3 | Ezra ii., iii. 1-7., Ps. cvii. | |
| 4 | Ps. cxi. to cxiv., cxvi., cxvii., cxxv., cxxvii., cxxviii., cxxxiA. | |
| 5 | Ezra iii.8-13., iv.1-5, 24., Ps. lxxxiv.cxxix.,Dan. x. | |
| 6 | Dan. xi., xii. | |
| 7 | Ezra v., vi. 1-13., Ps. cxxxviii., Hag. i., ii. | |
| 8 | Zech. i., ii., iii. iv. | |
| 9 | Zech. v., vi., vii., viii. | |
| 10 | Ezra iv. 6-24., Esther i., ii. 1-14. | |
| 11 | Ezra vii., viii., Esther ii. 15-20. | Sufferings of Christ foretold. Ephemous letter. |
| 12 | Ezra vi. 14-22., Ps. lxxxi., cxlvi. to cl. | The temple is finished. |
| 13 | Ezra ix. x. | |
| 14 | Zech. ix., x., xi. | |
| 15 | Zech. xii., xiii., xiv. | |
| 16 | Esther ii. 21-23., iii., iv., v., vi., vii. | |
| 17 | Esther viii., ix., x. | |
| 18 | Neh. i., ii., iii. | The walls of Jerusalem rebuilt, &c. |
| 19 | Neh. iv., v., vi. | |
| 20 | Neh. vii., viii. | |
| 21 | Neh. ix. | |
| 22 | Neh. x., xi. | |
| 23 | Neh. xii., xiii., 1-3., Ps. i. | |
| 24 | Ps. cxix. 1-88. | |
| 25 | Ps. cxix. 89-176. | |
| 26 | Mal. i., ii., iii. 1-15. | Israel's apostacy and profaneness. |
| 27 | Neh. xiii. Mal. iii. 16-18., iv. | |
| 28 | 1 Chr. i., ii. | Genealogies, &c. |
| 29 | 1 Chr. iii., iv. | |
| 30 | 1 Chr. v., vi. | |
| 31 | 1 Chr. vii. viii., ix. | |

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